

CBRL 2005

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



Contemporary Bedouin Poetry

Syrian Migrant Workers in Lebanon

A New Dating Framework for the Lower and Middle Palaeolithic in
Levantine Rivers

Burning Beidha — Settlement and Landscape Development in the Homs
Region — Late Bronze Age Cyprus — Palestinian Policewomen — Crusader
Churches

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Edited by Carol Palmer
Artwork and Printing by Alden
ISSN 1473-6071



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From the Chair

It is clear from the content of the Newsletter that CBRL has had another good year. As someone who was involved in the merger of BIAAH and the British School of Jerusalem, I am delighted to see how well the CBRL is working and the board range of its activities across the region. This provides an excellent base for meeting the challenges of the next few years.

The British Academy is changing the way that it is funding our activities. We will need to demonstrate even more than in the past that we have a clear research strategy and build our core activities around this strategy. There has been a debate for many years within CBRL and the other institutes and learned societies over the balance between responding to demands from within the research community and seeking to lead research by defining our own strategy and giving priority to applications for funds and support consistent with the strategy. The Wadi Faynan project started under BIAAH was one example of the latter. More recently, we have opted to give greater weight to the more reactive approach and ensured that we have the staff, funds and facilities to attract and support applications for a wide range of research. The British Academy now expects us to develop a research strategy that covers our in-house research and other research we want to encourage. Applications for research not covered by our strategy will be made directly to the Academy which will judge them against the many others seeking funding. We will continue to give small travel grants to encourage undergraduates, research students and post-doctoral researchers to visit the region in connection with their research.

The changes were introduced late last year, and we started to develop our strategy last autumn to respond. We are, at present, refining it further, seeking to strike a balance between what we and our own staff want to pursue, defining those areas where we need to set the lead for research through the strategy, and

ensuring that we continue to improve our ability to help all those researching in the humanities and social sciences in the Levant. I hope to say more about this at the AGM in January 2006.

We are also seeking to raise our profile in the UK. We would like to increase our membership and find ways of raising funds from sources other than the British Academy to support research. We want to collaborate more with other institutions and the universities. We will build on the joint lectures we arrange each year with the Palestine Exploration Fund and the Society for Arabian Studies. We plan to organise joint lectures in London, Liverpool and Glasgow over the next few months. We are trying to publicise our events more widely and inviting more people to attend, for example, from the Anglo-Jordanian Society and similar groups in London.

We also want to do more in the region. I was delighted in April this year to attend the conference in Damascus on Syrian-British archaeological research, organised jointly by the CBRL and the Syrian government. A separate report on this will appear in next year's Newsletter, but I was impressed by the high level of the representation on both sides and the quality of the research. It was a splendid example of what the CBRL does so well in collaboration with other institutions in the Levant.

I would like to take this opportunity to thank Denys Pringle who has decided to relinquish his post as Secretary from the end of this year. He has done an extraordinary amount of work for CBRL. I would like to thank him on behalf all associated with the CBRL for everything he has done during his four-year tenure.

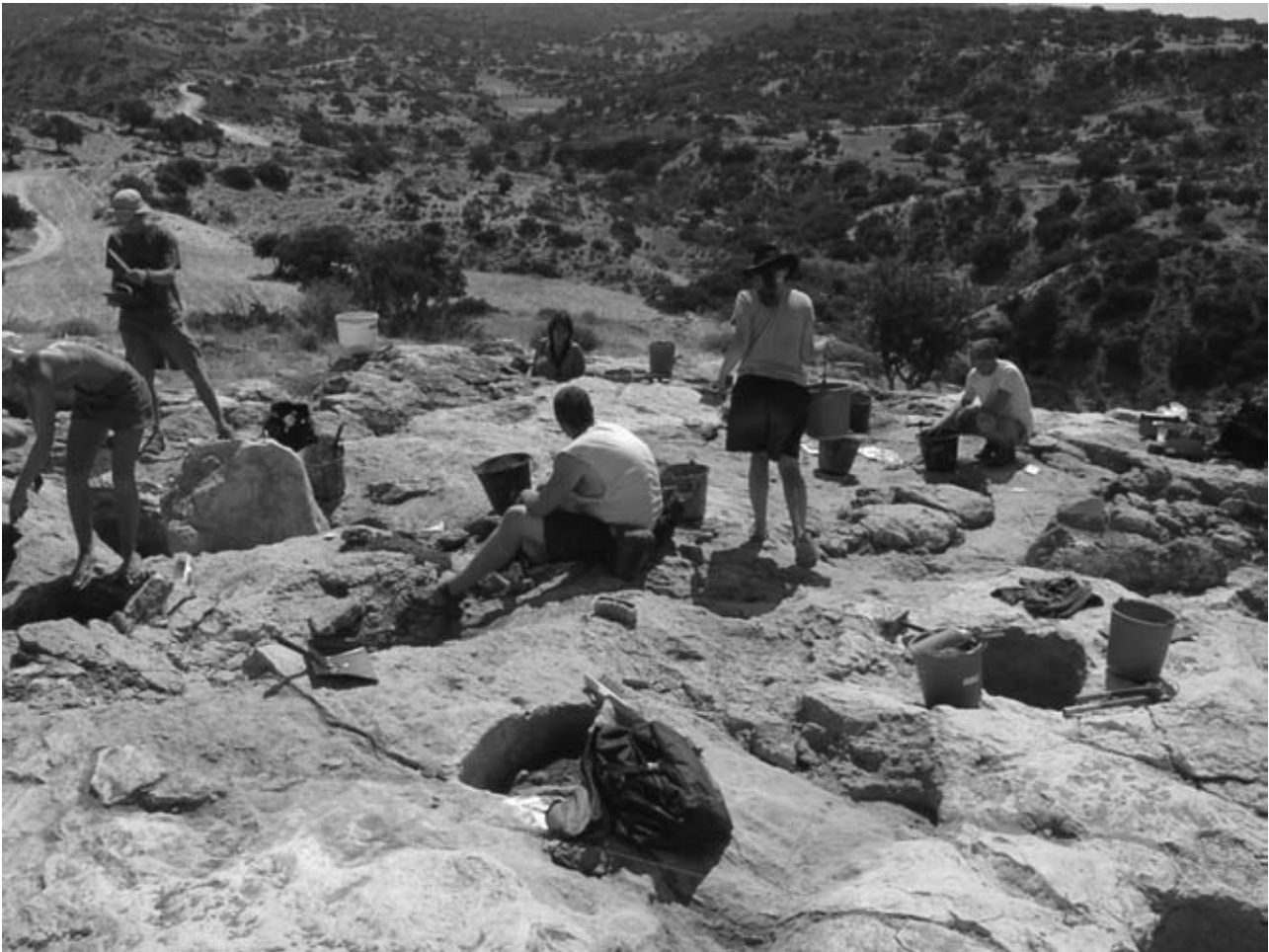
Noel Brehony

From the Director

This edition of the Newsletter covers CBRL's financial year, April 2004 to March 2005. As we explained last year, this timetable is designed to match the cycle of research projects we support. Last year's Newsletter covered an extended period to let us make this change, and also covered the period when we were all most affected by the Iraq war. Sadly, conflict is still going on in the region and security remains an issue. Because of this, I am very reluctant to say that we have returned to normal, but I can say that the volume of research being undertaken has increased. One reason for this is the increasing diversity of the research we now support, whilst the quantity of archaeological

fieldwork being conducted remains at a very high level. Despite the numbers of people passing through, I am very pleased to be able to report that at no time has anyone been treated with anything other than the usual courtesy, friendship and hospitality that is such a characteristic of the people of this part of the world.

In 2004, I went to Cyprus where I was able to visit all the active CBRL sponsored and facilitated projects working at the time. This included Dr Louise Steel's project at Aredhiou-Vouppes, the University of Edinburgh project at Souskiou-Laona, Dr Paul Croft at Kissonerga Mylouthkia, Prof. Eddie Peltenburg and



Excavations at Souskiou-Laona

Dr Diane Bolger undertaking post-excavation analysis, and a visit to Dr Muge Sevketoglu who had completed her PhD in Edinburgh while I was still based there. I even managed to spend a few days collecting flint with Dr Carole McCartney while she was conducting fieldwork for her research into the early occupation of Cyprus. Being told what to do gave me a wonderful break after running my field season at Dhra'. I also had time to meet the (relatively) new director of CAARI, Dr Tom Davis, and spent some useful time with the recently appointed Jerusalem Research Officer, Dr Robert Allan, who was still based in CAARI before taking up his post.

We had another major round of staff replacements during this year, with the new Jerusalem Research Officer, a new Jerusalem Scholar (Tim Moore, a classicist), and two new Amman Scholars (Hazel Simons, a sociologist and Kate Washington, an anthropologist). All started in September 2004. They each provide reports on their activities and backgrounds below. Dr Matthew Elliot returned to the UK, where and amongst other projects he has been working on his chapter for the Ramla project. John Harte has commenced a PhD at SOAS, but even after his departure was still helping with some issues related to the new library software, and returned to Jerusalem in the winter with the Choir of London. Anne-Lilian Jorand also returned to Britain to write up her research results. Tobias Richter has been in Lampeter writing up his MPhil dissertation, but has

also continued to be involved in fieldwork and artefact studies in the Levant.

Not all our activities occur in the Levant and, in the autumn of 2004, a CBRL survey workshop was held in Durham, bringing together CBRL-sponsored teams, including Graham Philip and the Homs Regional Survey, Michael Given and the TAESP, and David Mattingly and the Wadi Faynan survey. Douglas Baird represented the Konya Plain survey, and Tony Wilkinson, who will be starting a new survey project in Syria, also attended. A report on the workshop is included in this Newsletter.

The first of our new publication vehicle, the Levant Supplementary Series, has appeared. Jointly edited by Prof. Eddie Peltenburg of Edinburgh University and Dr Alex Wasse, formerly CBRL's Amman Assistant Director. This volume presents the proceedings of CBRL's Cypro-PPNB conference held at Drousha in Cyprus.

At our last AGM, Kay Prag stood down as the Honorary Editor of *Levant*. We will all miss her dedication, not only to the role of Editor, but to the work of the CBRL as a whole. When I first started as Director, I found Kay an absolutely vital source of advice and information, and I hope she will continue to put up with my questions now that she is no longer on the Committee! It was not an easy job finding a replacement Honorary Editor, especially with the

growing pace of technological changes and pressures to develop e-publishing. Bruce Routledge, now at Liverpool University, has bravely volunteered.

On 10 March 2005, I met in the British School at Athens with the Directors and other representatives of the British Academy's (BASIS) sponsored institutions located around the Mediterranean (Dr Hugh Elton, Director, British Institute of Archaeology at Ankara (BIAA), Prof. Alan Lloyd, Chairman, Egypt Exploration Society (EES), Prof. Andrew Wallace-Hadrill, Director, British School at Rome (BSR), Dr James Whitley, Director, British School at Athens (BSA), Prof. Andrew Wilson, representing the Society for Libyan Studies (SLS)). The meeting was to discuss areas of common research interest and to look into the possibility of developing common research projects. Although there had been relatively little contact in recent years, there was a longstanding tradition of joint research, and the Mediterranean continues to be a useful unit for study, not only for the past, but the present. What is more, it was felt that the institutions could benefit in many ways from sharing examples of good practice and experience of dealing with problems which were often common to the group. The meeting was a considerable success and three follow-up meetings have already been proposed, starting with a workshop on ceramic petrology in Athens in 2005, a conference on the synthesis of survey results to be held in Rome in spring 2006, and a conference on East–West encounters to be held in Amman in autumn 2006 (which we hope will also involve the British School of Archaeology in Iraq). It was also agreed that the directors of the institutions should meet once a year to discuss organisational and administrative matters.

I ended last year's report climbing onto a 'plane for the 4th ICAANE meeting in Berlin. This was another successful meeting in the series, with one particularly important session organised by Prof. Eddie Peltenburg on the Carchemish Region in the third millennium BC soon to be published by CBRL. For me, there was a great debate on the Neolithic of the Near East. In May 2004, I presented a paper on *The Earliest Farmers in Jordan* at the '9th International Conference on the Archaeology and History of Jordan', held in Petra, while in June I acted as discussant and presented an overview paper at a workshop on *Reconstructing the Mesolithic: Key debates in Britain and Ireland*, held in Cambridge. Work has proceeded well on the Wadi Faynan early prehistory monograph, which I am jointly editing with Prof. Steve Mithen of Reading University (and which has now been accepted for publication). I was very pleased to be given a Visiting Professorship at Reading University, both for obvious personal reasons, but also because I believe this helps confirm our connections and importance to the British university system. A final brief field season was conducted in Faynan during April 2004 to undertake a vegetation survey and to conduct additional geophysical survey using Wenner array tomography with Dr Tim Austin of the University of Reading. From 18 May until 7 July 2004, with a short break for CBRL interviews and meetings in London, I was co-directing a field season at the PN/PPNA site at Dhra' with Dr Ian Kuijt of Notre Dame University. Much to my embarrassment, I managed to give myself a major injury and spent my trip to London wearing a substantial Syrian corset that was mistaken for body armour on more than one occasion.

Bill Finlayson



Excavations at Dhra' 2004

NEWS

News from Jordan

We are very pleased to be part of a five-year Leverhulme Trust funded project led by Prof. Steve Mithen on *Water, Life and Civilisation* based at Reading University, combining climate modelling from 20,000 years ago to AD 2100, with hydrological, palaeoenvironmental, archaeological, and development studies. This will bring a series of post-doctoral researchers and PhD students out to Amman over the next few years. As a co-Principal Investigator, I provide the formal link between Reading and the CBRL. In the autumn, we organised a reception under the patronage of Prince Hassan to introduce a visiting team of project representatives to their Jordanian peers. Not only has this been very helpful in providing contacts and initiating much collaboration, it proved to be a useful exercise for us in broadening our own academic horizons in Jordan. We took the visitors around Jordan, including making a trip to Faynan, where we allowed them a glimpse of the RSCN's impressive new Wilderness Lodge hotel, before making them sleep on bedouin mattresses by the side of a track.

Throughout the year we were involved in planning for an exhibition on European archaeological work in

Jordan, a project initiated by the Dutch Ambassador while he was representing the European Presidency of Holland, Ireland and Luxembourg in turn. A report on the exhibition will be given in next year's Newsletter, but throughout the process we were very keen that the exhibition should be rather different from most of the artefact-based exhibitions on Jordan so that we were not competing with the museums, but would tell the story of modern archaeological research. We were assisted at the beginning of the project by a former CBRL staff member, Samantha Dennis, and then by Hazel Simons, who was asked to help with liaison but ended up working 25-hour days for which we (and perhaps especially the Dutch Ambassador) are all very grateful.

We had a busy year in the Institute in general. Dr Charlotte Whiting was made an Honorary Fellow and has been a very active long-term resident of the Institute. Her latest report on Tel Jezreel appears in this Newsletter, as does a report on her field project in southern Jordan. Anne Poepjes has also become a long-term visiting resident, coming to stay in Amman on a weekly basis.



'Water, climate and civilisation' team make a visit to Jordan

The combination of a strong pound and our own steadily improving finances have allowed us to refurbish equipment and furniture, and even buy a new 4 × 4 vehicle that can be taken up to Syria and Lebanon on fieldwork. One project that has not been a success was my attempt to recycle the solar water heating system no longer needed in Faynan and to use

it in Amman. I am not quite sure that we have been defeated yet, but most staff and residents in the building appear to value hot water above saving the planet.

Bill Finlayson

News from Syria

In July 2004, I travelled to Syria to discuss our conference planned for April 2005. This conference is an event that the Directorate General of Antiquities and Museums have been asking for, following the great success of the conference on Syrian-British archaeological cooperation held in Damascus in 1998. The conference will be held early in the 2005 financial year and, as before, will include important contributions from projects working in Mesopotamian Syria sponsored by the British School of Archaeology in Iraq. In addition to providing an opportunity for presentations by individual projects, the major theme of the conference will be a workshop on archaeological survey. A second workshop on archaeological finds conservation will be held with support from the British Museum.

I was also able to visit active CBRL projects in Syria, including our Honorary Fellow, Denis Genequand, at Qasr al-Hayr al-Sharqi, the opening of an exhibition on Jerablus-Tahtani at Aleppo with Prof. Eddie Peltenburg, and Graham Philip and his Homs Regional Survey project at our house in Homs. Reports on all these activities are included in the Newsletter.

Bill Finlayson

Amman Research Officer: Jessica Jacobs

It has been a very full and interesting second year for me as Research Officer in Amman. In November last year, I was invited to be a discussant at an international conference, *Cities in Collision*, funded by the Van Leer Institute in Jerusalem. In April, I was invited to join an HGSC-sponsored session, *Worlds of Sex Work: Historical and Contemporary*, organised by Dr Stephen Legg (Cambridge) at the 2005 AAG annual conference in Denver, Colorado, for which I was awarded a British Academy Overseas Conference Grant. This very successful session is now in the process of being turned into a special journal edition of *Gender, Place and Culture* with further discussions taking place about the prospect of turning it into a book.

In addition, after resubmitting my AHRB grant proposal, in June 2005 I finally got the book contract I have been hoping for, to publish my PhD as a research monograph. I will also be able to incorporate some of the material from my current CBRL research project 'Legend, History, Hospitality: Exploring Geographical Imaginations of the Levant' into this publication. My chapter contribution for *Travels in Paradox: Remapping Tourism* edited by Tim Oakes and Claudio Minca, submitted in late 2003, is also set to be published soon, after some delays.

The CBRL office in Amman has also been very busy, with new website imminent and ongoing preparations for a joint Open University-CBRL workshop on the theme of hospitality and heritage. The guest lecture series, which began with talks given by Alan Walmsley from the Carsten Niebuhr Institute for Near Eastern Studies in Copenhagen and Rami Daher from the Jordan University of Science and Technology, will resume when I return from research leave, with guest lectures scheduled from Jorgen Baek Simonsen, the current director of the Danish Institute in Damascus, and Stefan Weber from the German-Orient Institute in Beirut.

New Amman Research Scholar: Hazel Simons

I joined the CBRL in September 2004 in the post of Amman Scholar and Computer Officer. My studies as an undergraduate were originally in archaeology. I worked as an archaeologist and then in museum archaeology, first in St Albans and later in the Isle of Man. After 10 years of this and much travelling in the Middle East, my interests turned more towards the politics and society within this area, and I decided to go back to university to undertake a Master's degree in Middle East Studies. During this time, as well as studying politics and Islam in politics, I became especially interested in issues relating to gender in relation to the Middle East. After completing my degree, I was lucky enough to receive a four-month internship at the Institute for Women's Studies of the Arab World at the Lebanese American University. This time was very rewarding for me as I was able to pursue my interests further and also take some Arabic lessons. Afterwards, I decided to go to Damascus where I spent the eight months prior to joining CBRL studying Arabic at the Language Institute of the University of Damascus.

Since joining CBRL, my research interests have become more defined but stem originally from the gender studies course I undertook as part of my Master's degree. My research focuses on the construction of gender and sexuality, specifically with regard to attitudes towards same-sex relations. I decided to choose this subject as it has been raised by various people I talked to in the region, and because it has never been closely studied before, especially in relation to women. The subject matter itself has caused a few problems because sexuality is generally considered a taboo subject and same-sex relations even more so. Because of this, I have found it difficult to find academic advice from people in the area, which, in itself, has proved interesting from a research methodology point of view. Thus far, I have concentrated on theoretical issues, the different religious views and

how these appear to be reflected in society as a whole. It has also been useful to access the Internet and identify web-based organisations formed by, and specifically aimed at, people in and from the Arab world. Over the summer months I hope to start my formal fieldwork with a visit to Beirut to meet people working for an organisation supporting lesbian, gay, bisexual and transgender people in Lebanon.

As well as my own research, as part of my work for CBRL, I have been lucky to have been involved in helping to organise the EU archaeological exhibition *Meetings in the Past: Treasures of the Future* in which CBRL played a major role. This was both good experience and great fun and gave me the opportunity to work with people from different backgrounds and different European and Jordanian organisations. This year I hope to continue working on another exhibition along with Charlotte Whiting, this time specifically about the role played by female British scholars and explorers in the development of archaeology in the Levant.

New Amman Research Scholar: Kate Washington

I lived and worked as a teacher and project volunteer in Northern India before going to the University of Bristol and gaining a BA in English Literature. After my time in Bristol, I went to the School of Oriental and African Studies (SOAS) to do a Master's in International Development, writing my dissertation in the field of Educational Anthropology looking at the effects of adult education programmes on rural Indian women. I then travelled widely, studying Arabic in Morocco and Syria, working in a Palestinian Camp in Lebanon, and teaching English in Damascus at the British Council. During this time, I became interested in how the educational experiences of women in the region affected their self-perception and position within their society. Having lived and worked in the Middle East for the past three years, I am particularly interested in looking at how Western perceptions of the region and dominant development discourses are perceived, constructed and negotiated locally.

The north Indian village women I studied for my Master's dissertation live in an area that is tribal, in the Indian sense of the word. My project looked at how adult education programmes approach issues of gender and agency and their results in rural communities. One of the most interesting things for me was the realisation that education was not quite what the propaganda would have you believe. Families and young women appeared to be using education as a marriageable commodity rather than as an emancipating force, which, in an area with very conservative gender norms, lead to educated girls having less rather than more personal agency.

There are some obvious similarities between the social norms and practices of conservative Hindu society

News from Jerusalem

Sadly, Ismail Sulaiman, who had worked for many years at the BSAJ and the Kenyon Institute, died of a heart attack on 3 May 2004 (see the *CBRL Newsletter 2004* for his obituary). He will be much missed by staff

and the more conservative areas in the Levant, in terms of seclusion practices, gender roles and expectations. But my interest here is more to look at women's perception of their role in the society. The idea for this project originally came out of a series of lessons with a group of students from the British Council; I asked them to create marriage adverts for themselves and for their perfect partner. What was interesting was the fact that all of them (boys and girls) put education as one of their most important requirements, both their own and that of their imagined spouse; however, almost none of the young men wanted their wives to work – rather, they wanted educated mothers for their children – whilst the majority of the girls wanted to work and saw their education as a means to do so.

It was out of these adverts and the surrounding discussions that I decided I wanted to look at what gender images are created in state-dominated education systems and how young women see their identity and gender roles within society. In an ideal world, I would like to look at the whole spectrum of educational experiences, textbooks and pedagogic materials used from nursery to university, including teacher training manuals, and to accompany this with classroom observations at different levels, then to interview students, teachers and policy makers, both male and female. Finally, I would want to look at state-sponsored television and what gender roles it portrays. At the moment, my research is focusing on two generations of women's educational experience, those finishing their schooling/university in the late 1960s/1970s in comparison to those of the late 1990s/2000s and exploring their perceptions of gender roles.

My role as CBRL librarian has been a varied and challenging one. Whilst not being a large library, it nevertheless has an extensive collection and one of the most interesting things for me has been coming to terms with the archaeological material. One of the highlights was when a visitor came in and asked me for something he obviously considered commonplace, and I had no idea what the unpronounceable word he had used meant...! After a rather steep learning curve, I now feel reasonably in touch with the collection and know a great deal more about regional archaeology. The library has benefited this year from new furniture, an influx of new books and the much needed and appreciated arrival early in 2005 of our library assistant, Hanan al-Saleem. Hanan is an invaluable asset to the Institute who approaches her work with enthusiasm and dedication. Hanan and I both received extensive training on the new library software and are now making good progress with the implementation of the new system. Autumn 2005 will see another new library project where we are intending to re-catalogue the whole library in line with international library classification systems.

and guests. He has been replaced by Sami Salah, who is already proving to be a great asset and, having commenced work before the new UK-based staff arrived, has been invaluable in helping the transition process.

Dr Matthew Elliot and John Harte continued in post in Jerusalem until September 2004. Tobias Richter also spent time at the Kenyon Institute analysing Natufian chipped stone artefacts. Dr Robert Allan and Tim Moore arrived to take over the residential positions in September. Since their arrival much has happened, both in research and in works to improve the facilities. Increasing numbers of guests staying at the KI, a windfall resulting from Dr Elliot's frugal spending, and a favourable exchange rate have allowed much-needed work to proceed. Tim has also been bringing the administration of the KI up to speed and more in line with practice in Amman, which enormously simplifies procedures and allows improved reporting of research activities. The following report by Tim Moore covers the period from September 2004.

Bill Finlayson

More than 50 scholars have stayed and studied at the Kenyon Institute. Their research has covered a great deal of ground: at one point in June, two textile experts were pouring over Roman cloth fragments from Masada, alongside an anthropologist sorting through interviews about the impact of the Israeli separation wall, alongside an art teacher preparing courses for adults with learning disabilities in Jerusalem's Old City.

Most work continues to be historical or archaeological. The Institute library, and other resources available close by – the Hebrew University, the IAA facilities at the Rockefeller Museum and Beth Shemesh, the Albright and the Ecole Biblique – have all been heavily used, while others have branched out to the Israel Museum to look at faience vessels, or to the Israel state archives to research Ottoman administration. As this is being written, one long-term resident has just been asked to direct her first excavation, of a first-century tomb complex inside the Pater Noster church on the Mount of Olives.

A small spring lecture series reflected this direction. Lidia Matassa spoke about the problems involved in the identification of early synagogues, using Delos as a case study; Baruch Margalit offered a re-interpretation of the Golden Calf story in Exodus on the basis of the latest research on early Israelite and Canaanite religion; and, ignoring a debilitating fever, Yuri Stoyanov gave a masterful account of the story of Enoch through the ages.

Even so, other residents have worked in very different areas. Two PhD students gathered a range of interview evidence about tourism in Israel, and the decisions involved in presenting historical sites to the public; one anthropology professor came to compile comparative research for her work on the Zapatista rebels in Chiapas, Mexico; and one Palestinian resident travelled through local communities lecturing on sex education. Many guests came to complete fieldwork on the current shifting politics of the region, and in December the Institute salon was converted into a gallery for an exhibition of relief prints made by one resident who has worked as an art teacher in Gaza and the West Bank for the last five years.

Research has sometimes proceeded against a background noise of sawing, chiseling and drilling, as the

KI master craftsman, Sami Salah, has set about the renovation of all corners of the building. Whether it be resealing a leaking roof, hair-raising rope-ladder trips to secure new water pipes and chimneys, building metal doors and barbecues from scratch, planting the garden, plastering or painting, Sami has consistently stepped smiling up to the challenge.

The results are visible as soon as one walks through the Institute door, where there is a new wood stove seamlessly fitted into the wall. In the kitchen, there is a large new oven; and the laundry room has now been properly fitted and plumbed. Upstairs, two new hostel rooms have been created either by clearing out old boxes or by bricking up walls, and all the hostel rooms have now been rewired and supplied with computer network points. The roof has been sealed and a new pipe ensures that the winter rain is completely collected and runs down to the garden cistern for the summer. All the tools are now stored in a newly-secure shed, resplendent in KI blue.

Renovations to the library are also underway, after the installation of new CBRL database software in the winter. Hussein Gheith and I are currently cataloguing 6,500 books into a complete stocktake of the library, after which passport-style records will be downloaded for each holding. Creating a new, clean database is part of a larger plan for the library, which includes bringing the journals down from the hostel floor and enlarging the work space available on the ground floor.

Among all the current efforts to change and renew the Institute, it is as well to end with thanks to someone who has been a constant for many years. The year 2005 is Bahija Kuneh's 25th year as the housekeeper for the BSAJ, now Kenyon Institute. Despite the effort it requires to make the journey from Taybeh to Jerusalem, Bahija's quiet care for the building and its residents is often startling; for instance, when Robert and I suddenly found ourselves supplied with matching warm tracksuits in the depths of the winter cold. To her, for so many years of dedicated work, we owe many thanks indeed.

Tim Moore

New Jerusalem Research Officer: Robert Allan

Robert Allan is a scholar of ancient languages who obtained his BD and PhD from the University of Edinburgh. His PhD was on the epithets attributed to the god El and used Ugaritic, Hebrew, Akkadian, Phoenician and Greek sources. He recently held a post-doctoral position at Penn State University and has also conducted research at CAARI in Cyprus. Since joining the CBRL, he has begun a project to bring together for the first time a complete corpus of Phoenician inscriptions discovered in Cyprus over the past 270 years.

New Jerusalem Research Scholar: Tim Moore

I graduated in classics from Cambridge in 2001, where my last year was spent studying the unlikely pairing of late antique religion and Athenian satyr drama.

My finals dissertation suggested one reason why audiences might have laughed at these strange plays.

I then completed an apprenticeship in hot-metal printing, before joining *The Times* to write obituaries. I returned to the newspaper after a long trip through Turkey, Syria and Jordan, and joined the foreign news desk in the middle of the Iraq war.

News from Britain

UK Administrative Secretary: Penny Wiggins (née McParlin)

It has been another busy but enjoyable year for me in the London office. I have continued with my aim of improving procedures and efficiency in the office, whilst also being able to strengthen the connections with both CBRL colleagues and members.

I have primarily been implementing a new financial accounts system to incorporate all the accounts for Amman, Jerusalem and the UK. This has been achieved with the help and patience of the staff in Amman and Jerusalem. As a result, we now have a working system in place to enable efficient financial management reports to be produced, something our auditors are delighted with!

News from Cyprus

The CAARI Corner

The Cyprus American Archaeological Research Institute has witnessed a busy year in Nicosia with workshops, lectures and visiting scholars. The 23rd Annual CAARI Archaeological Workshop was held on 25 June at the Bank of Cyprus Cultural Foundation in Nicosia. Like last year, standing room only crowds (180+) enjoyed 24 reports as American, Australian, British, Cypriot, French, and Swiss teams reported on their latest discoveries. An excellent overview of the state of Cypriot archaeology was provided during the sessions. Projects included Neolithic, Chalcolithic, Bronze Age, Iron Age, Classical, Roman, Byzantine, and Medieval sites; terrestrial and nautical surveys also presented results.

Public lectures held at CAARI during the year spanned a wide range of archaeological topics. On 13 October, Prof. Steven Falconer and Prof. Patricia Fall (both of Arizona State University) spoke on *Bronze Age Agriculture & Urbanization in the Southern Levant: Implications for New Research in Cyprus*. On 3 November, Ms Sarah Harris, a CAARI Junior Fulbright Fellow, spoke on *Environmental History on Cyprus: The British Forestry Policies*. On 1 December, Dr Albert Ammerman Colgate University Research Fellow, spoke on *The Question of the Earliest Prehistoric Site in Cyprus*.

On 23 February, our departing Junior Fulbright fellow, John Oswald, presented the results of his research into British Colonial Nicosia. On Wednesday 30 March, Dr Maria Iacovou of the University of Cyprus gave a superb lecture on urbanism in the Bronze Age/Iron

My research in Jerusalem is currently concentrating on Arabic language studies, with the eventual aim of studying the relationship felt for classical Greek literature by the early Islamic world. This might be found in translations of texts, in biographies, or in literary histories, and would be one way of tracking intellectual continuities during this period of political change.

I was again able to visit the offices in Amman and Jerusalem in May 2005. It is so rewarding to spend time with the CBRL staff based in both offices. We were able to discuss issues at length, build on systems in place to improve efficiency and communication, and exchange information. My visit was timed so that I could attend the opening of the EU archaeological exhibition *Meetings in the Past: Treasures of the Future*. It was wonderful to be able to see the exhibition I had heard so much about in London and to be there to share in CBRL's involvement. It is a real treat to be able to spend time together with my overseas colleagues and be part of the CBRL team over there!

It has also been quite a busy year for me outside of work too. I got married to Rich in July 2005, and we are currently setting up our first home. It has certainly been a very exciting few months!

Age transition. In April, Dr Michael Hasel of Southern Adventist University, the Senior CAARI Fulbright Fellow for 2005 presented an excellent paper on *The Name Equation: Designating Eastern Mediterranean People, Places, and Politics during the Egyptian New Kingdom*. The May program focused on the Convent of St. Theodore, a medieval Cistercian nunnery discovered last year during the construction of the new justice building in Nicosia. Three speakers shared the podium: William Duba, a PhD candidate at the University of Iowa; Dr Chris Schabel of the History Department of the University of Cyprus and Dr Evtichia Zachariou of the Department of Antiquities. On 22 June, Dr Lindy Crewe held a seminar in the CAARI library on the British Museum's electronic catalogue project of the material excavated in the nineteenth century from tombs at Enkomi.

CAARI's calendar included site visits and research trips across Cyprus, as well as a variety of social events. In the summer we enjoyed afternoon ice cream escapes (Director's treat) for the hostel residents and library habitués. This year we also instituted 'CAARI Movie Nights' at the Director's flat. The movies are accompanied by pizza and popcorn.

We invite you all to add Cyprus to your travel plans in the future. Come see us at the 'House of the Dancing Bird' in Nicosia, where you will be warmly welcomed in the classic Cypriote tradition.

Thomas W. Davis
Director

News from the Palestine Exploration Fund

The Palestine Exploration Fund in 2004–2005

Lectures, short courses, and a conference

In 2004 and 2005, the Fund has been particularly active. Our lecture programme featured lectures on a variety of topics, including lectures from Konstantinos D. Politis, *The Twilight of the Nabataeans* (held jointly with the CBRL and the Society for Arabian Studies); Fergus Millar, *Synagogues and Churches in the Roman Near East: Builders and Benefactors*; Jack Green, *Death Rituals and Social Change in the Late Bronze-Early Iron Age Transition*; David Mattingly, 'Christians to the Mines': *Roman Copper Exploitation in the Jordanian Desert*; and Carol Bell, *Tin, Pots and Donkeys: A New Look at Late Bronze Age Trade in the Levant*.

A new series of short courses on the archaeology of the Levant was planned as a further contribution to the Fund's mission to disseminate knowledge of the ancient Levant. The first series of courses included the following: Caroline Cartwright, *The Prehistoric Environment of the Levant*; Rupert Chapman, *From Villages to Towns: Social Transformation in the Early Bronze Age of Palestine*; Bjornar Storfjell, *The Iron Age: Israel and Judah in the Archaeological Record*; Jonathan Tubb, 'To Boldly Go': *the Phoenicians at Home and Overseas*; Sam Moorhead, *Money in the Levant: A Survey of Coinages Used in the Near East from the Ancient to the Ottoman Periods*; and Felicity Cobbing, *Soldiers, Scholars, and Priests: The Pioneer Explorers of the Ancient Levant*.

The Fund sponsored a two-day conference at the British Museum from April 20–21, 2004, entitled *The Levant in Transition: The Intermediate Early Bronze Age*, and organised by Jonathan Tubb and Sarah Collins. The conference brought leading scholars working in all areas of the Levant together to discuss this period, based on their excavations and researches throughout the region. Great regional differences became apparent during the course of the conference, and an overall consensus was not possible, but a better understanding was reached. Speakers from the Fund were S. Collins, R. Chapman, P. Parr, and J. Tubb.

Research grants

In 2005, the Fund received 19 applications for research grants from an allocated budget of £7,500. A total of ten awards were made, including grants to K. Dark, 'Archaeological Survey between Sepphoris and Nazareth'; K. Politis, 'Zoara Survey Project, Ghor es-Safi (Jordan)'; and H. Taha, 'Publication of the Final Report on the Excavations at Tawaheen es-Sukkar'.

Publications

The *Palestine Exploration Quarterly* continued to include articles, reviews and reports of high quality and wide interest. In 2004, the usual two issues of PEQ appeared. The first, PEQ 136:1, carried a cover photograph of date palms in southern Israel, reflecting the article on 'Date Palms and Opobalsam in the Madaba Mosaic Map', by F. Nigel Hepper and Joan E. Taylor. The second, PEQ 136:2, carried a photograph of the 'Tomb of Absalom' in Jerusalem by Robertson

and Beato, reflecting the article on 'Family Burial, Family Structure and the Urbanization of Herodian Jerusalem' by Eyal Regev. The first issue for 2005, Volume 137:1, contained obituaries of no fewer than four notable scholars, Prof. P.R. Ackroyd, Barbara Craig, former Principal of Somerville College, Oxford, Prof. H.J. Franken, and Dr G.S.P. Freeman-Grenville.

On 8 June 2005, the Fund's lecture was also the launch of *Beyond the River: Photographs of Ottoman Transjordan*, by R.S. Abujaber and F. Cobbing, published by Stacey International.

Library

The Library continued to improve with the acquisition of numerous new publications, and some old ones to fill gaps in the collection. The numerous purchases and books received for review are listed in the back of PEQ 136:2 and 137:1.

Archives and collections

Over 45 individuals used the archives in 2004 for many projects ranging from filming for TV documentaries to research for PhD theses.

Three new archives were acquired in the course of the past year; R. Bewley and D. Kennedy deposited 3,000 negatives from their Aerial Survey of Jordan, which will be followed by a collection of prints and colour slides. Mark Phythian-Adams, son of the Rev. Canon W.J. Phythian-Adams, had very kindly donated three albums of his father's photographs to the Fund. These date from the 1920s and include views of several archaeological sites in Palestine, and detailed views of Jerash and Amman in 1922.

In the course of the last year the curatorial work on the collections had benefited from the hard work of a series of talented volunteers. They have carried forward the work of sorting and re-housing the Samaria Crowfoot archive, and work has commenced on the *Quarterly Statement* archive and on the computer cataloguing of the C.N. Johns Correspondence Archive.

A 'New Opportunity' for the PEF

Since the early 1960s, the Fund has had to lease most of its beautiful building to commercial tenants to earn the income to cover the running of the business of the Fund itself. A major drive has been mounted to allow the Fund to re-occupy the entire ground floor of the building and expand its programme of activities. Funds are being sought from both British and international sources.

For more information about the PEF, please visit the Fund's website: <http://www.pef.org.uk/>

Rupert L. Chapman III
PEF Executive Secretary and Librarian

EXHIBITIONS AND CONFERENCES

Jerablus Exhibition Opens in Aleppo

Eddie Peltenburg (University of Edinburgh)

Fieldwork for the CBRL-funded excavations at Jerablus Tahtani may have come to a halt, but that, as any director will know, represents but one more milestone in the history of any fieldwork project. Readers may recall that the site is located beside Carchemish where, just under a century ago, Woolley and Lawrence were active. Our excavations, which comprised the British contribution to the Syrian government's International Tishrin Dam Salvage Programme, started in 1992. What began as a rescue operation to save evidence from a site whose history must have been intimately connected with that of the now inaccessible Carchemish quickly turned to research when it became evident that the site might not be flooded after all. And so it proved. The mound now borders the northern edge of the Tishrin lake, between it and a newly constructed road bridge across the Euphrates.

With closure of excavation came the task of finds delivery to the Syrian authorities, the deposition of our stores at the CBRL centre in Homs and saying farewell to friends in Jerable. Next came the first of our 'final' efforts to disseminate some of the information recovered after 12 seasons of investigations on site. Having safeguarded our material in the National Museum of Aleppo, we thought it appropriate to display some of it in a permanent exhibition there. The museum is fast becoming a centre for archaeology students of the University of Aleppo and a major attraction for tourists. Not only was the Director of the Museum, Dr A. Nadim Fakesh, positive, he and his colleagues agreed to the lightly didactic approach we favoured.

Together with our redoubtable Syrian representative for many years, Mohammed Ali, and aided by the CBRL (thanks to Nadja for translations now on display) we gathered items from the Early Bronze Age settlement, Period 2 of the site's sequence, and arranged them in a manner that highlights some of the major achievements of third millennium Euphratean society. Naturally, this featured the high status Tomb 302, but other material from habitations were also put on display. As an example of our didactic approach, we showed how pins with beads found on the chest of one of our burials matched depictions of elites of the court at Mari with their cloaks fastened with virtually identical pin-plus-bead string arrangement. A chronological side panel with diagnostic material of each period was particularly appreciated by Dr Nasir Sharif who felt it would be extremely useful for his Aleppo students.

When everything was in place last September, all museum staff and some team members were joined by Bill Finlayson, Director of the Council for British Research in the Levant, to inaugurate the exhibition. Dr A. Nadim Fakesh, the Museum's director, led the

opening ceremony which culminated with a lively buffet in the public galleries. We are also grateful to Dr Bassam Jamous, General Director of Antiquities and Museums, Dr Michel al-Maqdissi, Director of Excavations, and all the staff of the Directorate General who so graciously facilitated our project. We received generous support from a number of agencies throughout the 12 seasons. Last but not least, our thanks to the workers from Jerablus and surrounding areas, and to the numerous team members who so diligently helped to make this British contribution to the heritage of Syria a success.

British Women Archaeologists in the Levant: A Travelling Exhibition

Hazel Simons and Charlotte Whiting (CBRL)

The origins of the CBRL are closely tied to the efforts of several influential British female archaeologists, the most notable being Crystal-M. Bennett in connection with BIAAH and Kathleen Kenyon with the BSAJ. As a result, the CBRL houses an archive of personal papers, photographs, slides, and excavation diaries of several of these women. On the basis of this, and in addition to our mutual interest in gender issues and Hazel's background in museum work, we have decided to organise a travelling exhibition on *British Women Archaeologists in the Levant*.

Archaeology as a subject has huge appeal and the exhibition aims not only to present the archaeological achievements, but also the fascinating aspects of the daily life and travel exploits of the women in question. It offers the CBRL an excellent opportunity to reach out and attract considerable interest and has the potential to engage a wide-ranging audience.

The exhibition will also highlight an important aspect of Levantine archaeology that has until now been overlooked: the immense role played by female scholars and explorers in the development of archaeology in the region. Indeed, in contrast to other areas, archaeology in the Levant has involved a large number of important and influential women, most of whom were British. While female scholars played a less influential role in the development of European archaeology than in the Levant, the importance of recognising the historical role played by women has been acknowledged. Indeed, in recent years there has been increasing interest in the contribution of women to both European and American archaeology within the broader context of a comprehensive history of archaeology. Within this wider framework, attention to engendering the history of archaeology in Western Asia – where the contribution of women scholars has been more influential than elsewhere – is an important area of research. Of course, this exhibition can only make an initial contribution, but it is hoped that by highlighting the major academic contribution of the substantial number of female archaeologists who

CMB/DP

18th May 1973

My dear Kath,

I enclose herewith a draft of the proposed handout regarding hostel charges. If you approve, perhaps the School Secretary could do a stencil of it.

I am still waiting to hear from Fouad Atalla about the house on Jebel Webdi. I had hoped that the Parkers would have brought back some news with them, but when they saw him in Amman he made no reference to it.

Toby has finished the accounts which have been vetted and approved by the Accountant and no doubt he will be sending the copies of the audited accounts to you and Oliver within the next few days.

I have just heard from the British Academy, that they have awarded me £1,000 towards the Buseirah excavations which is a very great help. At the moment I am in the throes of putting in the finishing touches to my preliminary report for 1972.

Yours ever,

Mrs. C-M. Bennett

Dame Kathleen Kenyon,
St. Hugh's College,
Oxford OX2 6LE

Letter from Crystal Bennett to Kathleen Kenyon

worked in this region, an important first step can be taken.

Although we have not yet finalised the list of those we want to include in the exhibition, we have started to compile information on the following key women: Kathleen Kenyon, Dorothy Garrod, Crystal-M. Bennett, Diana Kirkbride, and Olga Tufnell. In addition, we would like to include individuals such as Gertrude Bell and Freya Stark, who, although not strictly archaeologists, did contribute in different ways to opening up the field of archaeology in Western Asia. Many less well-known women also played a significant role in the archaeology of the region as antiquarians, explorers, adventurers, interested amateurs and so on.

Our main interest in presenting these women lies not only in highlighting their academic achievements, but also in revealing aspects of the practicalities of life on archaeological excavations 50 or 60 years ago within the region. With the help of exhibition panels, we hope to focus on different topics including modes of travel, day-to-day activities, camp life, as well as encounters with, and reactions of people both in Britain and the countries in which they worked. As part of, and in addition to these main panels, we plan

to use quotations from the women themselves about each other, their work, and their life, as well as sound bites, video footage, and archaeological objects. We also aim to display some of the archaeological equipment they used, field diaries in which they recorded their work, their letters, project account books, as well as personal memorabilia. As a backdrop to the exhibition, we are hoping to use old photographs of the sites where the women worked, alongside photographs of the same areas by contemporary female photographers.

To date, we have located potential exhibition spaces in the region, compiled a list of archives to be researched, and selected items from the CBRL photographic and document archive for potential inclusion. Our first research trip was undertaken during Easter 2005 to gather information on the women involved in the development of archaeology in Cyprus. Whilst there, we met Rita Severis, who, having organised an exhibition on women travellers and antiquarians in Cyprus some years ago, very generously shared her knowledge, tips, and ideas with us. As a result, we were able to visit several potential exhibition spaces in Nicosia, gather a range of relevant literature, and make links with other local scholars and organisations that

will help us to obtain more information in the future. We would like to take this opportunity to thank Rita very much for her generosity, both with her time and her advice. Further archival research trips to France and the UK are planned for autumn 2005.

On hearing of the project, several individuals have written enthusiastically to offer help and information. We would like to thank them and also welcome any other comments or suggestions that you may have. Please contact either Hazel or Charlotte at h.simons@cbrl.org.uk or c.whiting@cbrl.org.uk.

CBRL Workshop: Archaeological Survey in Middle Eastern Contexts

Paul Newson (University of Durham)

The CBRL Survey Workshop Day was a small, well-attended discussion held at the Department of Archaeology in the University of Durham on 4 December 2004. The aim of the day was to discuss, in an informal workshop setting, a whole raft of issues concerning British survey projects currently being conducted in the East Mediterranean. The first part of the day commenced with a series of short presentations by representatives of each project.

First, Graham Philip and Paul Newson, the hosts of the workshop, gave an account of the initial transect results from the survey work being undertaken in the Homs region of Syria. The focus of this project is to document long-term inter-relationships between settlement and landscape in two adjacent – but essentially very different – regions. Graham Philip looked at the preliminary results obtained for the ‘Southern Study Area’, a flattish area of lacustrine marls overlain by a thin layer of red-brown soil, which has predominantly been used for dry-farming cereals. In contrast to many other documented regions of the Mediterranean, this study area is deficient in ‘off-site’ surface material. Surface sherds are concentrated only in the vicinity of known archaeological sites.

This is in marked contrast to the ‘Northern Study Area’, the majority of which is a boulder-strewn plateau formed by the erosion of Pliocene basalt flows. In this region, surface sherds are generally more numerous and their distribution is also different, with the lowland valleys producing most of the Graeco-Roman pottery whilst the rocky plateau areas produce pottery of earlier periods. A key problem is how to interpret and compare the results between the northern and southern areas, and the Mediterranean basin in general. On present evidence, one suggestion is that the southern area, and particularly the basalt, appears to confirm the idea that some parts of the Near Eastern interior exhibit settlement continuity over a very long period, a pattern that is not, in general, observed in many parts of the Mediterranean basin.

Douglas Baird, University of Liverpool, followed with an exposition on the Konya Plain Survey of Anatolia in Turkey. Again, this presentation was concerned with specific issues of interpretation, with a focus on settlement patterns as affected by complicated and substantial environmental changes in the landscape. Such changes centred on the development of a huge

shallow inland sea covering the Konya Plain at the last glacial maximum, c. 25,000–20,000 years ago. Subsequently, this sea dried up as the climate became steadily warmer, leaving extensive marls while the rivers, which had fed the lake, began to create extensive alluvial fans. In the younger Dryas period, there was a short-lived phase of moister conditions, and several smaller lakes formed, but these had also disappeared by about 10,000 years ago.

An example of the complex shifts in settlement history was illustrated by the virtual disappearance of settlements from the plain in the late third millennium BC, and which remained very scarce throughout the second millennium BC. A number of explanations were offered for this settlement collapse, which was probably the result of either a shift or reduction of populations or a combination of both. Traditionally, the decline of such a population might be ascribed to war or disease. It was pointed out that a population shift might also be related to both negative features of life on the fan and the attractions of opportunities elsewhere. Indeed, one such site on the plain, Konya Karahöyük, seems to have evidence for increased growth and could suggest some settlements proved increasingly attractive. Environmental degradation on the fans is an attractive explanation, but this did not explain why sites like Konya Karahöyük on an adjacent alluvial fan were not affected.

Three members of the Troodos Archaeological and Environmental Survey Project, Cyprus, Michael Given, Hugh Corley (University of Glasgow) and Angus Graham (University College London) presented different aspects of the methods used and some of the interpretive issues in this project. The aim of the project is to integrate intensive archaeological and geomorphological survey techniques to understand the relationships between human activity and the environment within the northern central Troodos Mountains. Michael Given gave an overall view of the project and how it had developed, indicating the decisions made in how to sample such an undulating area. The solution adopted was to undertake long linear transects, which were agglomerations of shorter survey units of 30 to 200 m, depending on the topography. These were supplemented by ‘places of special interest’, which were centred on artefact scatters, structural evidence and soil sample sites.

Angus Graham went into greater detail regarding the field techniques used in the project, concentrating on one particular long linear survey unit, its associated places of special interest and a summary of the initial results from these. Hugh Corley further explored these ideas, in the application of a Geographical Information System (GIS) to undertake a spatial analysis of the pottery distribution. Using a GIS approach, it was hoped that the ‘fuzzy dating’ of the pottery sherds collected, a problem common to field surveys, could be narrowed down. By close attention to the spatial distribution of identifiable sherds and their relationship to certain types of unidentified sherds, it was hoped to obtain a more nuanced understanding of the diachronic and spatial development of the area.

After lunch, Tony Wilkinson, University of Edinburgh, discussed *The Impact of Landscape Transformation*

Processes on Archaeological Surveys in Upper Mesopotamia. A range of physical and cultural processes has transformed the archaeological record in the Near East. These processes have effectively erased subtle features, such as hollow ways, or have resulted in other features, such as mud-brick extraction pits, being infilled. In addition, human ecological factors, such as interactions between the presence/absence of woodland and fuel use, have a subtle influence on the offsite record. This talk summarised how these and related processes may have an impact on different parts of the archaeological record.

The final talk was by Derek Kennet, University of Durham, who took a more general overview approach comparing the results of surveys from the Gulf region and establishing a comparative analysis with the more prominent surveys of the adjacent regions of the Mediterranean, Near East, central Asia and South Asia.

After the talks were completed, an intense discussion ensued with other colleagues present, including Eddie Peltenburg and a number of staff members at the University of Durham currently engaged in landscape survey projects within the Mediterranean basin. Such discussion centred on two dominant themes: how the dominant paradigm for landscape survey has been developed within the Mediterranean world and how these methodologies have limitations when applied to many of the very dissimilar landscapes of the Near East. If the seemingly disparate patterns that are beginning to appear in different landscape projects in the Near East are shown to occur widely in the Near and Middle East, then it has important implications for survey methodology. Such work and the discussions held at the CBRL Survey Workshop are beginning to highlight the need for researchers to adapt their techniques to particular landscapes, rather than adopting approaches developed for very different conditions.

**'Environments of Complexity': British
Association of Near Eastern
Archaeologists' Annual Meeting,
5th-7th January 2006.**

Hosted by the Department of Archaeology at the University of Edinburgh, Old High School, Infirmary Street, Edinburgh, EH11LT, Scotland, UK.

Submissions of abstracts (250 words maximum) for papers or posters are invited which address our broad theme of complex environments, in both social and physical contexts. Please visit our website at www.arcl.ed.ac.uk/banea for further information and online registration, or contact banea@arcl.ed.ac.uk for general enquiries. Deadline for abstract submission is: Friday 18 November 2005.

OBITUARIES

Hendrikus Jacobus Franken

Eveline J. van der Steen (Leiden)

Henk Franken died on 18 January 2005, at the age of 87. Until the very end of his life, he was actively involved in the archaeology of Jordan. He is best known for his excavations at Tell Deir 'Alla, in the Jordan Valley, and for his ground-breaking publications on pottery technology, which caused a 'land-slide' in the study of pottery. But Henk's career was a chequered one, and he travelled a long way, both in the literal and the metaphorical sense, always driven by compassion, human interest, and an urge for independence, both his own and that of others.

Compassion and an urge for freedom characterised the first stages of his career. During the war years, Henk Franken was minister in Blokzijl, an old harbour town on the Zuyderzee, where he was actively involved in the resistance movement and in hiding Jews from the Nazis. After the war, as a missionary in Bali, in the Dutch Indies, he supported the cause of the independence fighters, which eventually got him into trouble with the government.

Henk's appearance on the archaeological stage was somewhat accidental. After his return to the Netherlands, he wrote a doctoral thesis on the book of Psalms and was appointed Lecturer and, later, Professor of Palestinian Antiquities in the Department of Religious Studies at Leiden University. Having no previous experience in archaeology, he spent several seasons on Kathleen Kenyon's excavations in Jericho to learn the trade. His initial knowledge of pottery came from several weeks' meticulously drawing of the pottery in the Rockefeller Museum in Jerusalem, and Kenyon taught him the intricacies of stratigraphic digging, a skill that was invaluable in his excavations of Tell Deir 'Alla, which he started in 1960.

His relationship with Kenyon was complex. He admired her and often talked about her and about the Jericho digs, where he made many life-long friends, and from which he later brought some of his best workmen to Deir 'Alla. At the same time, he was critical of Kenyon's methods and particularly of her approach to ceramic analysis.

In his own approach to pottery analysis, his interest in the human factor was, again, the leading motive. He looked for the potter behind the pots, and on his digs there was always a professional potter present, to analyse and interpret the production process and the different moves made by the potter to create the final product. Henk used to say that archaeologists treated pottery as if it grew on trees and fell off periodically to be dated by archaeologists. But pottery typology, according to him, should be based on the intentions and actions of the potter. In the volumes he wrote, both on the Deir 'Alla excavations and on archaeological method, he made this point of view very clear. In Leiden, he initiated the Department of Pottery



Henk Franken. Drawn by Erick van Driel, draughtsman at Leiden University

Technology and the issue of a Newsletter (since 2004, the *Leiden Journal of Pottery Studies*).

Henk Franken's uncompromising personality often brought him into conflict, both professionally and on a personal level. His rejection of archaeology as 'Bible illustration', although now largely mainstream, was shocking in his day, and his ruthless attacks on this kind of archaeology were not welcomed by everyone. In conversations he was direct, rude even. I remember disagreeing with him over a pottery issue. It concerned some of the pottery of Deir 'Alla, which he had given me permission to publish, and I had handed him a draft of the paper. His comment bore the mark of finality: 'Oh well, if you're so determined to make a fool of yourself, go ahead!' I went ahead.

Most people, however, appreciated his compassion and his unfailing support of the oppressed and the weak. Almost from the moment he started working in Palestine, he took up the cause of the Palestinians, and it is no surprise that many of them became his friends and admirers. Henk Franken, Abu Simon as he was known in Jordan, is still remembered with fondness and admiration by many and, until very recently, whenever there was talk of Deir 'Alla, people in Jordan asked: 'Is Abu Simon coming to dig again?'

Raouf Abujaber, who became Honorary Consul of the Netherlands in 1960, also remembers him with fondness. Together, Henk Franken and Raouf Abujaber conducted a survey of al-Yadudah, the family

property of the Abujaber family since the eighteenth century, and Raouf still remembers his energy and his drive, which he found hard to keep up with, especially early in the morning. He also remembers Henk's delight at finding a store of old farming tools that had been used on the Yadudah farm until they were replaced by modern equipment. Thanks to Henk Franken, these tools have now been rescued and restored.

Many people also came to visit him in Holland and often stayed at his house in Leiden. One of them has a vivid memory of his arrival to the place. Since Henk and his wife Cees, typically, had no car, they met him at the airport and took him to Leiden by train. Here, he was put on a bus while Henk and Cees went home on their bicycles in time to meet him at the bus stop near their house.

The house itself bore the marks of his trade. The walls were decorated with 'pull-offs', pieces of sections from his excavations that had been transferred to canvas by means of glue. Large versions of these were made for recording and teaching purposes, but small ones were treated as works of art, framed and hung on the walls. He started a tradition. Many of his students still have one or more sections from Deir 'Alla hanging on their walls, and students at Deir 'Alla still sniff irresponsible amounts of glue at the end of each season in order to bring home their wall decorations.

For Kay Prag, 'Staying with Henk and Cees in Leiden was to integrate with a composed and settled life, with visits to the market on Saturday morning to buy flowers for the house and the peaceful sessions in the evening with drinks in the delightful small garden. Henk took pride in his country, its history and its countryside, in the city of Leiden, its gardens, its museum, its university and his institute, and shared this richness, as well as his knowledge, with his visitors.'

After his retirement in 1980, Henk Franken remained active, in spite of slowly deteriorating health. The second volume of the excavations at Deir 'Alla appeared in 1990, and he continued work on the publication of sites A and C of Kathleen Kenyon's excavations of Jerusalem, which he had taken on in the year after her death. The BSAJ hoped for a full publication of this core part of Kenyon's excavations, but had no funding for the extended post-excavation work required. Henk Franken was keen to include a major research project on the ceramics in his Department of Pottery Technology in Leiden, thus taking on a major and important project which consumed much of the last 24 years of his life. It was a worthy tribute to his admired (albeit hardly uncritically followed) teacher. The copy proofs of the latest volume to appear, *A History of Pottery and Potters in Ancient Jerusalem*, arrived on the day of his death.

Henk Franken's recognition as one of the 'grand old men' of archaeology in Jordan has been expressed in two Honours which he received: in 1989, the Jordanian Order of Independence and, in 2004, a medal on the occasion of the Ninth International Conference on the History and Archaeology of Jordan in recognition of his contribution to the archaeology of Jordan.

For many people who knew him, the death of Henk Franken is like the end of an era. Even though he will continue to make his mark in Near Eastern archaeology, his wit, his personality, and his inspiration will be sorely missed by many. We hope that this knowledge is a consolation to his wife and his son in their grief over his death.

Daoud Jibrin

Sadly, Daoud Jibrin passed away towards the end of 2004. He was a fundamental part of BSAJ life for more than 40 years. We are pleased here to include two contributions commemorating his life by Peter Parr and Denys Pringle.

Daoud Jibrin: Reminiscences

Peter J. Parr

I suppose it has to be admitted that what initially attracted us to Daoud when we were looking for a cook for the revitalised BSAJ early in 1957 was that he was well connected. His elder brother was Omar, the head cook and major-domo at the American School of Oriental Research (now the Albright Institute), while another brother, Jibril, had lately been in charge of the kitchen at the dig house at Jericho, where Kathleen Kenyon's excavations (in which ASOR was a partner) were just about coming to an end. In fact, it was Jibril who was first offered the job at the new School premises in Jerusalem (in a house next to what was then the Orient House Hotel and which later became the offices of the Palestine Authority); but almost immediately after accepting, Jibril decided to emigrate to one of the Gulf States, tempted, understandably, by a much larger salary than anything the BSAJ could offer. We needed a replacement urgently, and his brother was the obvious person, and not just because of his archaeological contacts. Daoud was no novice: he already had a growing reputation in Jerusalem 'Western' society as a first-rate cook, having burnished what must have been a natural family talent with the training and experience he had acquired in a number of expatriate households, most recently in that of Mme. Gaspar, the wife of a French doctor and a lady Daoud often mentioned with something approaching reverence; it was she, apparently, who was responsible for his skill in making *soufflés*, generally acknowledged to have been of outstanding quality. It was because the Gaspars were leaving Jerusalem that Daoud was in the labour market, but why he accepted our offer and did not seek a position with another cosmopolitan family (Katy Antonius, the *doyenne* of East Jerusalem hostesses, was known to be anxious to engage his services, and indeed later on continually 'borrowed' him from us when she entertained) remains unknown to me – perhaps an understandable desire for the greater security that employment at the School would provide, or perhaps even a taste for the archaeological ambience (something he certainly evinced later), were behind his decision. Whatever his reasons, Kathleen and I (just settling in as resident Secretary-Librarian, and very wet behind the ears) interviewed him and were delighted when he agreed to become our first local member of staff. His culinary skills were important, of course, but it was his overall manner –

calm, courteous, reserved but self-assured, respectful but never obsequious – that convinced us that here was someone who would serve the School well for years to come.

This was a somewhat unsettled and austere time in Jerusalem. Although the creation of Israel had taken place almost a decade before, memories were fresh, and the wall which cut through the city was a visible reminder of the events which had resulted in the flood of Palestinian refugees into East Jerusalem, the West Bank, and beyond. Daoud rarely talked about his life before 1948, and I never thought it my business to enquire too deeply into his early experiences or those of his family. I regret this now. But much more immediate was the situation created by the Suez Crisis, which had already led to the postponement of the 1956 Jericho season and delayed the opening of the new School premises. It was the oppressive (if necessary) security regime, the shortage of food and, perhaps most troublesome, the shortage of fuel (both for heating and cooking and for the newly acquired ancient Land Rover) which affected the School most, and in many ways the burden fell on Daoud most of all. Although the Secretary-Librarian did his best, it was often Daoud who found himself waiting for tedious hours in government offices to negotiate bilingually for import licences for excavation equipment, residence permits for students, exit visas for visitors, supplementary fuel rations and the like, after which he would need to scour the *suq* for the makings for his excellent meals. None of this seemed to perturb him; he was the most equanimous of people, and the only occasions I ever recall his being seriously discomposed were on those days when the School was visited – indeed taken over – by a cleaning lady of formidable stature, voice and personality, of whom I believe Daoud was truly scared. And during these years, I only saw him once really angry, when, after someone had mentioned that the condition of the kitchen was not what one might have expected in a well regulated household, he drew my wife's attention to the dilapidated and antiquated state of the furnishings and equipment he was supposed to work with, and demanded they be replaced. They were.

I cannot remember exactly when Ismail joined us, initially as gardener and general domestic help, but soon to graduate to assistant cook. The burden on Daoud was now somewhat lightened, but although Ismail spoke reasonable English and was limitlessly willing and helpful, it was still Daoud who provided the essential link between the School and the local Jordanian bureaucracy – in addition, of course, to his supervision of the menu, the shopping, and the day-to-day accounting. Nevertheless, he now found time to visit and participate in some of the School's field activities: I am not sure whether it was he or Ismail who was loaned to the Jericho expedition in 1958, but it was certainly he who catered for us at Petra for a time in 1960. He thoroughly enjoyed these outings, which appealed to his sense of adventure and provoked his curiosity; to see him strolling around Petra with an ancient rifle over his shoulder, in emulation of the local B'dul, was, paradoxically, as revealing of his character as it was, superficially,

completely uncharacteristic. Nor was he a passive tourist; his questions and comments were intelligent and apposite, and if only he had not had the important duties of providing for the well-being of the other staff members of the dig I might well have been tempted to enrol him as an excavator of one of the more complicated areas of the site.

After I left Jerusalem in 1962, I had increasingly fewer opportunities to visit the School and, sadly, to keep in touch with Daoud. My memories of him remained clear, however, and my appreciation of all he contributed to the successful re-establishment of the School in 1957 has, if anything, increased over the years. In his own way he played a not inconsiderable role in the development of British archaeology in Jordan, and he will long be remembered.

Daoud Jibrin: A personal appreciation

Denys Pringle

When I arrived in Jerusalem as Assistant-Director in January 1979, there were three cooks at the British School of Archaeology. Rabi' cooked dinner twice a week. His speciality was Arabic food and his *qibbeh* were famous throughout East Jerusalem; but he also excelled in all the other traditional Palestinian dishes. Ismail, who cooked once a week, made his speciality anything that one asked him to prepare; and although it was not usually sensible to tax his culinary talents with anything more complicated than roast chicken or stew, his years of experience had also taught him how to turn out a mean steak-and-kidney pie. Presiding over the kitchen, however, and in charge of the shopping and household accounts was Daoud.

Daoud did not much care for cooking Arab food himself. That he regarded as women's work, and he preferred to it leave to Rabi' in the School. So, when Rabi' died suddenly of a heart attack in the autumn of 1979, an arrangement was negotiated whereby, if a particular Arabic dish was required for an important occasion, Daoud could sub-contract the preparation of it to his wife and family in Abu Dis. A large pan of stuffed vine leaves produced in this way would often feed not only a reception, but the entire School community for the next few days.

Daoud's preference was for European cuisine, especially French. In this he had been instructed in a previous existence by the wife of a French doctor, but his repertoire was enriched by a collection of recipe pages from Lebanese women's magazines, sent him by grateful female guests and stored in a drawer in the kitchen. In deference to his clientele, however, his creations were inevitably adapted to appeal more to an Anglo-Saxon palate. One ate well at the BSAJ in those days. Invitations to dinners or receptions were eagerly accepted, and many an emaciated student on release from excavating in Jordan would cross the Allenby Bridge to experience the restorative qualities of Daoud's cooking before returning home to their loved ones.

Daoud was an artist and like Aunt Dahlia's cook, Anatole, he could be temperamental. To get the best from him one had to empathise, coax and encourage,



Daoud Jibrin, 7 September 1981, in the kitchen immediately east of the Holy Sepulchre, Jerusalem (photo by Richard Brotherton)

though not to excess. When offered over-enthusiastic congratulations for something that he knew had been mediocre, his muttered thanks and pained expression would tell the world – or those who knew the signs – that his morale had been sapped. In contrast, beams of happy contentment radiated when he was praised for something that he knew had been good. Among the latter were usually to be counted his *boeuf bourguignon*, his stuffed chicken, his *îles flottantes*, his Christmas dinner (with all the trimmings), and above all his cheese *soufflés*. This last, when served as a starter, required precise timing and co-ordination between chef and *architriclinus*: if the guests were brought to the table too soon, there would be an awkward delay before they were served; if they

arrived too late, the soufflet would already have come up and gone down, never to rise again.

In those days management of the hostel was part of the Assistant-Director's duties. Three times a week Daoud and I would therefore meet to decide the lunch and dinner menus for the next few days. We also developed new menus, though the finer points of some recipes were sometimes modified in translation. There was also occasionally a certain resistance to new ideas. One year the annual scholar, Shefali Rovik, collaborated with Daoud to expand his repertoire of Indian cookery. The results were sensational. But after Shefali's departure Daoud's interest began to flag and the various packets of spice so carefully selected from

the *suq* were soon replaced by the usual pot of Swiss Knorr curry powder.

It was perhaps largely a reflection of changing times and society's changing eating habits that in the early 1980s suggestions came to made that meals at the School should become 'self-service'. The requests were often framed in terms, permeated with well-intentioned socio-political correctness, to the effect that it was demeaning for Daoud and his *sous-chefs* to have to wait on the guests at table. When, following instructions, I sounded Daoud out on the matter and put it to him that he might find it more convenient to leave the food on the sideboard so that people could come and help themselves, a heavy gloom descended on him. He saw no point in cooking any longer if he could not serve the guests personally and see whether or not they were enjoying his food.

Daoud was a highly intelligent man. Had he been born in different times, he would doubtless have gone to college or university like his children. On a School visit to my excavation at Burj al-Ahmar in 1983, to which he came officially as officer-in-charge of the picnic, his questions and observations about the site were among the most astute and pertinent. His entrepreneurial spirit is well illustrated by his wonderful potato crisps, which were manufactured in the family kitchen in Abu Dis and supplied to all the major hotels in East Jerusalem. He was deeply philosophical, with an ironic sense of humour and resigned acceptance of all that life had to throw at him. His final appearance at the British School was as an honoured guest at the reception held in 2003 to rename it the 'Kenyon Institute', when he generously presented the new institute with a smaller version of the Palestine Pottery name plaque to hang in the library. On that occasion his son, Muhammad, organised the catering. Although frail and supported by his daughter, it was clear from the sparkle in his eyes that he was happy to be back and among friends.

Bedouin Lady's Pudding

Kay Prag

The famous recipe from Daoud at the BSAJ, although Denys rightly refers to this as *îles flottantes*, 'Floating Islands Pudding', but it's not what Daoud called it. Daoud served it in a large shallow bowl.

1. Boil milk and sugar, drop in spoonfulls of egg white; place the cooked dollops in a dish.
2. Remove milk from the fire, add beaten egg yokes, make custard and pour into the dish.
3. Make caramel, pour this into the dish.
4. Set dish aside for half a day for caramel toffee to infiltrate the custard.

Sir John Moberly

Noel Brehony

Sir John, who died on 14 September 2004, was President of the British Institute for Archaeology and History (BIAAH) for ten years prior to the merger

with the British School of Jerusalem to create the CBRL. He was born in 1925, the son of a distinguished academic, Sir Walter Moberly. He was educated at Winchester and Magdalen College, Oxford, and served in the Royal Navy off the Normandy invasion beaches and in the Adriatic.

There followed a distinguished career in the diplomatic service during which he was ambassador in Amman in the 1970s and in Baghdad in the early 1980s. He was also a Director of MECAS, the school that trained the FCO's Arabists in Lebanon. He was one of Britain's outstanding Arabists who made a central contribution to UK's relations with the Middle East over many years. He was noted for his quiet determination, deep compassion, meticulous application, intellectual rigour, and sound judgement. As someone who was on his staff in Jordan in the 1970s, I can testify that he was also a wonderful man to lead an embassy – approachable, caring, warm and genuinely interested in the people around him. He gave his staff room to develop their own ideas and would take responsibility when they got it wrong. The relationships he then developed with King Hussein and his family and other Jordanian leaders remained long after he left Jordan.

After returning from the diplomatic service in 1985, he took on several roles: he was actively involved in the Middle East programme at Chatham House, he was chairman of Medical Aid for Palestine, and he led a team that advised Lambeth Palace on the Islam and the Middle East. He became a regular contributor to the media. He was chairman of the Anglo-Jordanian Association for several years.

Few people may know that he has a strong private passion for climbing mountains, and he made a notable climb of the Matterhorn. The mental strength this required clearly helped him in overcoming health problems at different times of his life.

He was president of BIAAH and made an enormous contribution behind the scenes. I was chairman of BIAAH in the 1990s and frequently turned to him for advice. He played a particularly helpful role in the early stages of organising the merger of BIAAH and BSJ and in overcoming some of the difficulties that the merger posed. I know that our patron in Jordan, HRH Prince Hassan, and his family had the greatest confidence in him and, thus, in BIAAH and, then, CBRL.

His wife, Patience, worked with him in many of his charitable works and she and John gave generously of their time to BIAAH and CBRL. On behalf of many of his friends in CBRL, I would like to pay tribute to his contribution. We will all miss his wisdom, approachability and humanity.

Roger Moorey

Peter Roger Stuart Moorey died on 23 December 2004, at the age of 67. Here, a friend, a colleague and one of his students remembers him with deep affection.

**From Kay Prag (Manchester Museum,
University of Manchester)**



Roger Moorey at the wedding of Kay and John Prag in Oxford, 5 July 1969

Although I first met Roger when he participated in the Jerusalem excavations in 1963, and remember visiting him in the Augusta Victoria Hospital when he succumbed to the hepatitis which led to his early departure from the dig, it wasn't until I started working on the catalogue of the Ashmolean's Near Eastern collection in November 1964 that I got to know him better. He was then, as later, the most helpful and genial colleague, as well as bringing to bear on archaeology the intellectual capacity which was to earn prizes for his books later in his career. With a gentle, but clear and reasoned focus – and generosity – he facilitated research, which he promoted for its own sake, not to promote his own image. His virtually perfect memory made him a walking reference to publications, a talent which he shared with his colleagues and was deeply appreciated by them. The Keeper of the Ashmolean in the 1960s, Robert Hamilton, was also Keeper of Antiquities; Roger was then Assistant Keeper in charge of the Near Eastern and Egyptian Collections, and other colleagues in Antiquities included Hector Catling and Joan Crowfoot Payne. To me, it appeared a very harmonious and stimulating world; Kathleen Kenyon was in her early years as Principal of St Hugh's, Basil Hennessy was completing his doctoral work at Magdalen, and Tony McNicoll soon afterwards began his. With the splendid library, the active research, the many lectures and visitors, the Ashmolean was a great place to be, and Roger, just a few years from being an undergraduate at Corpus Christi, and still writing his doctorate on the bronzes from Luristan, occupied an important place in it.

When I went off to Jordan in the summer of 1965, after taking a great interest in the preparations, academic and practical, Roger gave a farewell party for me at his flat in Crick Road, which I remember with huge pleasure: his encouragement was an important support in the face of a 'big adventure'. Although socially diffident, and a very private person, this genuine interest in the lives and work of others was something all those who knew him will remember; he was a hub of information in the archaeological world, he loved to meet his colleagues and friends, and to gather the news, especially over lunch in one of the many Oxford haunts, and his measured assessments, sometimes with a touch of cynical amusement, were helpful. As a valued friend, he supported us as an usher at our wedding too. As he grew older his judgments could also be frustrating, and his favourite phrase in response to increasing cuts to archaeological funding and British Academy directives was the need to

'square the circle' – when one sometimes wanted to push the boundaries outwards.

In the days when the British Academy still occupied the Regent's Park premises, we often lunched in *The Volunteer* around the corner. On one occasion, I noticed that the couple at the next table were taking an undue interest in us, and when we had finished eating, the man came over, explained that they were from Alaska, were about to get married in the Westminster Registry office at 2 pm, and had arranged to meet their witnesses (the only people they knew in the UK) in this pub, but who had not arrived from Liverpool; could we possibly be witnesses at their wedding? We said, rather apologetically, that we had a meeting at 2.30 pm and so there was no time; he said it would only take about 20 minutes, the Registry was just around the corner, and they would be very grateful. The bride was so upset that she sobbed all the way through the ceremony; afterwards, we expressed our real apologies that we didn't even have time to offer them a celebratory drink and wandered off to the BSAJ council meeting discussing the oddity of people who crossed the world to get married away from friends and family (the couple are still happily married 25 years on and still living in Alaska). Roger certainly found the incident part of life's rich tapestry, but always gave his time generously, whether to colleagues, students or others.

With Peter Parr he edited a Festschrift for Kathleen Kenyon. The contents list was presented to her at a party in Oxford with many friends celebrating her 70th birthday, and the volume was presented to her not long before her death.

**From Andrew Sherratt (Ashmolean Museum,
Oxford)**

Roger Moorey was the kindest of colleagues, the most knowledgeable of curators, and the most efficient of administrators. That these qualities were combined in a single person is a minor miracle; but it accounts for the unique role which he played in archaeology – at Oxford, in national circles, and in Near Eastern archaeology in general – since it generated respect and affection in equal measure. No wonder that there was always a queue of people waiting to see him, and looking forward to a talk or a lunch with him as the highlight of an Oxford visit.

He was in some ways a rather private person, living on his own and being the recipient of other people's confidences about their personal lives (when he invariably gave good advice), rather than discussing his own inner thoughts; but this was complemented by a sociability and a general knowledge of what was going on in archaeology that made conversation with him a wonderful mixture of erudition and gossip. His knowledge of his subject (no less than 'Near Eastern archaeology' in its entirety, from the Levant to Afghanistan and from the first villages to the spread of Islam) was legendary, and is manifest not only in his own long list of perceptive publications, but in the footnotes and acknowledgements of hundreds of other people's books and articles. Few archaeologists have engendered such

universal admiration and personal warmth. It was an enormous privilege to have known him for so long.

From Jaimie Lovell (University of Sydney)

It was a great privilege to have had Roger Moorey as a PhD supervisor. Both as a supervisor and as a person, Roger had an enormous effect upon me. I will miss his incredible generosity to me as a young scholar and his unstinting advice, but more than that I will miss his sharp sense of humour. I remember with great fondness our supervisory meetings in the *Lamb and Flag* on St Giles – that was when it still did a decent ploughmans. During those meetings we talked frankly about developments in Near Eastern archaeology. His advice on career building and good scholarship was so insightfully and thoughtfully given. I have always tried to emulate his very human approach in my own dealings with students, and can only hope that I come somewhere near it.

It is a great shame that just as Roger was retiring and, in his words, 'demob happy', his health took such a rapid

decline and robbed us all of more leisurely time with him and his enormous experience; sadder still that he was unable to enjoy his retirement and all the things he had planned for his 'terminal sabbatical'. I have been looking over the file of correspondence I had from 1994–2004 and rediscovered some wonderful exchanges on all manner of topics. It has been often remarked that Roger detested e-mail, and didn't much like the facsimile either (he resented the implied request for an immediate response and decried the paperless office), but his great love of communication meant that he adapted to both in his own way. He also responded to many last minute requests from me with enormous grace, and then sent me lovely notes when a success came off. Much of our later correspondence was taken up with recent circumstances in the Middle East and his own horror at the events as they unfolded, but when I was to start a new project recently, he said, 'Let's be optimistic – no Near Eastern archaeologist survives otherwise.' In his scholarship Roger Moorey has bequeathed us all a great legacy, and for that reason alone we can be optimistic about Near Eastern archaeology.

FEATURE ARTICLES

Yā Kundalīzza! Politics and Popular Poetry in Jordan

Clive Holes (University of Oxford) and Sa'id Salman Abu 'Athera (private researcher)

The Background

Poetry has always been the supreme verbal art of the Arabs. Among the earliest texts in Arabic are pre-Islamic poems from Arabia in several different genres: lyric, panegyric, satire, elegy, and descriptions of the flora and fauna of the desert. The twists and turns in the evolution of Arabic poetry over the millennium and a half since that time have been a main preoccupation of the literary historians of the Arabic-speaking world, whether Arab or Western. Although poetry was originally an oral art form, probably composed *ex tempore* by the ancient poets, it gradually became a species of written literature, composed and transmitted as such. If we examine the hundreds of *diwāns* (individual poets' collected works) of the famous Arab poets, we see how the red-in-tooth-and-claw oral versifying of the ancients became an urbane, subtle and sophisticated medium, complex in structure and rarefied in language, produced for an urbanised, literate, courtly elite. By the tenth century, no more than a couple of hundred years after the Islamic conquests, its Classical language had become so distanced from everyday life that the non-literati were unable to understand it.

But there has always been another kind of Arabic poetry that continued the ancient tradition of oral composition and performance, and remained a vigorous art form, responsive to, and expressive of, popular sentiment. Where the court poets became ever more inventive in their convoluted imagery and verbal pyrotechnics, this popular poetry followed a different trajectory. Its language remained close to the forms and rhythms of ordinary speech, and its topics and functions closer to the concerns of the body politic. Its oral nature, coupled with the widespread Arab literary prejudice against poetry written in a non-standard form of the language, means that relatively little of it from the pre-modern period has survived, although we know from remarks by figures such as the fourteenth century Tunisian historian Ibn Khaldun that popular poetry in a language akin to everyday speech was widely composed in his time.

Arabic Popular Poetry

Today, popular Arabic poetry survives, even thrives, although whether it will continue to, given the shift of the younger generations to electronic means of communication and entertainment, remains to be seen. Its essential characteristics are its language, which is a poeticised form of ordinary speech, and its message, which gives voice, in time-honoured fashion, to the communal, rather than to individual point of view, as is the fashion in modern Arabic poetry written in the standard language. Though lyrical, and even love poetry is still composed in it, much modern Arabic popular poetry is really a form of political commentary. It is the voice of the 'little people', critical of the powers-that-be, often biting

satirical in tone, and as a result almost invisible in the forums of official culture and news dissemination: the government-controlled airwaves, the newspapers, the magazines, and the publishing houses that dominate public political and cultural life in the Arab World. It circulates by word-of-mouth (more recently on cassette-tapes), occasionally surfacing in written form in marginal publications. Two of its most famous representatives are Egyptian. One of them, the nationalist Mahmud Bayram al-Tunisi, spent many years in exile after he incensed the British colonial authorities with a torrent of rabble-rousing poetic jibes. At the end of his life, after the overthrow of the Egyptian monarchy in 1952, he returned to Egypt as a national hero. His heir was Ahmed Fu'ad Nigm, a brilliant satirist and working-class hero whose poetry was put to music by his partner, a blind Qur'an reader, Shaykh Imam. Throughout the 1960s and 70s, Nigm supplied a subversive poetic commentary on the contemporary politics and society of Egypt with its wars, sit-ins, food-riots, and, above all, the pretensions of its then president, Anwar Sadat, who he mercilessly ridiculed in the colourful argot of the Cairo street. Nigm was repeatedly arrested and spent a total of six years in prison. It was a criminal offence in Egypt until the early 1980s to even own a cassette recording of Nigm's work.

In the less urbanised countries like Saudi Arabia and Jordan, popular Arabic poetry is also widely composed and appreciated. In establishment circles it provokes an ambivalent, sometimes hostile reaction. On the one hand, governments wish to show pride in their 'Bedouin heritage', of which Bedouin popular poetry is undoubtedly a part; on the other, it harks back to a more fractious age of political instability and feuding that modern governments would rather forget. Culturally, it is often stated to be 'backward', a claim to which its non-standard language is supposed to bear witness. I need hardly point out that these are politically convenient rather than artistic judgements.

A Poetic Nexus - Tubayq, Southern Jordan

Before the birth of the nation state in the Arab World, and even in the period since, Bedouin tribal poetry was one of the main means by which partisan communal sentiments could be articulated. A good example of this was a dispute between the Huwaytat, a Jordanian tribe, and the Bani 'Atiyya of Saudi Arabia, which rumbled on into the late 1980s in the form of an extended poetic debate of claim and counter-claim. The dispute centred on Tubayq, an area in the far southeast of Jordan which the Jordanian government ceded to the Saudis in 1964 in return for a stretch of Red Sea coastline which would enable Jordan to improve its naval facilities away from the prying eyes of the Israelis. Initially, this exchange of land and redrawing of the border caused no problems, and the Huwaytat on the Jordanian side

continued to drive their animals to seasonal pastures on the Saudi side, exactly as they had always done. They incidentally benefited from the fact that many goods were cheaper in Saudi Arabia, and border controls were lax or non-existent. A number of events, however, changed all this. During the Jordanian civil war of 1970, Russian machine guns became easily available, and enterprising Huwaytat began a lucrative smuggling operation into Saudi Arabia. Drugs were also smuggled in. This led to a clampdown by the Saudis, and the blacklisting of many Huwaytat. Then, after the shocking siege of the grand mosque in Mecca by Islamic fundamentalists in 1988, the Saudis put even stricter border controls in place. One measure was the digging of a ditch, 3 m wide by 3 m deep along the border with Jordan in Tubayq. No camel or car could cross it except at designated control points situated far apart. Huwaytat who had been used to driving their animals 10 miles to pasture were now faced with driving them 100 miles to find the nearest border post and 100 miles back again. Customs controls became much stricter. A system of registration documents was introduced for the family members who moved with the migrating flocks. There were cases of Huwaytat mothers who had given birth while in Saudi Arabia being detained there because, when they tried to return to Jordan, the number of family members did not correspond with the number on the registration document. There were intimate body searches of all females at the border checkpoints. This was bad enough for the socially conservative Bedouin, but it also closed off the last avenue for

smuggling. On the other hand, the Jordanian borders remained open to Saudis without let or hindrance, a fact that caused huge resentment. This unequal treatment, coupled with what was perceived by the Jordanian Bedouin as the central government's lack of economic help to the people of the south, was one of the factors that precipitated rioting in Ma'an and Al-Jafr in 1989.

A well-known Huwayti poet, Barrak Dagish Abu Tayih, wrote several emotional poems about the dispute that the Bani 'Atiyya, on the Saudi side of the border, did not like. Bani 'Atiyya poets replied with poems which were recorded and passed back to the Huwaytat. The initial skirmish might have ended there. However, it was followed by a long and insulting poem from a young Huwayti poet, Nada Tuman Abu Tayih. The poetic tit-for-tat then escalated, with ten poems by Bani 'Atiyya poets in reply, releasing much pent-up personal vituperation. This caused an outraged reaction among the Huwaytat, who had always regarded the Bani 'Atiyya as inferior to themselves. Seventy years ago, the result would undoubtedly have been a tribal war; on this occasion, the dispute was finally defused in 1990 by mediation, and the signing of an agreement that neither side would write any more poems on the subject of Tubayq. The key point here is that poetry was, and is, regarded as a suitable vehicle for airing important issues of the moment, rather than, say, a letter to the provincial governor, still less lobbying a remote and seemingly uncaring central government.



Interviewing the poets. Left to right: Sa'id Salman Abu 'Athera, Muhammad Fanatil al-Hejaya, and Clive Holes

Our Project

The project we are engaged in involves the recording, translating and annotating of Jordanian Bedouin poetry of this general type. Why are we doing this? Because we believe Arabic popular poetry is worth the effort, on grounds both of its intrinsic artistic qualities as poetry, and its significance as a social artefact highly prized by those who perform and listen to it. The fact that the popular poetic tradition (or rather traditions, as there are several) is almost completely ignored by the literary establishment, or at best condescendingly pigeon-holed as 'folk-lore, not literature' serves merely to illustrate the prejudices of those schooled in the Classical tradition, whether Arabs or Europeans. As a matter of fact, this refusal to engage with the popular tradition impoverishes the understanding of the Classical tradition, since some genres of modern Bedouin poetry (not the ones we are dealing with here) are so similar in structure, topoi, imagery and even vocabulary to the pre-Islamic poetry of fifteen centuries ago that they are almost certainly its direct descendants – a fact first noticed more than a hundred years ago by the German orientalist Socin, and richly documented by our Dutch colleague, Marcel Kurpershoek, during the 1990s in a monumental four-volume study of the popular poetry of central Saudi Arabia.

In our study, we have selected more than forty poems composed by five Bedouin poets from Jordan and neighbouring areas of Sinai, three of them still living and composing, and two of them recently deceased. One of the latter two, 'Unayz al-'Urdu, is perhaps the

best-known Bedouin poet in the whole of the Levant and northern Arabia. A number of his poems were translated and discussed in Clinton Bailey's 1991 OUP study *Bedouin Poetry*.

Our poets are:

Ghassan Surur Shbaylat, a settled Bedouin of the al-'Uwaysat section of the Bani Hasan tribe, born in az-Zarga in 1954, now living in Mafraq, north Jordan.

'Unayz Abu Salim Swaylim al-'Urdu from the Hasablah section of the Tarabin tribe of northeast Sinai, b. 1915, d. 1999.

Husayn bin 'Amir at-Tayaha of the Bani 'Amir section of the Tayaha tribe, north Sinai, b. 1952.

Barrak Dagish Sudin Abu Tayih of the Furayjat section of the Huwaytat tribe, south Jordan, b. 1926, d. 2000.

Muhammad al-Fanatil al-Hajaya of the al-Hajaya tribe, south Jordan, b. 1955.

The poetry for the study we are doing was collected on field trips by Dr Sa'id Salman Abu 'Athera, by birth a Bedouin from the Negev, now a Jordanian citizen. Sa'id has devoted most of his life to Bedouin lore and culture, especially its poetry, on which he wrote his PhD (1995) at Glasgow University. His personal background as a Bedouin (and no mean poet himself) ensures access to a treasure-trove of poetry that, because of the sensitive nature of some of the subjects it deals with, would be very difficult for a western



Ghassan Surur Shbaylat of the Bani Hassan tribe, Mafraq, north Jordan

Arabist like myself to ever even hear. Sa'id records the material from the poets *in situ* and transcribes it into the Arabic script. However, the normal Arabic script is imperfectly adapted to reflect accurately many features of a dialect poem orally performed, so one of my jobs is to turn the recordings and Sa'id's Arabic transcriptions of them into a Romanised version based on the International Phonetic Alphabet. Sa'id and I then discuss the poems at length in working sessions, elucidating occasional obscure expressions and the many cultural allusions that they contain – to other poems, to popular songs and catchphrases, to the political events of the time. As well as a familiarity with the local dialects and popular literary conventions, understanding these poems requires a detailed knowledge of the regional politics and current events contemporaneous with them that Sa'id has and I don't. One of my main tasks, as an Arabic linguist and native speaker of English, is to provide explanatory footnotes to the poems and translate them into an appropriate register of versified, rhyming English. As can be imagined, this latter task is time-consuming, but it is necessary if the eventual readers of the book we are writing are to get the flavour, however faintly, of the original poems, in which a central feature is a regular accentual rhythm and strict rhyme.

The topics covered in the poems are both political and social, and cover the last fifty years. Many deal with international issues that had or are having an impact on the area: the Suez Crisis of 1956, the 1967 and 1973 Arab-Israeli wars, the Gulf War of 1990–1, the American-led invasion of Iraq in 2003, George Bush's 'War on Terror' – there is even a poem in praise of George Galloway, the British 'Respect' MP, perceived by one of our poets (Muhammad Fanatil al-Hajaya) as one of the few western politicians prepared to speak up for the Arabs. On the social side, the focus is local: there are poems on corruption in high places in Jordan, the venality and discriminatory practices of petty bureaucrats against the Bedouin, exorbitant taxes, lack of opportunity for Bedouin youth, the daily grind of deep poverty. All these are subjects on which it is difficult, if not impossible, to express a frank or dissenting opinion in public. The language used is often pungent, the treatment of public figures scurrilous, even libellous – another feature that makes this poetry unfit for public consumption. It can be painfully funny.

Some Examples

I give here a couple of translated extracts. The first is from a poem by the Sinai poet Husayn bin 'Amir at-Tayaha, composed in the 1970s when the poet was imprisoned for smuggling weapons by the Israelis, who were then occupying Sinai. In it he describes the privations of prison life, torture, and the painful fact that he had been betrayed by a Bedouin, one his own, working for the Israelis. The poem ends with a fist-waving piece of defiance in which he promises revenge on his betrayer. The extract below is from the beginning of the poem. It begins with a conventional Bedouin trope in which the poet asks an imaginary rider to take his message to his tribe:

O rider of a noble mount that needs no camel-stick,
a thoroughbred of thoroughbreds that does not buck
or kick –

To desert lands in fair Sinai direct your camel's rein,
you'll find free men of pedigree, unblemished, without stain.

If anyone asks after me, relate the painful fact:
by ill omen I'm branded, by adversity I'm racked.

And tell them – in Birsheva jail, a bitter draught I've drunk:
deprived of food and tortured – that's how low my life has sunk.

And tell them that I'm tied in chains, my feet, my hands as well,
and tell them they poured ice on me as I lay in my cell.

A Jew comes to us, in his hands are shackles and steel chains,
the way he strolls about the cell, you'd think he'd lost his brains.

He counts us, then he counts again, a thousand times, I'd say,
we stand there like a herd of goats for sale on market day,

Shivering in the courtroom, from the bitter cold we shake,
and many a one has lost his mind from torture without break.

Some of us were given months, and some of us got years,
but some just stay banged up in cells, in limbo, with their fears.

They make us wear these prison clothes – mere rags, if truth be told,
that friends and family visiting are sickened to behold.

The shirts feel rough, like prickly pears, thorns sticking in your skin,
you'd think they made them out of sacks, and sewed the outside in.

Coffee, tea? No good at all, of them you can't get fond,
tepid, thin, as if they're brewed with water from a pond.

For fags, a brand called 'Maroom' that just makes you cough and spit,
I wouldn't want my enemy to smoke that noxious shit!

The second extract is from the opening of *Yā Kundalizza Rāys!* ('Hey, Condoleezza Rice!') by the south Jordanian poet Muhammad al-Fanatil al-Hajaya. This satirical poem was actually published in a non-mainstream Jordanian newspaper (since closed down) in January 2004. In it, a poetic George Bush waxes lyrical following his removal of Saddam Hussein from power in Iraq and the Taliban from Afghanistan. My translation here is in the style of Black American rap (but with a Texan accent!):

'Mah mood's good, y'all, on mah lips a smile is crackin'
ah'm really in high spirits 'cos the bad guys we've sent packin'!

Say, Powell, won't ya fetch me some liquor in a
flagon?
and Rumsfeld get a flautist, ah ain't stayin' on the
wagon!

An' hire a rebec-player – from the Gulf where they
like singin',
where the desert A-rabs follow, on mah ev'ry word
they're clingin'

Bring some gin with y'all, and some whisky and some
beer,
with good ole Condoleezza: bring 'em all over here!

Cos ah'm gonna have a drink and ah'm gonna raise a
holler,
Tell the A-rabs, up and dance: when ah sing they will
foller!

If the folks in the States ask, 'What is Dubya's
mission?'
Just tell 'em ah am wagin' war on global terrorism!

In east Pakistan ah have built a firm foundation,
And Karzai is our man in the re-born Afghan nation.

Our girls mooch around just like cows in Kabul's
bustle,
They ruminate in pastures ah've made safe with
sword and muscle,

In spite of Mulla Omar, all our cows can roam round
grazin',
Cos the Taliban are gone for good – ain't that just
amazin'?

In the land between the rivers, too, they chew the cud
and wander,
While the Sword of the Arabs, in defeat, can only
ponder.

Saddam rots in prison – my, jus' listen to his bleatin'!
Once protector, in the past, of the Arabs from a
beatin'.

We bought the guy with dollar bills, and not by
wishful thinkin',
His own folks sold him to us: they could hear our
money chinkin'.

That's what yah gonna get if you don't listen like yah
oughta,
If yah try and get yah hands on the oil and the water!

Tell those A-rabs from me, I'm resolved, it's mah
decision,
That ah'll re-programme this world any way that ah
envision.

The curriculum they teach in school, ah did not
authorise it,
There's terrorism in that stuff, those kids, they
memorise it!

What ah heard about the Colonel – tell him 'much
appreciated',
He got the message even if a little bit belated!

Yeah, ah guess ah'm pretty happy with that wise-guy
called Mu'ammarr,
First he roared like a camel, now all he can do is
stammer!

And tell Bashar al-Asad 'Son, be careful where you're
walkin',
Just you watch your step and follow – let Mu'ammarr
do the talkin'!

And tell the sons of Qahtan (if they want their fancy
tickled),
That if ah'm the ruttin' stallion – they're the hairs on
mah testicles!

And as for Bani 'Adnan, say mah tail is their position,
They're mah cousins, true disciples, who believe in
my world vision.

And so on in a similar vein. Under the poem there is a
postscript from the poet: 'The President of the United
States is innocent of writing this poem: I fabricated it
and put the words in his mouth, just as he fabricated
the lie of weapons of mass destruction in order to
justify his occupation of Iraq'.

Our book *Yā Kundalīzza!* is due to be published
around 2007 by Brill.

Syrian Migrant Workers in Lebanon: Of Spectres, Martyrs and Disciplined Commodities

John Chalcraft (London School of Economics)

'Lebanon was built with Syrian muscles', declared a wealthy, Lebanese Greek Catholic to his grandson in the early 1990s. The old man was referring to the labour of hundreds of thousands of semi- and unskilled Syrians working in Lebanon on a temporary basis in construction, agriculture, manufacturing and services since the mid-twentieth century. Syrian control and economic problems in Lebanon formed the background to a growing controversy over such workers' presence during the 1990s. Many came to see them as a threat to Lebanon's polity, economy, social balance, culture and identity. Increasingly acrimonious debate and political mobilisation during the early 2000s escalated into a number of attacks on workers during the 'Cedar Revolution' following the assassination of Rafiq al-Hariri in February 2005 and the rapid Syrian troop withdrawal in April. By May, it was reported that Suq al-Sabra in south Beirut – also known as Suq al-Hamudiyya (one of the main Damascene markets) because of the numerous Syrians there – was virtually deserted.

Like Sugar in Tea

Before the civil war, Syrian labour was hardly a controversial topic in Lebanon, mobilisation against cheap competition by the Lebanese labour movement notwithstanding. It was thought natural that the 'Switzerland of the East' should attract manual labour from less well-off neighbouring countries, and the Lebanese economic miracle required cheap, unskilled labour, which could not, it was held for demographic, educational, and psychological reasons be supplied from within Lebanon. General Security figures from 1970 recording 279,541 Syrian workers in Lebanon hardly interested the press. These workers were merely a useful, temporary migrant labour, bought and sold without 'problems', working hard for low wages, and not seeking rights, or making a visible home in Lebanon. Labour which, at the end of the day, as one newspaper headline from 1972 had it, 'melts away like sugar in tea.'

A Frightening Spectre

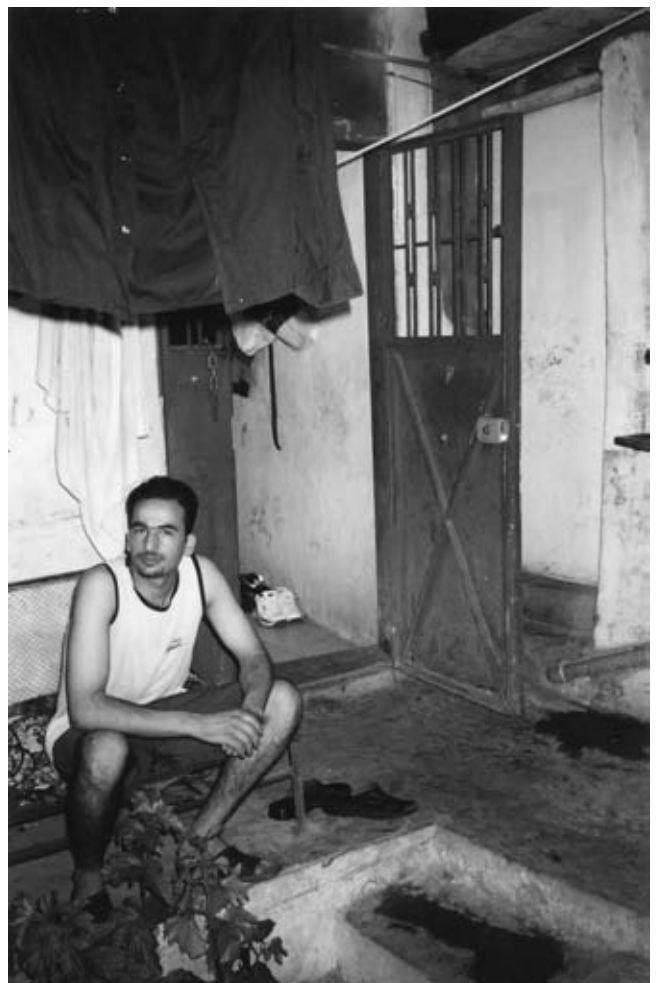
This apparently expansive outlook altered with the economic crises of the mid-1980s. The currency slide, budget deficits, increasing debt, a negative trade balance, runaway inflation, falling real wages, and growing unemployment shook the once proud Lebanese economy, and precipitated a search for scapegoats. Foreign labour quickly stood accused. The issue took on bold political colours following the consolidation of Syrian control in Lebanon. Syria's defeat of the Christian General Michel Aoun during 1990–91 meant that Syria now presided over a new political settlement, the 1989 Ta'if Accords, under which Christians lost out politically to Sunni and Shi'a Muslims. In this context, Syrian workers were seen as an extension of the 'occupation', a threatening flood of unwanted workers, a 'frightening spectre' (according to the national daily, *Al-Liwa*), and a source of numerous problems in a country struggling to rebuild after years of war.

One Syrian for Every Two Lebanese

Economist Michel Murqus dropped his bombshell in July 1995. The headline in one of Lebanon's leading papers ran: '1,435,991 Syrians remain in Lebanon since 1993.' Murqus derived his new statistic by subtracting the number of border exits by Syrians from the number of their entries recorded by Lebanese General Security. This method gave a balance of Syrians remaining in the country. If the Lebanese population was about 3 million, wrote Murqus, then 'One Syrian lives in Lebanon for every two Lebanese.' Murqus's dubious numbers were developed and greatly extended in the 'opposition' press during the following decade. Some headlines claimed that Syrians made up about half the population of Lebanon. Numbers almost as high were backed by academics, and in 1997 by the Maronite Patriarch himself. Lebanon was said to be drowning.

My Concierge is a Spy

Such a flood of labour, it was said, had dire repercussions on Lebanese sovereignty and politics. The hands of the state were tied by a corrupt Syrian control, which removed decision-making from Lebanese authority



Omar, a supermarket worker, at his shared room in Sabra refugee camp

and public debate. Syrian military roads meant the borders were impossible to control. Smuggling and associated *mafiosi* were said to flourish. Overly-numerous workers burdened security services, police and prison, threatening the rule of law. Syrian workers were impossible to tax or regulate, meaning hundreds of millions were lost to the Treasury. Worse, did not many workers have links to the Syrian security services? It is frightening, one Greek Catholic told me, when your concierge, who knows everything about you and your family, is a Syrian and potential informant, and especially when Lebanese are carted off to Syrian jails and tortured merely for demonstrating. These concierges have the gall, my informant continued, to pin up pictures of Hafez al-Asad – in your own building, and in a country valuing personal and political freedom. Finally, Syrian workers were seen as a threat to the political position of an embattled Christian minority in a country where power depended on sectarian numbers, especially if, God forbid, Syrians were to be naturalised.

They Even Bring their Bread

Just as insistently, critics charged that Syrians were a drain on the Lebanese economy. Syrians, it was said, sent practically all their earnings home, to the tune of billions of dollars a year, putting a huge strain on the currency and balance of payments, and on Lebanese domestic business, which failed to benefit from the feeble consumption of Syrians in Lebanon: as one refrain went, they 'even bring their bread.'

Hopefully, Bush will Bomb Syria

Syrian workers were linked to a string of social fears. First, critics evinced an unprecedented sympathy for the plight of unprotected 'armies of unemployed' Lebanese, whose jobs were stolen, it was claimed, by foreign workers. That employers were forced to employ Syrians for fear of security services was a common claim. Second, Syrian squatters in war-abandoned houses caused numerous problems, and Syrian workers proliferated in city slums, straining municipal resources. Third, Syrians were thieves, murderers and rapists. What could one expect from rural, uneducated, single-males miles from home? Or, as one mechanic from Christian East Beirut told me, Syria's authoritarian polity meant that Syrians were unaccustomed to personal freedom and, therefore, when they come to Lebanon, they commit all sorts of crimes. 'What is the solution?', I asked. 'Hopefully George Bush will come and bomb Syria' he declared. Fourth, a flood of migrants taking local jobs was causing out-migration, a particular bug-bear of Christians worrying over the sectarian balance. For some, finally, Syrian workers were seen as a threat to the civilised culture and identity of Lebanon itself.

Numbers against all Logic and Science

Until 1997 there was little substantial support for Syrian labour in the press, only scattered statements by officials. From the late 1990s, however, those who did not believe that Syrian labour was such a threat, or who supported or were willing to live with the Syrian presence, or those hostile to the Christian isolationists, entered the 'redoubts and trenches' of

civil society, started mounting a systematic defence of Syrian workers.

The first major attempt to rebutt Michel Murqus' figures was a 1998 study for the Syrian-Lebanese Supreme Council by demographer Roger Sawaya, who claimed that Lebanon hosted no more than 253,000 Syrian workers. He argued that Murqus' numbers related to entries and exits, but not individuals. However, the same person could enter and exit 12 times a year, greatly inflating the gross figures. Further, exits were undercounted as many did not hand in their entry cards on departure in order to escape the exit fee from Syria on return. Moreover, Murqus's calculations ignored the fact that many exits and entries registered, not workers, but tourists, residents, visitors and students. Others picked up the baton, arguing that *Al-Nahar* was biased, that Murqus' figures were against all logic and science, and his estimates for workers by sector grossly exaggerated, his figures for remittances wildly inflated and his economics self-contradictory or simply wrong.

Fifteen Thousand Martyrs Defending Lebanon

As for politics, how could the Lebanese complain about the Syrian hand in Lebanon, when Syria ended its civil war and guaranteed Lebanese security? Had not fifteen thousand martyrs fallen in defending the Lebanese and their sovereignty and the larger pan-Arab cause against Israel and the US? Sure, there were regulative problems, said officials, but there was a joint Lebanese-Syrian interest in putting this labour power in an organised framework, a task being discharged by the Joint Committee established in the Labour Agreement of October 1994, and due to result in an agreement to regulate work and workers as soon as possible. Lebanese employers bore a heavy responsibility for the lack of regulation and taxation in any case, as they refused to register their workforce in order to avoid labour law, tax and bureaucracy.

Every Lebanese wants to be President of the Republic

As for the economy, how can the Lebanese say the Syrians are a drain, the retort has been, when Syrians built Lebanon, whether the wealthy families who arrived fleeing socialism in the 1960s, or those manual labourers who have taken the low-status, low-income jobs Lebanese refuse. Salim al-Dahash, a construction worker who became a concierge, told me that 'Syrians are distinctive for their labour, particularly in construction. The Lebanese are simply not accustomed to this kind of heavy labour; they don't want to do it. They want to sit in offices, in banks, to work with computers. They can't carry heavy things on their shoulders, or work with their hands.' Abu Uthman, a Lebanese shopkeeper and employer in Beirut makes the same point, 'All of the Lebanese they want to work as Prime Minister, or President of the Republic!' Those who deny these simple facts of division of labour and supply and demand have 'political goals and intentions.' Or, they are hypocritical on two counts. First, it is the Lebanese themselves that seek to employ cheap Syrians. Second, Lebanon itself lives by out-migration and remittances. Economists note that, in any case, Syria pays the major social costs of the reproduction of

the Syrian workforce – health, education, etc. The Lebanese capitalist externalises all such costs and pays only subsistence wages. Some estimate the profits made by Lebanese employers at \$500 million per annum. Finally, it is argued, market integration between Syria and Lebanon is in the common interest, and aims to build up an Arab economic bloc which can face up to hegemonic economic and political projects led by the Turkish-Israeli alliance.

Racism must be Denounced

As for social problems, Lebanese unemployment, it is argued is much more a result of structural problems than of Syrian competition. In many sectors Lebanese and Syrians do not compete as the Lebanese refuse to take menial labour. Slums result, it is argued, not from the backwardness of the Syrians, but from the failure of the Lebanese authorities to take foreign workers into account in their urban planning. The Lebanese should point the finger, it is added, not at the supposedly backward and the rural migrants, but at their own failure to grant basic human rights and human dignity to Syrians. The notion that Syrian migrants cause out-migration is said to be grossly mistaken because out-migrants are usually those with qualifications who do not compete with Syrians. Finally, accusations of criminality and exaggerated fears about Lebanese culture are occasionally denounced as racism.

Popular Anger

The defence of Syrian labour, however, failed to persuade the Lebanese public. Perhaps Christians were inclined to believe their leaders in opposition to Syria, and conceivably Muslims suffering from high social costs, depressed wages, and under- and unemployment were tempted to find a visible scapegoat. The Israeli withdrawal in May 2000, which reduced the rationale for the Syrian security presence, and the death of Hafez al-Asad in June were both grasped as political opportunities by those opposed to Syrian control. After 2000, words became actions as demonstrations were organised, 'Aunist students engaged in various high-profile campaigns, such as selling 'Lebanese' produce on the streets, the youth of certain city quarters – especially in Saida – barred Syrians accusing them of crimes, and shadowy groups carried out attacks on Syrians. Harsh Syrian repression of protesters only polarised the situation. With the assassination of Rafiq al-Hariri, widely blamed on Syria, popular anger saw a legitimate target in Syrian workers and attacks and fatalities multiplied. Syrians departed the country in significant numbers.

How Many Syrians in Lebanon?

Unsurprisingly perhaps, this extended controversy only sheds limited light on the migrants themselves, their numbers, jobs, goals, working conditions, social life, opinions, and the cyclical dynamics of migration and return. For all the ink spilled, it bears repeating that no accurate statistics on Syrian workers in Lebanon exist. Syrians usually do not acquire Ministry of Labour work permits, and employers do not keep records lest they attract taxes and social costs. Recorded exits and entries are seriously unreliable, a fact admitted even by their champions, and do not single out workers. In the absence of a survey

using sampling and multipliers, the best estimates come from economists' educated guesses about labour force absorption by sector. Such studies suggest numbers peaked at around 600,000 at the height of reconstruction in the mid-1990s, but fell with the recession to around 350,000 by 2000, and fluctuated around that number thereafter.

What Jobs do Syrians fill in Lebanon?

From the mid-twentieth century, most Syrians have come to Lebanon to work in agriculture or construction. The majority of the unskilled and semi-skilled jobs across the agricultural and agro-service sector, where female workers are also to be found in significant numbers, are taken by Syrians. In construction, Syrians make up most of the un- and semi-skilled workforce, often as young male day-labourers, although their presence in more skilled tiling, plaster-work, décor, and even electricity and plumbing is not insignificant, and probably diversified in the 1990s. Syrians are also extensively employed in road-building, and paving. They work across Lebanese manufacturing, perhaps most numerous in garment-making. They participate extensively as wage-earners in retail: vegetable markets, supermarkets, groceries, and butchers, and they rent shops selling cheap electrical goods or clothes, or work on their own account as ambulant food or lottery ticket sellers. Syrians are at work in un- and semi-skilled positions in the tourist and leisure sector – hotels, restaurants, cafés and clubs. Finally, they provide an array of services, driving trucks, minibuses and taxis, cutting hair, sweeping streets, collecting garbage, and superintending buildings. They do menial labour in hospitals and sometimes – unofficially – more skilled work in the health sector for a fraction of the pay given to Lebanese. For un- and semi-skilled labour pay varies from around \$7-\$12 per day. Those much less common Syrians who take skilled work in, for example, tiling, and perhaps contract two or three labourers, can earn \$25 per day.

What are Migrants' Goals?

Syrians come to Lebanon, where wages are several times higher than at home, determined to improve their condition by achieving greater rewards for their labour power. As 'Abd al-Qadir, who works in a grocery in Beirut, put it: 'we are not able to provide for our sons, our mother, and our father over there in Syria, so we want, by necessity, to go ... wherever there is work.' A construction worker who became a concierge stated: 'the one goal of work is to build a house and bring up a family and children and [give them] an education.' Migrants seek to provide for a home and family, and/or raise capital for land or a small business in Syria. Such objectives are armoured by social expectations. As Radwan, a supermarket worker from Aleppo related: 'When I ... go to Syria, they don't say to me, what did you eat, what did you drink. [Instead they ask] how much money did you bring?' Workers know the stigmas associated with failure: only the 'zeroes' or 'less-than-zeroes' stay behind, said one.

What are their Working Conditions?

In order to compete, Syrians must offer themselves as cheap, manipulable, and hard-working. They have to

be willing to be sweated in labour-intensive, low-wage, exhausting, and insecure work. Employers emphasise that they take on Syrians because they are cheaper and cause fewer problems than less hard-working and more regulated Lebanese. As Abu Uthman puts it, 'we work Sunday, seven days a week, without stopping, therefore I want a worker who is willing to sacrifice himself.' Hours are long, holiday and night work is the norm, and breaks are insecure and/or infrequent, and workers can be sacked at any time without compensation. Work can be dangerous and is largely unregulated. Written contracts are absent, as is social insurance. If the construction contractor tells you that 'whatever happens you are responsible for yourself', then you know there is no accident compensation. I asked Armange, from Aleppo, who worked in both radiography and decorating, if employers offered him accident insurance. He replied, 'No, and we don't even ask. . . All we care about is [getting] the work . . . If we asked . . . [about insurance], the employer would say, are you here to work or to flirt?'

And Outside of Work?

Syrian migrants cut their consumption in Lebanon of social goods such as housing, education, health, and social life to the minimum. The idea is to send money to Syria, where such goods can be purchased more cheaply. Shelter is cheap, medicine and treatment is foregone or acquired in Syria, food is basic, leisure pursuits often non-existent, and dependants tend to remain in Syria. One story tells that to avoid the exorbitant costs of transporting a corpse, when Syrians die on building sites, they are taken home wrapped in a *kilim* in the boot of a taxi, or even, as one version has it, as passengers in taxis or buses. If true, the story of the passenger corpse vividly exemplifies how Syrian workers' social lives in Lebanon are sacrificed, so that

social goods can be purchased in Syria, either simultaneously or at some point in the future. As a British-Lebanese journalist Michael Young put it, Syrians are 'here and not here at the same time.' When I ask a Syrian shopkeeper from Saida if he has a life in Lebanon outside work, his reply is simple: 'No.'

How do Migrants Feel about Lebanon?

Where social goods and lives are suspended, Syrians are exhausted, and Lebanon is reproduced as a place of exile, and Syria as home. As one Syrian retailer informed me, compared to Lebanon, 'back in Syria life is very good: it's very cheap – food, clothes, housing – it's heaven.' Such conditions drive Syrians away from Lebanon, and account for the fact that there is no second generation of Syrian migrant workers there in spite of three generations of mass migration reaching back to the 1950s. Lebanon is a place for earnings, not affection. As 'Abd al-Qadir, who has worked in Lebanon since 1989 affirmed, the country could be easily exchanged for another, wherever work paid off. As Armange told me with some passion, 'I like to have Lebanese friends, but the Lebanese doesn't have a friend: his friend is his pocket.'

Exploitation or Opportunity?

Some Syrian workers clearly achieve a modicum of success in terms of the goals they set themselves, which are already structured, of course, by what is attainable. Migrants can receive wages three or four times higher than in Syria, and income levels, within narrow limits, can be increased through skills acquisition. Some return to establish themselves in independent business, such as a barber from Aleppo who raised enough capital to open a relatively successful barber shop. Others return with improved status and marriage



Suq Sabra, August 2005 - by no means deserted

prospects. Still others return after decades to live in semi-retirement in good-sized houses with their children and grandchildren around them.

On the other hand, many are less successful, even in terms of their relatively modest goals. Armange told me: 'I thought that Lebanon might make us realise our ambitions, but I'm disappointed.' Ibrahim, a construction worker, became fed up with the grinding regime in Lebanon and returned to Syria in August 2004, but without substantial savings. Others might fall ill and have to return empty-handed. Even for those 'doing well', the labour regime in Lebanon takes its toll. Why else would 'Abd al-Qadir remember, in the manner of a convict or conscript, the exact length of his longest period away from home: 'eleven months and twenty days.'

There is little evidence that migrants see their work as valued, protected, and well-remunerated. Syrians are often strongly conscious of low pay, long hours, hard and unprotected work, insecurity, employer profiteering, lack of benefits, and Lebanese hostility. Radwan asserted that compared to other migrants who have work contracts, health coverage, travel

arrangements on the employers' account, 'our rights are destroyed!'

Syrian workers are not oppressed by a pure form of capitalist exploitation based on the extraction of relative surplus value by capitalists revolutionising the means of production. Capitalism is uneven and the labour regime in Lebanon reproduces its labour as disciplined-commodities – sweated workers with limited access to social goods or ability to make political or cultural claims. Above all, therefore, exploitation operates to prevent the social extension of workers' lives beyond their status as a disposable commodity.

Such a labour regime has been present in Lebanon for Syrians since the 1950s, even as their numbers have ebbed and risen with political crises. By the summer of 2005, many of those who withdrew in March and April have returned or are thinking of doing so, and the Lebanese public, in the wake of a virtual halt in construction and agriculture, is admitting, at least tacitly, that it needs those Syrian workers. Even with all the talk of new regulations, history suggests that, in the absence of an organised challenge from below, this exploitative regime will continue for some time.

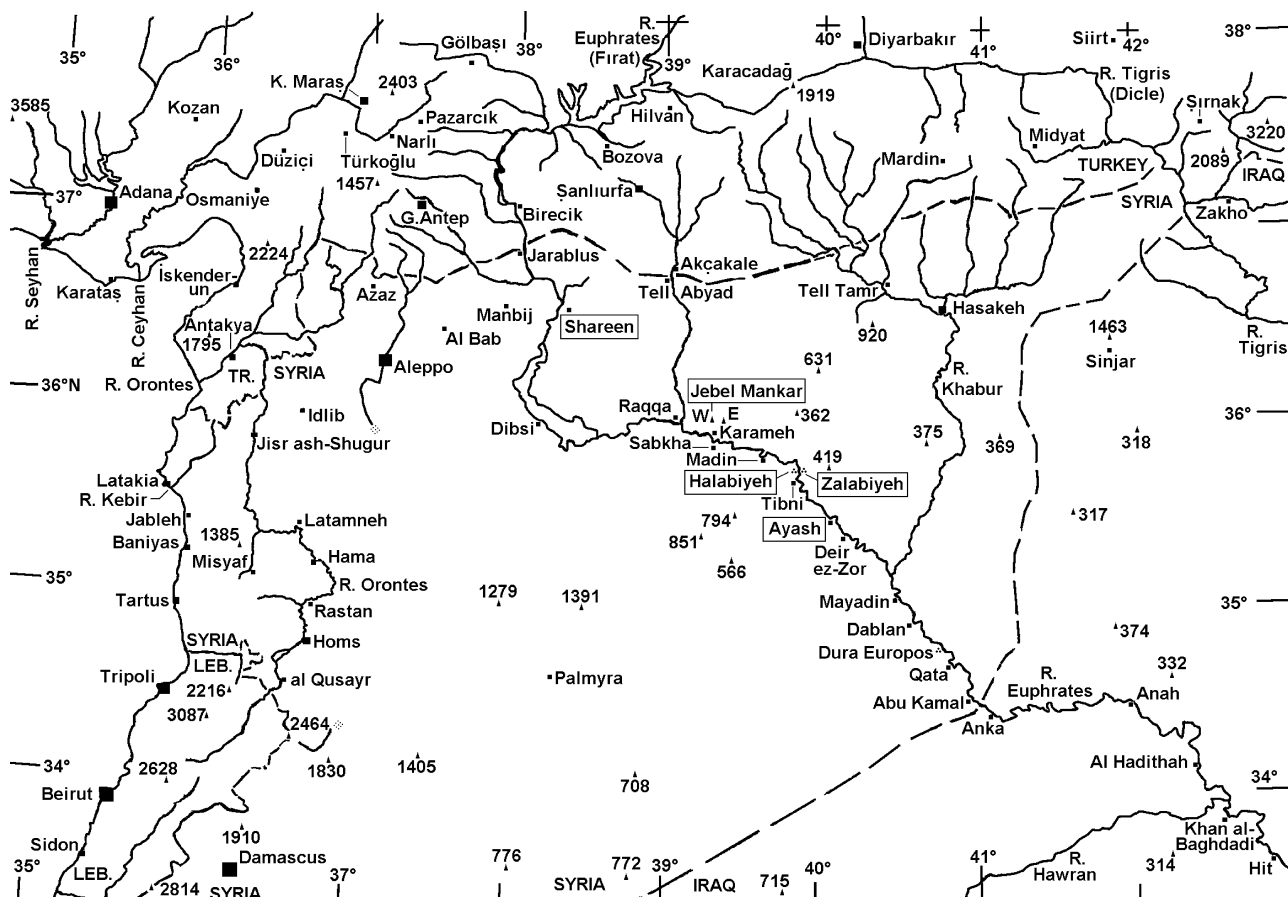
A Dating Framework for the Lower and Middle Palaeolithic in Levantine Rivers

Rob Westaway (*The Open University, Newcastle-upon-Tyne*),
David Bridgland (*Department of Geography, Durham University*),
Keith Challis (*Birmingham Archaeology, University of Birmingham*), and
Mark White (*Department of Archaeology, Durham University*)

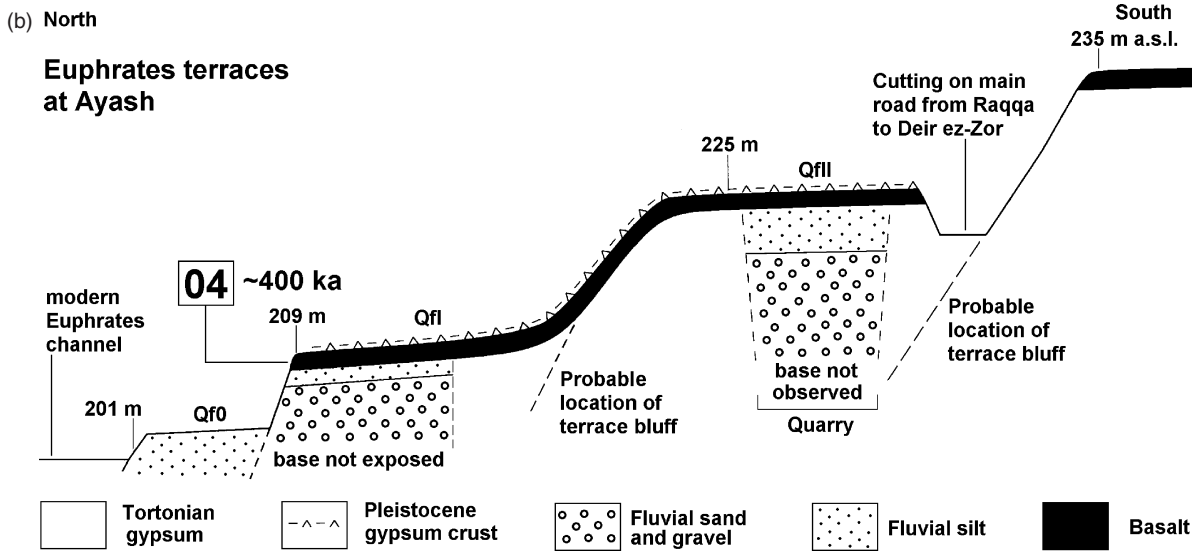
The aim of this CBRL-funded project was to collect rock samples for dating using modern techniques, in order to constrain the ages of fluvial deposits in Syria, and to establish a robust chronology for the Lower and Middle Palaeolithic artefacts that have been found at many sites within these deposits. The most widely-used chronological scheme for the three main rivers in Syria (the Orontes or Nahr al-Aassi, the Euphrates or Nahr al-Furat, and the Kebir or Nahr al-Kebir) was established by French workers in the 1970s and 1980s. This scheme recognises a maximum of six fluvial terraces on each river, which it assumes are the same six terraces throughout, correlation between different localities having been achieved in part by assuming that rates of fluvial incision have been roughly the same everywhere. These are quite bold assumptions, particularly since the climate (which influences erosion rates and thus rates of fluvial incision) varies dramatically across Syria (Mediterranean, with moist winters, in the west; hyper-arid in the east), but until now it has not been possible to test them. Furthermore, previous workers have assigned absolute ages to each of these six terraces (known as QfV, the oldest, to Qf0, the youngest, the Q standing for 'Quaternary' and the f for 'fluvial') or have related

them to the independently-established marine oxygen isotope stage (MIS) chronology. However, there has been very little independent evidence for the absolute age of any of these fluvial deposits in Syria.

Some age control has been provided by interbedding between terrace deposits of the Nahr al-Kebir and deposits of Pleistocene marine terraces inland of Latakia. Furthermore, temperate-stage deposits interbedded with cold-stage gravels of terrace QfIII, ~60 m above the modern level of the middle reach of the Orontes at Latamneh, have yielded, as well as the handaxes for which Latamneh is famous, a mammal fauna that is indicative of the early to mid Middle Pleistocene (MIS 13–11; ~500–400 ka [ka = thousands of years]). In the past, much of the basis for terrace correlation has relied on the matching of artefact assemblages, which have been considered age-diagnostic, between sites. However, if the artefacts are being used to correlate the terraces, and then the terraces are being used to date the artefacts, there is a clear risk of circular reasoning. The situation has been particularly problematic in the Euphrates, where (except for the youngest terrace, Qf0, which is unequivocally latest Pleistocene to early Holocene,



Map of Syria and its surroundings, showing locations of sites mentioned in the text. Locations where basalt samples have yielded Ar-Ar dates are highlighted

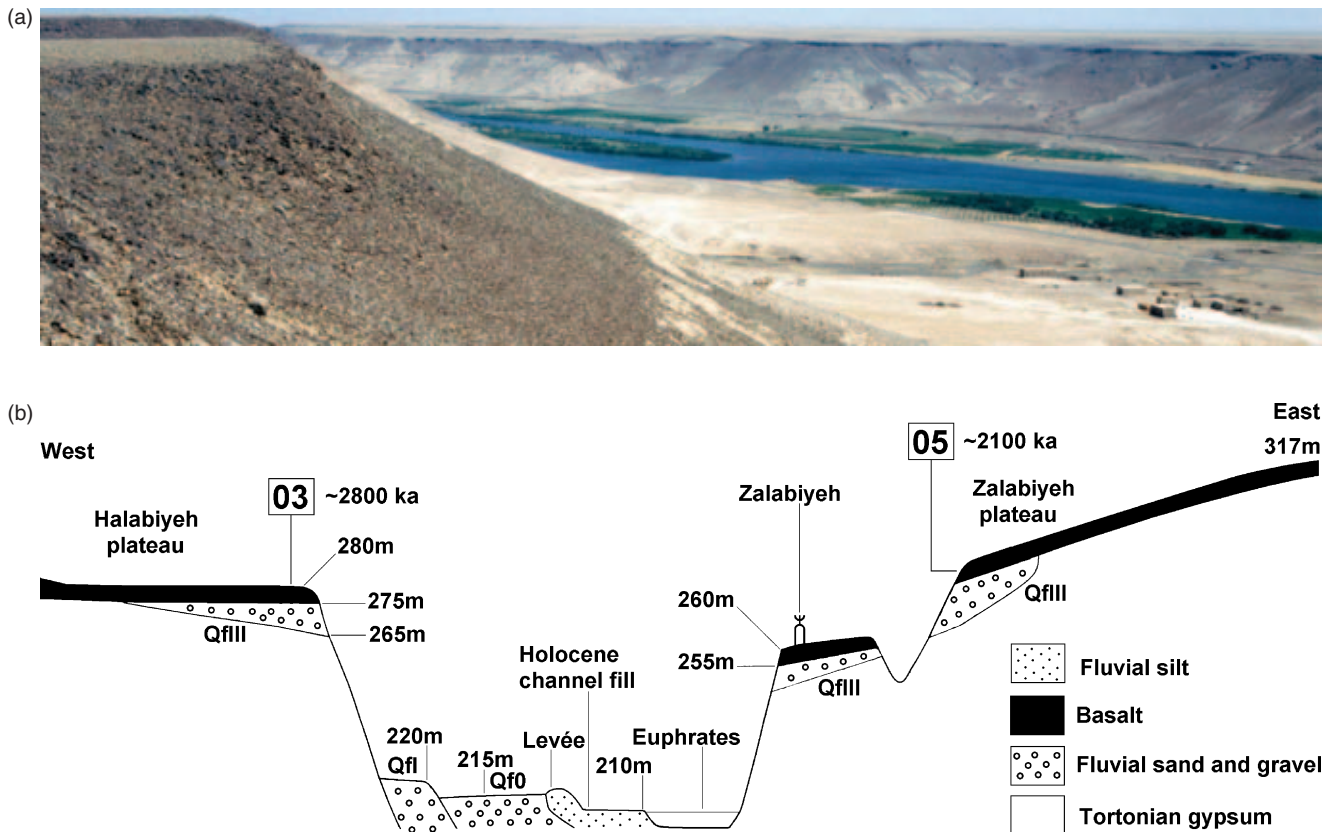


(a) View to the SSE looking at the bluff between Euphrates terraces Qf0 and QfI, exposed in a small quarry at the tip of the Ayash basalt flow, where sample 04 was collected. Dark fluvial gravel (bottom left) is overlain by lighter-coloured silty sand, itself capped by basalt, as illustrated schematically in (b). (b) Schematic cross-section through the basalt flow and Euphrates terrace deposits at Ayash, showing the position of the sample site

MIS 2–1) there has been no independent age-control whatsoever.

We have set out to obtain absolute ages using three modern techniques. The first, argon-argon (Ar-Ar) dating, which utilises the decay of a radioactive isotope of potassium into argon, is only applicable to igneous rocks. Past geological mapping has established a number of sites on the Euphrates and Khabur rivers in NE Syria where basalt flows cap river terraces, such that dating of the basalt can place a lower boundary on the age of the underlying gravel. Fieldwork for this project has been restricted to sampling for Ar-Ar dating in the reach of the

Euphrates upstream of Deir ez-Zor. The second technique, uranium-series (U-series) dating, utilises the radioactive decay of isotopes of uranium and the decay products thereof. It is most suitable for dating carbonate rocks, which contain trace quantities of uranium. We are applying it to the dating of carbonate cement in the gravels of the upper reach of the River Orontes (between al-Qusayr and Rastan). The third technique, optically-stimulated luminescence (OSL) dating, provides a means of determining for how long grains of the mineral quartz, present in fluvial sand, have been buried below the Earth’s surface and so have not been exposed to the ultraviolet light present in sunlight. Exposure to ultraviolet light ‘bleaches’



(a) View northward from near the point where sample 03 was collected, looking upstream across the Euphrates gorge from the edge of the basalt-capped Halabiyyeh Plateau towards the similar Zalabiyyeh Plateau beyond the opposite flank of the gorge. A pediment of basalt fragments obscures any *in situ* underlying fluvial gravel (of terrace QfIII) in this view, but it can be distinguished nearby and is locally ~8 m thick. Terraces Qf0 and QfI can also be observed just above river level. (b) Schematic cross-section through the basalt flows and Euphrates terrace deposits at Halabiyyeh and Zalabiyyeh, showing positions of sample sites. It is evident that the basalt flow sampled at Zalabiyyeh cascades to a lower level within the Euphrates gorge than does the one at Halabiyyeh, consistent with its younger Ar-Ar age

quartz, removing minor defects in its crystal structure. When quartz is buried, particles released by radioactivity in the surrounding environment gradually re-introduce these defects. By measuring the concentration of such defects and the intensity of this natural radioactivity, the time since burial can be determined. We intend to apply this technique to the same group of sites as for U-series dating.

Following fieldwork and sample preparation, samples have been submitted to appropriate laboratories specialising in each of these dating techniques. The first results obtained are for Ar-Ar dating, which has been carried out in the Laboratory for Noble Gas Geochronology at Massachusetts Institute of Technology, Cambridge, Massachusetts. Five samples have been dated. Sample 04 came from Ayash, just upstream of Deir ez-Zor, where basalt caps fluvial sand, gravel and silt that has previously been assigned to Euphrates terrace QfI. This sample has yielded a date of ~400 ka. Sample 03 came from Halabiyyeh, where basalt caps gravel that had previously been assigned to terrace QfIII in the right bank of the Euphrates. Sample 05 came from Zalabiyyeh on the opposite side of the river, nearby, where other basalt caps another spread of gravel at a lower level, which had also previously been assigned to terrace QfIII. These two samples have yielded dates of ~2800 ka and ~2100 ka, respectively. Sample 08 came from Jebel Mankar West, the more westerly of two small volcanic necks in the left bank of the Euphrates near

Karameh, downstream of Raqqa, and has yielded a date of ~70 ka. Tephra (volcanic ash) from this neck locally blankets the surface of Euphrates terrace QfI, indicating that its eruption post-dates the formation of this terrace. Finally, at Shareen in the extreme north of Syria east of Manbij, sample 09, which overlies gravel that has been grouped within terrace QfV, has yielded a date of ~8800 ka.

Flint artefacts have been found at many sites within several of the terraces along the reach of the Euphrates that we have investigated. Our new Ar-Ar dates indicate that a major rethink is required regarding the ages of these artefacts and how they correlate with sites in other parts of Syria. For instance, until now, Euphrates terrace QfI has been thought to date from MIS 6–4 (~140–70 ka) because of stratigraphic relationships between Nahr al-Kebir terrace QfI and marine deposits from the last interglacial (MIS 5e; ~125 ka). However, it is now clear that, at Ayash, Euphrates terrace QfI is far older, its deposition having ended no later than MIS 12 (~425 ka) or the MIS 12–11 warming transition (~415 ka). Likewise, the deposits of Euphrates terrace QfIII at Halabiyyeh / Zalabiyyeh are about the same height above present river level as deposits assigned to Orontes terrace QfIII at Latamneh, but the latter are dated to MIS 13–11; whereas, the former are far, far older. Our detailed analysis of the implications of our new set of dates for the chronology of human occupation in Syria will be published soon.

RESEARCH REPORTS

Research Reports from Jordan

Burning Beidha

Samantha Dennis (University of Edinburgh)

...The third little pig always did everything properly, even if it took him a long time. He built a house of bricks at the bottom of a steep hill. It was snug and warm and stood firm and strong...The wolf huffed and puffed until he was quite out of breath but the bricks stood as firm and as strong as a mountain... He could not blow it down.

After spending months of building the three circular structures at Beidha, it was time to experiment with burning one down. On 2 November 2004, with help from Dr Mohammad Najjar and Professors Bill Finlayson and Ian Ralston, I set fire to Experimental Building 48 in an attempt to replicate the archaeological evidence.

Experimental Building 48 is a semi-subterranean circular structure built using evidence from one of the earliest Pre-Pottery Neolithic B structures at Beidha. This experimental structure forms part of a series of reconstructions built adjacent to the excavations of the early Neolithic village at Beidha (see *Levant* 35: 39–48). These experimental structures provide a visual tool for visitors and an open-air laboratory for archaeological interpretations and theories.

According to the archaeological evidence ‘... E130 [Building 48], was destroyed by a very fierce fire and the resultant baking and solidifying of the mass of clay, mortar and plaster from walls and roof supplied a magnificent series of plant imprints. In addition, a heap of carbonised pistachios, which may have totalled some five gallons originally, were found in perfect condition...’ (Diana Kirkbride, quoted from her 1966 article in the *Palestine Exploration Quarterly* 98: 5–61, on p. 25). How fierce really was the fire that destroyed Building 48? What story does the evidence tell us? What evidence is missing from the excavation? Was it an intentional fire or an accident? By piecing together the fragments of evidence and staging a conflagration experiment, I hoped to answer these questions and more.

The preparations for the conflagration took just a couple of days. A collection of domestic objects were made and collected to place inside the structure. These included baskets, clay pots and figurines. The clay pots were crude, handmade and baked in the sun and/or in the ashes of a fire. In addition, six baskets were placed inside the structure, all containing a collection of nuts (including pistachios) and/or seeds. Two of the baskets were lined with bitumen, a messy process undertaken by Mohammed Ibrahim, one of my regular ‘Ammarin helpers.

Other preparations included work to the structure. We plastered a portion of the interior wall of the structure and placed flat stones in a fresh layer of

mud on a portion of the roof. These stones were numbered and recorded with the aim of observing the resting position of the stones in relation to the rest of the collapsed roof debris. All the timbers in the roof and wall were tagged using small numbered metal discs. This was done to ensure that each timber could be identified and its position recorded even if completely charred. And lastly, interior and exterior temperatures and wind direction were recorded. The conflagration event was recorded through sketches, notes, digital cameras, and video camera. Various members of the local staff of the Department of Antiquities turned out to view the event.

The structure was reluctant to catch light. Six small fires were lit before the roof finally went up in flames, the successful flame lit by Dr Mohammad Najjar. Fuelled by the wind, the roof then steadily burned until it finally collapsed after nearly an hour. Burning roof material fell into the structure and smouldered for a further hour. The fire was not fierce, and did not oxidise the stones.

Based on preliminary results the experiment did not succeed in replicating the archaeological evidence. This would suggest that either:

- (a) more combustible material was used in construction, furnishings, and storage, or
- (b) the fire was intentionally fuelled to achieve a sufficient level of ferocity, probably requiring the building to be substantially packed with combustibles.

More clues to the fate of Building 48 will hopefully come to light when I excavate Experimental Building 48 in 2005/2006. Once again, I would like to thank the CBRL for making this research possible.

Continuing Research on the Tell es-Sa’idiyeh Cemetery, Jordan

Jack Green (Institute of Archaeology, University College London)

A travel grant awarded by the CBRL helped fund a trip to Jordan in summer 2004 to participate in fieldwork and continue my research on material from the Late Bronze and Iron Age cemetery at Tell es-Sa’idiyeh (Jordan Valley). Tell es-Sa’idiyeh is located 2 km east of the River Jordan and immediately south of the Wadi Kufrinjah, roughly equidistant between the Sea of Galilee and the Dead Sea. This ten hectare double mound is situated on the edge of the fertile *Ghor* within the central Jordan Valley. The Upper Tell was settled from the Late Bronze to the Roman periods, and the Lower Tell was settled in the Early Bronze Age, with a late Byzantine/early Islamic *khan* constructed on its north side.

The Lower Tell was also used as a cemetery, and approximately 500 tombs have been excavated including pit and brick-lined cist graves, double-pithos burials and infant jar burials. The University of Pennsylvania Museum first excavated the cemetery in the 1960s, uncovering 44 burials, including some that were very rich, and evidence of unusual burial practices such as attempted mummification. These initial excavations were published in Pritchard's *The Cemetery at Tell es-Sa'idiyeh, Jordan* (University of Pennsylvania Museum, 1980). The British Museum excavations directed by Jonathan Tubb subsequently uncovered c. 460 burials on the Lower Tell in the 1980s and 1990s, so far published only in preliminary form in *Levant* (1988, 1990 and 1991) and the *Palestine Exploration Quarterly* (1993, 1994, 1996, and 1997). Approximately two thirds of the burials date to the LBIIIB – Iron IIA periods (thirteenth – tenth/ninth centuries BC) and are the main focus of my thesis research. A smaller proportion of burials are dated to later Iron II/Persian and Islamic periods. The chronological sequence, cemetery plan and a detailed database of the tombs have been compiled using excavation notebooks, specialist reports, and through access to artefact collections in the London, Philadelphia and Jordan. The aim of my thesis is to document the main archaeological findings from these excavations, and to examine the mortuary practices and evidence for social differentiation in terms of age, gender, rank and cultural affiliation.

A considerable amount of the Sa'idiyeh cemetery material is stored in the Dar as-Saraya archaeological museum in Irbid. Having previously visited the Irbid Museum in 2002, a renewed visit enabled me to locate further objects for examination, illustration and photography. I was able to find several of the large storage jars used as upright installations and

burial containers in the Early Iron Age tombs at Sa'idiyeh. These jars included ovoid 'ridge-necked' and so-called 'hippo-jar' forms typical of late Iron I–Iron IIA periods, very few of which are represented in the British Museum collections. It was therefore important to examine these jars for detailed typological comparisons with other published and unpublished examples. One jar, used as an infant burial container, has distinctive parallel incised grooves above a pronounced carinated shoulder, features typical of the north Jordan Valley and the Galilee in the tenth to ninth centuries BC. The same jar also showed evidence for chiselling of the jar rim, perhaps to allow the body to be inserted. However, the chiselling was abandoned part way, and a large jagged hole made in the side of the jar for the insertion of the body. Traces of a clay cap were found adhering to the shoulder and rim, showing it had been previously used as a sealed storage container.

Organic residues were noted on the interior walls of some storage jars used as upright installations in cist tombs. For example, one damaged ridged-neck storage jar from T.42 has traces of a yellowish residue visible and an interior tidemark. It is hoped that samples of this residue can be obtained in the near future for scientific testing. Although it cannot be demonstrated that actual food or liquids were provided at the time of burial, few vessels from Late Bronze or Iron Age burials have been analysed for their contents.

I was also able to visit several sites in the east Jordan Valley and to revisit Tell es-Sa'idiyeh itself. I am extremely grateful to Mr Hussein M. Aljarrah, Department of Antiquities, for showing me the progress in site conservation and management at



T.42 burial jar with incomplete chiselling above shoulder (inset) and large hole in side. Height c. 57 cm

Sa'idiyeh and other sites in the surrounding area. Of particular note is the recent consolidation and partial reconstruction of the Late Bronze – Early Iron Age water pool and staircase on the north side of the mound, which had been severely threatened by erosion. Unfortunately, looting, erosion and mound clipping from agricultural development have all affected archaeological sites in the Jordan Valley in recent years. Looting was a major problem in the years immediately following the final excavation seasons at Sa'idiyeh (1996–2002).

The preparation of the cemetery report for the British Museum excavations at Sa'idiyeh is ongoing. After completion of my thesis on the Tell es-Sa'idiyeh Late Bronze – Early Iron Age cemetery, I hope to continue work on the final publication volume *Sa'idiyeh III*, to be published in 2008.

Dhra', Excavation Project 2004

Bill Finlayson (CBRL) and

Ian Kuijt (Notre Dame University)

We conducted our third season at the Pre-Pottery Neolithic A (PPNA) site of Dhra' in 2004, having suspended operations during 2003. The prehistoric site of Dhra' lies near the south end of the Dead Sea, on the road from Mazra to Kerak, 5 m below sea level, at the point where the mountains rear up almost vertically to the east of the site. The site was first reported in 1980 by both Raikes (see *Levant* 12: 30–39) and Bennett (see *Levant* 12: 40–60), following its discovery in the late 1970s. With its location outside the Mediterranean woodland zone, and an occupation spanning the PPNA, archaeological research at Dhra' provides a rare opportunity to refine models for the foraging to farming transition in the Near East, improve the understanding of the social process by which food production emerged, explore the degree to which this transition occurred in a single vegetative region, and if it was centered within larger villages.

The 2004 field season focused on excavating the remains of the PPNA occupation in the areas opened up in the 2002 excavation season, and completing the excavation of a few partially excavated Pottery Neolithic features identified in 2002. Excavation of the Pottery Neolithic features included completing excavations of a series of large pit features, a small stone pit feature, as well as the remains of a large plaster bin set into the ground. Excavations were also expanded around a 2002 2 × 2 m unit centered over the corner of a rectangular Pottery Neolithic building. This excavation identified several large Pottery Neolithic walls and the intact remains of pottery vessels smashed in place on an occupation floor.

Excavation of the PPNA occupation in 2004 provided a remarkable improvement of our understanding of the spatial organisation of village life in this period. One of the major goals of this season was to better understand the occupational sequence and phasing of two of the structures, a stone structure identified in 1994 and a mud-walled structure identified in 2001. Our excavations conducted in 1994, 2001, 2002 and 2004 indicate that the PPNA occupation of Dhra'

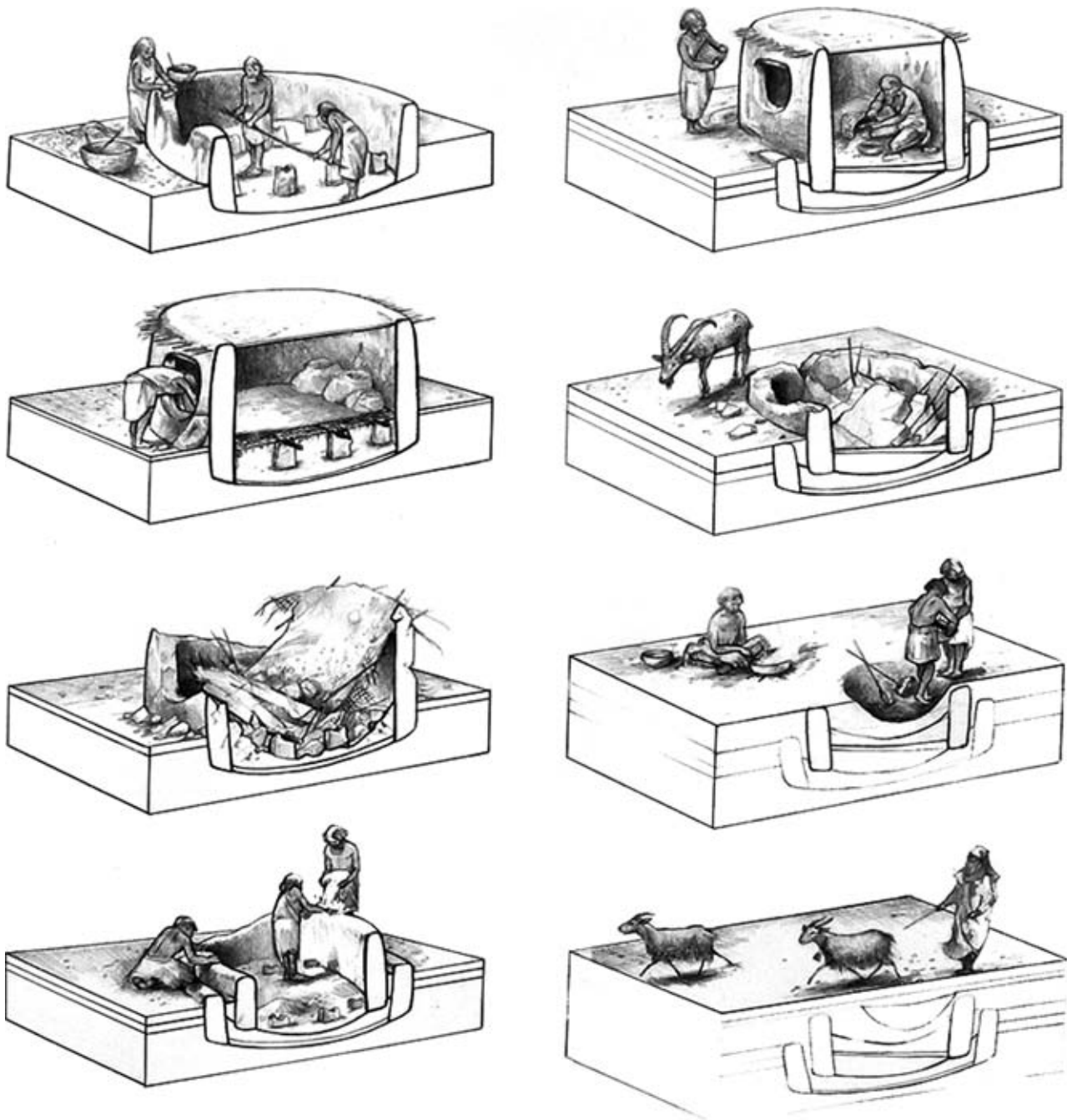
was more extensive than previously understood, and is now believed to cover an area of *c.* 6,500 m².

The expanded excavations in 2004 have now outlined the southern and northern walls of the stone structure located in 1994, and indicate that the building was considerably larger than previously believed. The lower parts of the walls appear to have been made by placing a series of stone uprights at intervals, with the space filled by smaller cobbles. The upper walls were made by placing medium-sized cobbles along a line and then bonding them with a mud slurry.

The roughly 4 m diameter mud structure identified in 2001 was interpreted as a single mud-walled structure containing a number of stone uprights with notches in their tops, presumably to support the main beams of a sloping raised floor. Burnt material and plant impressions in baked mud suggested the nature of the floor. In 2002, it had become clear that the structure was multi-phased. Below the upper mud wall was an earlier mud wall outlining the existence of a larger mud structure. The stone uprights identified in 2001 were presumably placed when this wall was built, and the outer uprights were then contained within the wall when the smaller second version of the structure was built. The inner uprights could have been reused. Detailed micromorphological analysis of the sediments is ongoing, but preliminary results suggest that the fill of the structure comprises a primary mud floor covered with material collapsed from the walls. The floor appears to lie slightly below the level of the uprights, but this may, of course, be the result of the collapse of the suspending timbers.

A distinctive feature of the uprights (and of the associated slightly lower floor) is that they indicate a significant (eight degree) slope to the floor. At present, we believe that this is deliberate, and that the floor was supposed to slope. The most likely explanation for this, coupled with the way the floor is raised above the ground, is that, at least during its first phase, the structure was intended for storage.

Two radiocarbon samples date the initial phase of the mud structure to 9,913 ± 59 bp (ISGS-A0246), and the second phase to 9,835 ± 65 bp (ISGS-A0248). Thus, the building appears to have been constructed at some point around 11,300–11,200 BP and abandoned between 11,260–11,175 BP, with the buildings being rebuilt and maintained for at least 100 years. All cultural materials recovered from inside and above this structure are diagnostic of the PPNA, although the density of artefactual remains within the structure is notably lower than that external to it. This assemblage includes el-Khiam projectile points, borers, and ground stone pestles. In a general sense, this building is similar to previously identified mud structures identified from the PPNA occupations of Netiv Hagdud (Locus 26) and at Jericho. This is, however, the first identified example from the southern Levantine PPNA of the use of upright stones in mud or stone structures apparently designed to hold wooden beams for a floor. Five burials around the exterior of the mud-structure were excavated in the 2004 season. All appear to be typical of the PPNA. A further indication that this structure may have been given some special status in its final phase was the



Reconstruction of the phasing of the mud built structure at Dhra' by Eric Carlson

apparently deliberate placing of numerous items of groundstone between the final mud wall and its predecessor.

An important development for the project in 2004 was the arrival of our palaeobotanical team of Drs Eleni Asouti and Emma Jenkins. Eric Carlson began to develop a series of reconstruction drawings of the site. Based on excavated features and structures, and incorporating cultural materials recovered from the different periods, this work seeks to incorporate people into the past, resulting in an alternative, and in some ways, more human vision of the past. The illustration shown here is a diagrammatic reconstruction of the two phases of the mud-walled structure.

The Dhra' lithic assemblage contains materials from both the Pre-Pottery Neolithic A and the Pottery

Neolithic A, however, excavations from *in situ* PPNA and PN occupations have revealed that the majority of the lithic debitage and tools were produced during the PPNA. This interpretation is based on the association of lithic debitage materials in association with diagnostic tool types and radiocarbon-dated features. However, it should be noted that many debitage elements produced during the PPNA appear to have been later modified with invasive and bifacial retouch indicative of the Pottery Neolithic occupation at the site. The 2004 basic sorting of lithic artifacts included 250,000 PPNA and PN artifacts from the six week season. In total, and from all years of excavation, approximately 675,000 lithics have been recovered from Dhra' Area 1 and 440,000 have been currently analysed to varied stages of analysis. Basic sorting of debitage typology, tool morphology, and retouch patterns were conducted in the field laboratory. Debitage

and debris make up 95% of the assemblage. The remaining portion of the assemblage is made up of cores, retouched tools, and core trimming elements. In 2004, approximately 3,000 retouched tools were recovered encompassing high percentages of projectile points, awls/borers, scrapers, nonformal tools, glossed pieces, truncations, heavy utility bifacial and trifacial tools.

Our current research is guided to understand lithic technological trajectories during the early Neolithic. This includes questions of lithic core reduction, tool production, use, recycling, and discard. By examining all of the facets of the *chaîne opératoire* of lithic technological trajectories, we hope to better understand the social significance that the tools had in the way Neolithic people structured their communities, mobility patterns, and social relations.

With regard to the Pottery Neolithic occupation, initial analysis dates both the construction style of the architectural units and the surface treatments of the ceramic assemblage to the Jericho IX period (c. 6,900–6,600 BP). Our understanding of the Jericho IX period has been limited by the lack of cultural material and insufficient knowledge of known Jericho IX sites in the region. At present, the site of Dhra' represents one of the best preserved and largest Jericho IX sites in Jordan and throughout the Levant. Further analysis of the ceramic assemblage will attempt to reveal a greater understanding of these early potters and the cultural period that they represent.

Acknowledgements

We wish to acknowledge the support of the institutions that have sponsored this project: The British Academy, The Council for British Research in the Levant, The National Science Foundation and the University of Notre Dame. We are very grateful to Dr Fawwaz al-Khreisheh, Director-General of Department of Antiquities of Jordan, who granted us permission to undertake the fieldwork. In particular, we wish to thank Mr Issa Seryani our Departmental representative. We received enormous practical help and hospitality from the Arab Potash Company, especially Mr Mohammad Habashnah, who made the difficult task of working at Dhra' in the summer possible. The local community of Mazra, and especially our workmen, made the team very welcome. Finally, we wish to express our gratitude to the teams of volunteers from Britain, Canada, Japan, Spain, Holland, Jordan, Belgium, Denmark, Greece, Romania, France, and the USA who cheerfully and professionally conducted the excavations at Dhra'.

The Wadi Rayyan: The Adventure Continues

Jaimie Lovell (University of Sydney)

The University of Sydney Wadi Rayyan Archaeological Project (WRAP)'s aim is to explore the relationship between incipient olive production in the Late Chalcolithic period and the development of long-range trade, complex social systems and the transition to the Early Bronze Age. Our excavations at el-Khawarij in 2004 had revealed a significant

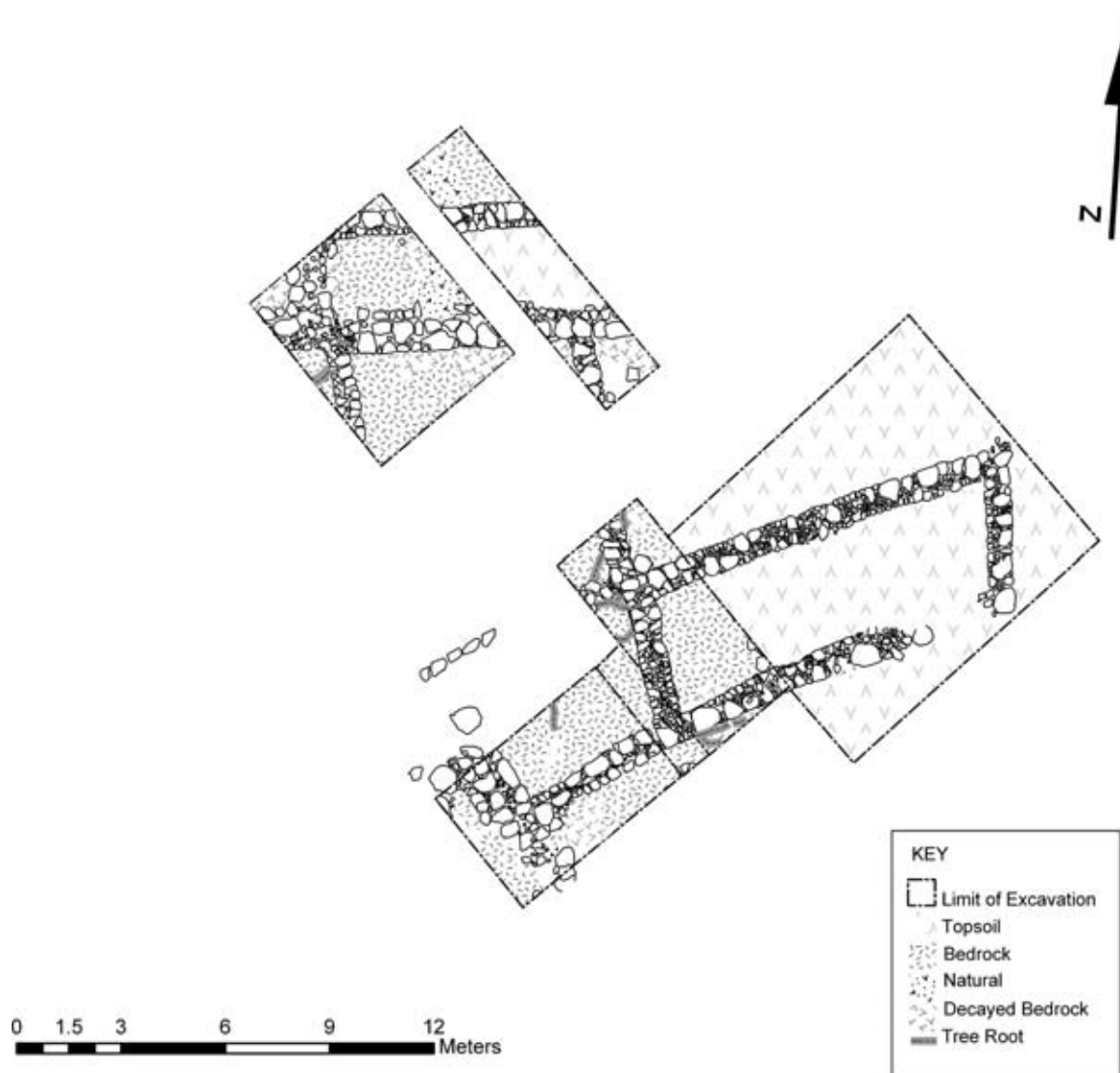
complex of late Chalcolithic architecture that promises to be an area of focus for our up-coming November 2005 field season. Since I last reported (see *CBRL Newsletter 2004*, pp. 12–15), we have been hard at work where most archaeology is done: in the lab and in the library. Our careful planning and surveying has allowed us to produce excellent plans of these structures (including the architectural complex in Area E) within ARC GIS so that they can be more effectively compared with architecture from the Jaulan and other adjacent regions.

Trenches E4 and E6 revealed reliable floor surfaces with relatively good preservation of archaeobotanical remains and, in the off-season, our archaeobotanist, John Meadows (English Heritage), has completed his analysis of our archaeobotanical data which has essentially confirmed his original preliminary findings – a typically Chalcolithic suite of archaeobotany (wheat, barley, lentil, olive, *etc.*). Most excitingly, we have sent 10 samples of carbonised olive stones and other datable botanical remains to the Australian Institute of Nuclear Science and Engineering (AINSE) after a successful grant application. We should have the results by the end of 2005. We expect that they will confirm that the site of el-Khawarij is one of the latest surviving Chalcolithic sites known to date.

Studies of other finds are also progressing. We are grateful to the CBRL for awarding Tobias Richter (University of Wales Lampeter) a grant to study the lithics from the 2004 season in detail; he travels to Jordan in August 2005. Lloyd Weeks (University of Nottingham) has also begun an examination of the fragments of slag that were found in almost every area of the site. His preliminary study concluded that they are fuel-ash slags, *i.e.* by-products from high temperature operations that may relate to a fire installation found adjacent to one of the larger rooms in Area E. In addition, 30 samples of ceramic sherds have been sent to Richard Evershed (University of Bristol) to be examined for organic residues – we are, of course, hoping for concrete evidence that these vessels held lipids.

However, the most exciting development has been our study of the ground stone artefacts: in particular, the disc-shaped maceheads discovered in Area D and E. We were lucky enough to recover one complete macehead from Area D, lying adjacent to the threshold of a Chalcolithic structure. While this disc shape is well known in the Chalcolithic, most examples are made of copper (from sites like Nahal Mishmar, west of the Dead Sea). Our two maceheads were made of a greenish grey diorite, quite different from other locally produced material. The object fits into the 'convex topped disc-shaped' macehead type as defined by Cialowicz (*Les Têtes de Massues des Périodes Prédynastique et Archaique dans la Vallée du Nil*. Warazawa-Krakow: Uniwersytet Jagiellonski Cialowicz, 1987). This type appears to derive from Egypt, or even the Sudan. Egyptian examples come from the Fayum and Maadi and the Badarian villages. The date of this type is therefore Badarian – Naqada I.

According to Cialowicz, this type of macehead is, in all probability, the earliest of the predynastic maceheads.



El-Khawarij, 'Ajlun district, Area E architectural complex

We can now add our examples from the 'Ajlun district of Jordan. How these objects came to be traded as far north and east as el-Khawarij is an intriguing question, but they may form the beginning of a longer story which is taken up by the excavations at the nearby Early Bronze Age site of Tell Abu al-Kharaz. Egyptian trade in olive oil, known from the Early Bronze Age, might well have had its roots in earlier periods, when these prestige objects moved with early traders.

Meanwhile my library research suggests that the Wadi Rayyan maceheads may not be the only examples; Jean Perrot illustrates a macehead of precisely the same shape of 'marbre noir, poli' (Fig. 13.5 in Perrot *et al.*'s 1967 article in the *Israel Exploration Journal* 17: 201–232), while a further example may be represented by an illustration from the excavations at Teleilat Ghassul (Fig. 27 in Mallon, Koepfel, and Neuville *Teleilat Ghassul I*. Rome: Pontifical Biblical Institute, 1934). The actual stone type is not noted, although dolerite is implied. It will no doubt prove useful to locate these particular pieces in order to verify their material. It just goes to show that mining the archives can produce as much

fruit as digging the site (to mix metaphors), but, nonetheless, we look forward to more digging in November 2005.

Acknowledgements

WRAP is supported by the *Australian Research Council* (ARC) (Discovery Project DP0342465). We are grateful for CBRL affiliation and support, and special thanks are due to Dr Bill Finlayson and the staff of the CBRL both in Amman and Jerusalem. I'd also like to thank the Director General, Dr Fawwaz al-Khraysheh, and his staff at the Department of Antiquities, Amman. In addition to the individual researchers noted in the report above, Bruce McLaren (2003), Tim Adams (2004) and David Thomas (2004) acted as field directors for the project: their hard work was, and is, vital to the success of the project. Prof. Andrew Sherratt, University of Oxford, has been a great support in so many ways. Iona Katherine McRae produced the plans presented here on behalf of the project. My particular appreciation to her and her co-worker, James Fraser (who unfortunately scored far less glamorous tasks), for their enthusiasm and endless good humour.



The disc-shaped macehead in situ in Area D (photograph: Pamela Kottaras, for the Wadi Rayyan Archaeological Project)

A Good Spring

Carol Palmer

Spring 2005 was one of the best in living memory. It was not so much that a lot of rain had fallen, but that the distribution of rain allowed all the flowering plants to grow to their maximum capacity, and grow they did – in an explosion of colour. Brown hillsides turned green; fields were not only green with maturing crops, but also purple, pink and yellow from the profusion of weeds growing with them; and, on the Kerak plateau, the cheese-makers were busy processing abundant milk into *jibne baidha*, ‘white cheese’. Down in the Wadi Faynan, the vibrant, venom-tailed caterpillars were back feeding on the *Asphodels* which were blooming once again.

‘Can you eat that one too?’ enquired an ‘Ajluni woman, cleaning off a large kitchen knife, while stuffing various plant parts into a crumpled, black plastic bag. ‘No,’ we replied, ‘we are collecting it to take scientific measurements...’ She grabbed another plant, stripped off its stalk and gave it to us to taste. Then, picking up one of the other plants in her collection continued, ‘this plant is very delicious cooked with onion and lemon... It’s a very good year, but you should have been here earlier, there was much more to eat then.’ She was, of course, correct; if you want to gather greens for eating, the early spring is best. However, our official plan was to ‘sample’ weeds in quite a different way.

The aim of the current phase of the project, the so-called ‘FIBS’ (Functional Interpretation of Botanical Surveys) project, directed by Dr Mike Charles and Prof. Glynis Jones at the Department of Archaeology, University of Sheffield, is to collect living specimens of weed species that have been recovered from archaeological sites, and to take a series of ecological measurements from them. These measurements – or ‘functional attributes’ – will, ultimately, be used to interpret past cultivation techniques from those same wild species, *i.e.* the weeds found accompanying ancient grain. Previous studies of contemporary non-mechanised farming conducted by the team have demonstrated that weed floras do reflect different crop management regimes. These studies include explorations of irrigation and dry farming in Borja, northern Spain, and in Wadi Ibn Hamad, southern Jordan; fallowing and rotation in Irbid, northern Jordan; and intensive and extensive cultivation in Evvia, central Greece.

The list of archaeological weed species that has been assembled, our ‘target list’, derives from a very broad geographical area, extending from northern Europe and across the Mediterranean to the Middle East. In the course of fieldwork, team members have travelled to France, Germany, Spain, Italy, Greece, Romania, Turkey, and Jordan, as well as collecting in the UK. The most recent seasons of collecting in Jordan took place in spring 2004 and 2005. In both years, Isabelle Ruben and I conducted the bulk of the plant-hunting,

with Mike Charles joining the team for a week in 2004, before continuing on to Tell Brak, Syria, to search for rather more ancient plants there.

For things that don't move, plants can be remarkably hard to find, and we covered a huge area in our searches. We collected weeds from fields on the Irbid and Madaba plains, as well as the Kerak plateau; from orchards and woodlands in the 'Ajlun Highlands; along irrigated fields in the Jordan Valley and by the Dead Sea; in fields beside the famous Neolithic site at Beidha; from winter grazing grounds in the craggy hills close to Dana; in the ruins at Petra; and from under the footsteps of oryx in the Shaumari Wildlife Reserve, near Azraq. We seemed to chase the spring around, starting our hunt in March at low altitudes and in desert environments and ending in April at the tops of mountains before there, too, the spring flush of vegetation succumbed to the parching sun. Although some plants were 'old friends', familiar from previous fieldwork, it was nice to meet some new species only previously known from their seeds. And what seeds! Many of the species archaeobotanists can identify tend towards the whacky and wonderful with hooks, spines, curling segmented pods, and sculptured surface patterning.

Once captured, the plants have to be measured in several ways for their 'functional attributes', as defined by the Unit of Comparative Plant Ecology, Sheffield. Plant functional attributes constitute direct

or indirect measures of species' ecological characteristics (e.g. growth rate, water-use efficiency, capacity for regeneration), and particular measurements relevant to this project include among others: plant height and canopy diameter, leaf dry matter content, root type and size, as well as measurements of the microscopic structure of leaves. The latter involves making so-called 'leaf peels', acetate impressions of the surface of leaves. For each collection made, there is more than an hour's work processing back in the field laboratory and, then, back in Sheffield at the labs there. The functional attributes measured, however, do allow for the differentiation of contrasting crop management regimes.

Although the aim of the project is to reduce each species to a series of measurements that archaeobotanists can use to interpret their data, standing surrounded by flowers on a Jordanian hillside, with the gentle clanking of sheep bells and lyrical strain of a shepherd's flute in the background, it is hard to think of them as a series of numbers. The iridescence of red *Ranunculus* petals, the pink and white ruffles on *Fumaria densiflora* flowers, the flimsiness of *Lathyrus aphaca* leaves through which light can easily penetrate, and the perfect spiral, winding pods of *Medicago orbicularis*, or 'shepherd's bread' as it is known in Arabic, all seem magical. These plants are not so much 'weeds', but beautiful, organic pieces of engineering, each one adapted to its own particular environment. Even in the shape of their cells and stomata



Jordan in spring: the flowers of *Fumaria densiflora*

(the 'mouths' through which a plant 'breathes') on their leaves, there is beauty.

This current phase of the 'FIBS' project, 'Identifying Ancient Land Use through the Functional Ecology of Crop Weeds', is funded by a grant from the Natural Sciences Research Council (NER/A/S/2001/01047) to Dr Mike Charles, and is an affiliated CBRL project. Grateful thanks are extended to the staff at the CBRL who assisted with logistical arrangements, and sent out a rescue party when the red Toyota pick-up truck spectacularly blew its head gasket in middle of the Wadi Araba! Isabelle Ruben is a wonderful fieldwork companion, and great fellow plant enthusiast. Special thanks are extended to Royal Society for the Conservation of Nature (RSCN) for allowing access their Reserves, and to members of the RSCN Research Team, in particular, Maher Qishawi and Laith al-Moghrabi, who facilitated much of the collecting in 2004 and 2005.

The 'Aqaba Castle Project 2004-5

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

Three seasons of excavation and survey were undertaken in 2000, 2001 and 2003 on the late Mamluk 'castle', or fortified *khan*, in al-'Aqaba by a joint Belgian and British team directed by the authors. The principal purpose of the project has been:

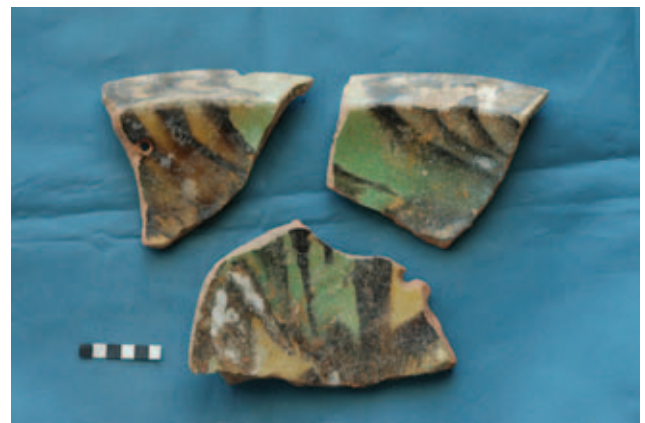
- to undertake a complete survey and structural interpretation of the castle's above-ground remains;
- to define the chronological sequence of occupation of the site and to recover, by excavation, a sequence of pottery and other artefacts relating to it;
- to define, in so far as time and resources permit, the layout of the structures underlying the standing Mamluk remains and their relationship (if any) to the Mamluk castle; and
- to assess why the builders of the castle chose to locate it where they did.

After the third season in December 2003 (see *CBRL Newsletter 2004*, pp. 26-7), the finds from all three seasons were transferred to the British Institute in Amman for further study. A first study season to work on them, sponsored mainly by the CBRL with additional funding from the Région wallonne, was then undertaken in June and July 2004 under the direction of Denys Pringle. The members of the post-excavation team included Dr Louise Joyner (materials scientist), Ageliki Kostaki (conservator) and Nicholas Vaughan (archaeological draughtsman), all from Cardiff University, and Joke Dewulf (archaeologist) from Ghent University. During this time the overall structural phasing of the site was redefined and the provisional dating was checked against the finds. The recording of the artefacts was completed and significant pieces were described and drawn for the final report. A full data structure report was also prepared covering all three seasons of excavation. With the kind permission of the Department of Antiquities, samples of pottery and glass were transferred to Cardiff University for further scientific analysis. In February 2005, Dr St John Simpson (British Museum) also

visited Amman for eight days to prepare a report on the Ottoman pipes.

A further field season was undertaken by Johnny De Meulemeester and Reem Shqour, with colleagues from Ghent University in January 2005. This had the purpose of extending the area of excavation in the west range of the castle with a view to refining our understanding of the structural sequence and eventually to allowing the exposed remains to be presented more intelligibly to visitors. In the area excavated, a new early pre-*khan* phase was identified, represented by three wells, one of them containing pottery only of the Umayyad period. While the excavation was in progress, the faunal and fish remains from all four seasons were studied by Dr Anton Eryvnyck (Ghent University and the Flemish Heritage Institute).

The fourth season concludes the 'archaeological assessment' of the castle as initially envisaged. It has also produced an additional body of finds, which will require a further short study season to allow them to be included in the final report. The definitive final report will be published in due course in the monograph series of the Division du Patrimoine of the Région Wallonne. It will include a detailed account of the four seasons of excavations, together with chapters on the historical sources (DP), the architectural history (DP), the Arabic epigraphy (Donald Richards), the pottery (DP and LJ), the glass (JD), the metalwork (AK), the Ottoman pipes (StJS), the objects of stone, bone and shell (JD), the faunal material and fish bones (AE), the regional geology (Morgan De Dapper), and general discussion and conclusions (JDM & DP).



Fatimid pottery from 'Aqaba

Hajj Forts Revisited

Andrew Petersen (United Arab Emirates University)

Our project involves the detailed recording of seven sixteenth to eighteenth century forts on the Ottoman Hajj route. Fieldwork was conducted in January and February 2005, and our team members were: Andrew Petersen, project director; Ifan Edwards, photogram-

metry; Heather Nixon, finds illustrator; and Ahmad al-Shami, the Department of Antiquities representative.

The forts were the subject of an initial rapid survey I made in 1986. This detailed investigation enabled a much fuller documentation and more complex interpretation of the history of the buildings. The aims of the season's work were:

1. to complete a detailed architectural survey of forts using total station and digital photography; this would lead to phased plan elevations and sections and also aid in reconstructions;
2. to complete a backup photographic record using conventional colour transparencies and black and white print film; and
3. to collect a representative sample of pottery and other artefacts from the vicinity of the forts that can be compared with the finds from Qal'at 'Unaiza and other excavated Ottoman sites.

On the basis of the 2005 survey, a few general observations can be made.

1. The condition of all the forts has deteriorated significantly since the initial survey. Deb'ah, Unaiza, Hassa and Ma'an have all recently benefited from restoration work carried out by the Department of Antiquities (Qatraneh was restored during the 1970s). The only forts which have not been restored are Qal'at Fassu'a and Qal'at Mudawwara, both of which have been subject to vandalism as a result of treasure hunting.
2. It is noticeable that four of the forts (Deb'ah, 'Unaiza, Qatraneh and Ma'an) contain some evidence of an earlier structure on the site whilst three appear to be entirely Ottoman constructions.
3. Refuse dumps associated with the main period of use were found at four sites. The refuse dumps were composed of ashy material and contained bone, pottery, metal and tobacco pipe fragments, which were collected and recorded.

The results of this survey indicate that the Hajj forts are in need of a unified conservation strategy to ensure that they are available to future generations. An essential part of this conservation strategy is the full publication of the results from our three seasons of fieldwork (1986, 2002 and 2005). The archive drawings and photographs have all already been digitised and the results from the 2005 season are currently being integrated with existing data. It is hoped that a draft text, including illustrations, will be complete by the end of summer 2005.

The team is grateful for the financial support of the CBRL for this final season, as well as the UAE University for research funding. We are also grateful to all the people who helped to make this final season successful: Penny McParlin at the CBRL office in London; Nadja Qaisi, Hazel Simons, and Bill Finlayson, all at the Amman Institute; and the staff of ACOR, in particular, Pierre and Patricia Bikai. Members of staff at the Department of Antiquities in Jordan were very helpful, especially the Director, Dr Fawwaz al-Khreisheh. In Ma'an, we were given assistance and copies of reports on the forts at Ma'an and Udruh by Amer Dour of the Antiquities Department.

The Analysis of the Chipped Stone Assemblage from Tell esh-Shuna North, Jordan

Tiffany Raszick (University of Liverpool)

Tell esh-Shuna North is a multi-period site located in the north Jordan valley, situated on the northern edge of the Wadi al-'Arab. The aim of this research is to document the development of chipped stone industries from the fifth to the fourth millennia BC (calibrated) in well-stratified sequences. Where reports are found covering this transitional period, they are often limited and when analysis has been done, the detail is often generalised and presented as a typological catalogue and, in many cases, the analysis is done using Neolithic typological sequences. The problem becomes perhaps most apparent in the Early Bronze Age in part because archaeologists working in the post-Chalcolithic periods have traditionally come from historical backgrounds and have not been particularly interested in lithic analysis; also, lithicists working with late material view it as technically diminished.

Collection methods employed at Shuna provide a representative sample of the total lithic assemblage. Fifty litre samples of all deposits, excepting those that were clearly contaminated, were sieved and collected for flotation. In total, 25-100% of 'high value' deposits were sampled. During the excavation, the project directors (Dr Douglas Baird and Dr Graham Philip) determined contamination levels. These ranged from 1, most contaminated, to 5, no contamination. Only material from those units with contamination levels of 3 (derived material probably present), 4 (derived material possibly present), and 5 (primary deposit) were examined. To start, a preliminary sorting of all excavated material was carried out using basic categories. Then, a sampling strategy had to be employed in order to deal with a large amount of data in a short time. This entailed recording in detail all objects that were complete, or near complete. Thus, the attributes of diagnostic artefacts, including tools, cores, and debitage, were recorded in full. Dr Baird originally began examining a portion of the lithic material in 1991. The data collected by him will be incorporated into the final chipped stone report.

A total of 30,898 individual pieces were collected from four areas on site dated to the Chalcolithic and Early Bronze Age (EBA) periods. Some 49.7% of the total is made up of chips (general knapping debris) less than 2 cm in size. Lithics were collected from: Area A (35.3%) (including Shuna 4A, 0.87%), Area D (63.18%), Area H (0.62%), and Area I (0.03%). In Area A, 7% of the material collected derives from Early Chalcolithic contexts, and 93% is from the Early Bronze Age. Shuna 4A is an occupational layer that lies on top of Chalcolithic deposits and most probably contains the earliest EB I material. Area D is dated to the Early and Late Chalcolithic periods, and Areas H and I have material from the Early Bronze Age only.

The goals of the analysis are to examine changes occurring within each period, as well as to discern differences between periods, including changes in reduction strategies and raw material choices. In most cases, all steps of the reduction sequence are present

on site. Debitage from core preparation and rejuvenation are fairly abundant, especially in the Early Chalcolithic. A variety of reduction strategies were employed at Shuna, but flake production from single, multiple, and opposed platform cores is dominant. This is indicative of an *ad hoc*, in-house industry. However, not all reduction strategies were present on site; Canaanian blade and tabular scraper production is most likely taking place at specialised workshops off-site. There is the possibility of on-site specialist production at Shuna. During the late EB I there is the appearance of a very specific type of small, fine point, called here 'Shuna Points'. Half of the late EB I Canaanian blades derive from the same contexts as the Shuna points, indicating they may have been used as blanks for the points. These points were made on the truncated distal portions of small blades and have a fairly restricted size and shape range and standardised modification.

The final analysis will be included in the Tell esh-Shuna North final publication, forthcoming.

Abu Hudhud and the Early Pre-Pottery Neolithic B Period in the Southern Levant

Ghattas Sayej (Centre for Development Studies, University of Bergen, Norway)

The Neolithic period of the southern Levant is one of the most important phases of human history with the earliest evidence in the world for the transition from hunting and gathering to farming societies. Nevertheless, our knowledge of the early phases of this period, the Pre-Pottery Neolithic A (PPNA, c. 10,300–9,300 uncalibrated years BP), and the proposed Early Pre-Pottery Neolithic B (EPPNB, c. 9,600–9,200 BP), remains ambiguous and poorly defined. My research at the Zahrat adh-Dhra' 2 site (see G. Sayej 2004 *The Lithic Industries of Zahrat adh-Dhra 2 and the Pre-Pottery Neolithic Period of the Southern Levant*. BAR International Series 1329) has caused me to re-evaluate the nature of the PPNA chronology, which overlaps the proposed EPPNB phase and ends around 9,300 BP. The nature of the EPPNB period is ambiguous due to a lack of excavated sites and radiocarbon dates. Some scholars suggest that there is a gap of c. 200–400 years between the latest PPNA dates and the earliest Middle Pre-Pottery Neolithic B (MPPNB) and that this gap should be filled by the EPPNB phase. The tight range of radiocarbon dates obtained from Zahrat adh-Dhra' 2 (ZAD 2) fills this 'gap' and provides evidence for the existence of the PPNA until at least 9,300 BP.

The EPPNB is an ill-defined period and the evidence justifying this chronological division remains inconclusive. Sites which have been classified as EPPNB are either unexcavated, such as Abu Hudhud (the target of this investigation), or have not had radiocarbon dates generated, such as Jilat 7, Mujahiya and Abu Salem. ZAD 2, which has a tight range of radiocarbon dates, covers the debated period and ends around 9,300 BP. Consequently, the chronology of ZAD 2 strongly supports Ian Kuijt's suggestion for an extension of the PPNA, and that scholars should re-evaluate

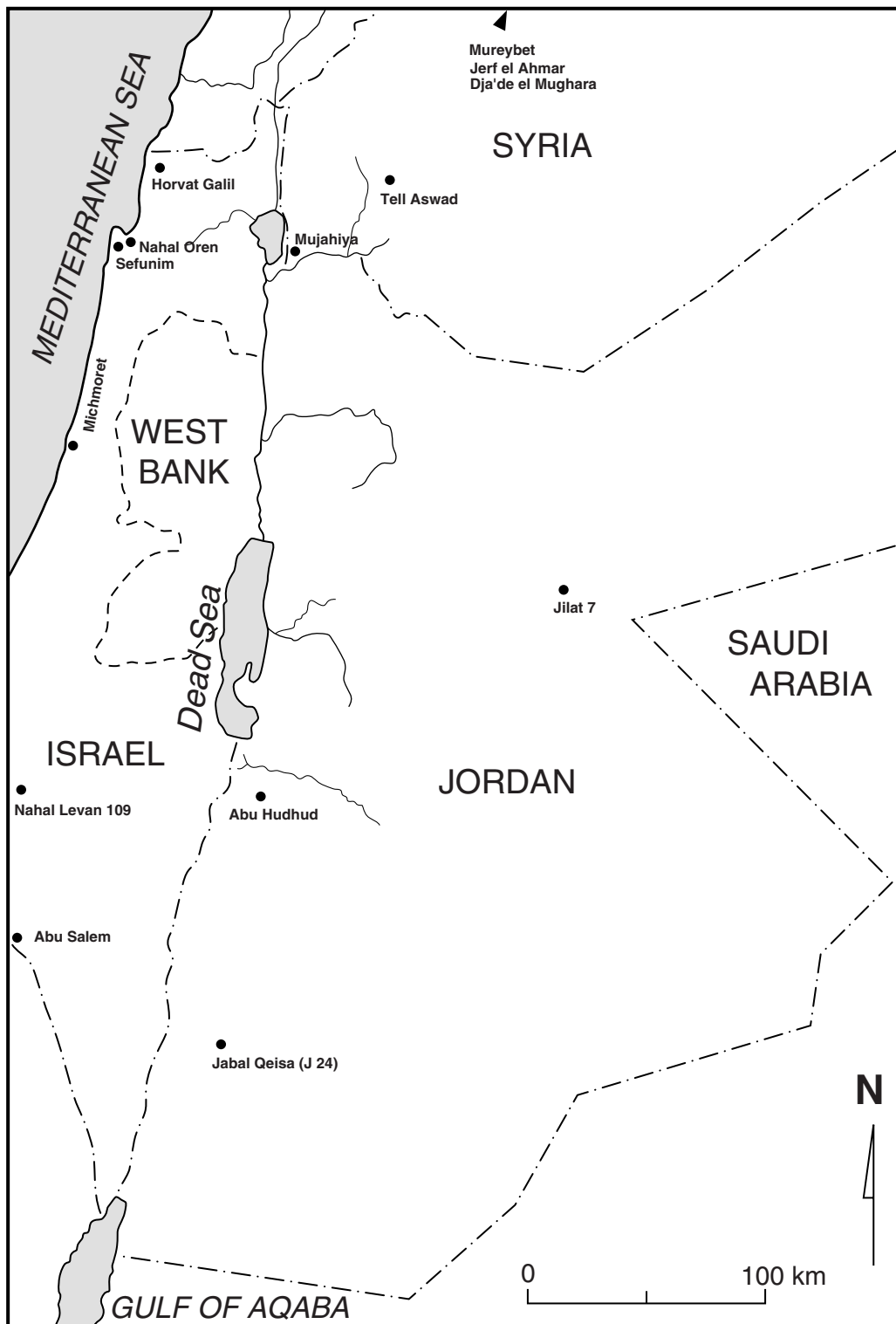
the chronological identification of the EPPNB. The clarification of this division is the primary aim of my research.

According to a number of leading scholars, including Ofer Bar-Yosef, Jacques Cauvin and Gary Rollefson, the basic lithic divisions between the PPNA and the PPNB in the southern Levant are the shifts from pyramidal/conical platforms to naviform blade production and the presence of long blades as well as the introduction of Helwan points in the PPNB. The architecture of these periods featured a transition from PPNA semi-circular/curvilinear structures to PPNB rectilinear walls. The aim of my current project is to examine the site of Abu Hudhud to ascertain the nature of these material culture shifts and their relevance to the chronological division between periods.

The site of Abu Hudhud is located in the Wadi el-Hasa region in southern Jordan and was discovered by Gary Rollefson (see *The Archaeology of Jordan*, Sheffield Academic Press 2001, p. 70). In his 1982 survey, Rollefson estimated the site to be c. 0.5 hectares. A total of 56 lithic artefacts were collected and, according to Rollefson, all appear to be PPNB. The available results from the surface collections indicate that all eight projectile points collected were Helwan, which is a typical EPPNB type. Further tools such as picks, scrapers, lustered elements, transverse burins, borers and a Helwan bladelet were also recovered, and also indicate a PPNB industry. This site has never been excavated and therefore no radiocarbon dates are available.

The lithic typology of Abu Hudhud fits within the general framework of the entire PPNB period and the available surface architecture remains include several curvilinear and rectilinear structures. These structures might be PPNA or PPNB, or even conceivably part of a Bedouin camp. However, the existence of Helwan points on the surface lead Rollefson to conclude that Abu Hudhud is most probably an EPPNB site. Abu Hudhud is the only known unexcavated site from this time period in Jordan.

It is anticipated that the proposed excavation at Abu Hudhud will demonstrate or refute whether or not this site is an EPPNB assemblage. In either case, the results will revolutionise our understanding of the period. If the site is indeed an EPPNB assemblage, as supported by the material culture and radiocarbon dates, then exciting new data will have been recovered for one of the most ambiguous phases of Neolithic history in the southern Levant. New investigations have the potential not only plug the chronological gap, but also to clarify how the transition from the PPNA to the MPPNB cultures occurred. If the site cannot be identified as an EPPNB assemblage, however, then the last potential evidence that could support the existence of this phase in Jordan will be eliminated. The ZAD 2 dates already demonstrate that the PPNA period existed in the southern Levant until at least 9,300 uncalibrated years BP; if there is no evidence for an EPPNB phase at Abu Hudhud, then archaeologists will have to eliminate the 'EPPNB phase' from their dictionary.



Sites with EPPNB assemblages in the southern Levant

The South Jordan Iron Age II Survey and Excavation Project

Charlotte Whiting (CBRL)

During July and August 2004, a team of five archaeologists conducted the first season of excavations at the Iron Age II site of Khirbet el-Dabba in southern Jordan, with Mohammed 'Abdelazeez representing the Department of Antiquities. The project team also undertook systematic surface survey of sites and field systems in the surrounding region and a detailed architectural plan of the site was

completed. The team included Charlotte Whiting of the CBRL, Tom Hulit, Simon Alderson, and Ahmed Abed of the University of Durham, and Iona Kat McCrae of the University of Sydney.

Khirbet el-Dabba is located in the Wadi el-'Arja between Showbak and Wadi Musa. It was first identified as an important Iron Age site in the Dana Archaeological Survey, a previous CBRL project directed by George Findlater. The site comprises of substantial stone-built structural remains, partially surrounded by a casemate wall. Within the context of



Khirbet el-Dabba, view to the south-east

the Iron Age sites that surround it, Dabba represents a major site in terms of size and complexity. The survey universe in the region surrounding the site covers an area from Bir Khidad in the north to Udruh in the south. Surface collection focused on sites identified from aerial photographs of the area, random sampling of field systems in the three environmental zones of the survey region, as well as revisiting sites previously surveyed by Glueck, Killick, and Findlater.

Iron Age settlement activities in southern Jordan have left behind a rich archaeological record. Yet, although comparable in scale and preservation with northern and central Jordan, the south of Jordan has been subjected to far less study, with the exception of certain well-known sites like Buseirah, Tawilan, Umm el-Biyara and others. Additionally, the wider landscape and settlement context of late Iron Age sites in southern Jordan has received little attention. Issues such as landscape use and exploitation strategies (such as settlement patterns, field systems, water management etc.), social and economic networks, and context- and use-based approaches to material culture thus remain to be investigated.

The aim of the project is, therefore, to enhance our understanding of the nature of Iron Age II settlements in southern Jordan as a springboard for reassessing traditional models of social, economic, and political structures of late Iron Age society in the region. By combining a macro-scale (regional) and micro-scale (site-by-site) approach to allow a detailed contextual analysis of the dynamics of individual sites and their local environs, it is hoped that alternative ways of understanding Iron Age southern Jordan can be developed.

The 2004 season was mainly devoted to limited test excavation of Khirbet el-Dabba and surface survey of its surrounding landscape to assess their viability for a multi-year research project. The excavation of two test pits substantiated the late Iron Age date of the site, as well as revealing considerable depth of deposit and well preserved remains, thereby confirming the suitability of the site for future, more intensive excavation. The architectural/archaeological features of the site were mapped using EDM, resulting in a detailed plan clearly showing the extent and complexity of the site. The surface survey collected material from 50 10 × 100 m transects, which included a sample of 12 field-systems and 38 sites situated in the different environmental zones of the survey universe. The combined use of aerial photography,

maps, and previous surveys to identify areas of interest for sampling proved highly successful, as many previously unknown sites were discovered and more detailed recording of known sites was achieved.

Preliminary analysis of the pottery shows that the use of the landscape was intensive from the Chalcolithic period onwards, with markedly different areas of the landscape exploited in different periods. These early results are promising in terms of providing detailed observations concerning different exploitation strategies of the region through time, as well as varying economic, communication, and settlement patterns across time and space, especially with regard to the Iron Age II period.

In addition to the ongoing ceramic analysis, the scale and use of architectural spaces, the composite assemblages of associated material culture, and the specific forms and fabrics of artefacts and their interrelationships will be investigated. These issues resonate in several spheres, including household/centralised production, non-residential complexes, and the production, consumption, and exchange of goods. This can provide insights into the various lifeways and potentially complex connections between the different groups within Iron Age society. By targeting a range of different site types through excavation and survey with these questions in mind, it will be possible to explore the potentially different functions and connections of these sites and their associated social practices in this period.

It is hoped that by providing a detailed, contextual body of data for the study of the Iron Age in southern Jordan, this research will have implications for modelling Iron Age society on both a local and a regional scale. At a local scale, the research will investigate the nature of economic and social structures at individual sites in southern Jordan. On a regional level, this research offers the opportunity to evaluate new and alternative models for understanding the nature of late Iron Age society in the southern Levant.

South Jordan Iron Age II Pottery Instrumental Neutron Activation Analysis Project

Charlotte Whiting (CBRL) and

Benjamin W. Porter (University of Pennsylvania Museum)

The project's aim is to enhance our understanding of the nature of south Jordanian Iron Age II ceramic

production, consumption, and distribution, using Instrumental Neutron Activation Analysis (INAA). A CBRL travel grant contributed towards the collection of ceramic samples for analysis in this study. The use of INAA to analyse ceramic samples will allow the project to investigate the nature of economic and social structures of late Iron Age communities, with a focus on ceramic finds from Iron Age sites in southern Jordan: Khirbet el-Dabba, Ghrareh, Khirbet Ishra, and Khirbet al-Megheitah, whilst also including ceramics from several Iron Age sites recently surveyed in the *South Jordan Iron Age II Project*.

Studies of Iron Age II ceramics from southern Jordan have traditionally been dominated by typo-chronological approaches and have therefore overlooked analyses of ceramic fabrics and their production and distribution. Such investigations provide important information on activities associated with ceramic vessels such as food preparation, storage, and serving, as well as trade, production, and consumption. These activities resonate in several spheres, including

residential/non-residential complexes, household/centralised production, and the consumption and exchange of goods.

Due to the paucity of these types of research questions in Iron Age studies in southern Jordan, key issues such as the materiality of everyday life and the economic and social functioning of communities during the Iron Age remain little investigated. This project will thus contribute an important body of data to the study of previously unexplored questions concerning Iron Age society in southern Jordan. In addition, this project is pertinent to recent studies that have emphasised the strong regional usage of south Jordanian Iron Age pottery, by aiming to quantify these differences not only in terms of vessel form, but also through fabric type, to allow questions of production and consumption to be addressed. Furthermore, the published results of INAA of material from the important Iron Age sites of Buseirah and Tawilan in southern Jordan will allow for comparative analysis with the results of this project.

Research Reports from Israel and the Palestinian Territories

Jerusalem between Two Empires: The Transition from Ottoman to British Rule

Roberto Mazza (School of Oriental and African Studies)

A CBRL travel grant partly funded fieldwork for my PhD thesis. My project is an historical analysis of the last phase of Ottoman rule of the city of Jerusalem and the beginning of British rule (1912–1922), particularly focussing on the symbolic importance of Jerusalem and the living conditions in the city during the war years (between 1914 and December 1917). I am researching the late Ottoman administration of the city, the relationships between the different Ottoman institutions, the foreign consulates and the different religious actors. After the British conquest of the city on 9 December 1917, I am interested in the relevant actions taken by the British and their influences upon the city's social fabric until 1922.

The sources for this study are located in many different archives. I have visited the Vatican Archives in Rome, as well as the Archive of the Italian Foreign Office; the Archives of the United States administration (NARA) at College Park; the Ottoman Archives in Istanbul; the Spanish Archives in Madrid; and the Public Record Office and Lambeth Palace Library in London. I also visited the Israel State Archives, the Central Zionist Archives and the Archives of the Custody of the Holy Land in Jerusalem. In addition, my research relies on personal diaries and memoirs, private and official correspondence and reports. The material analysed is written in many different languages, but mainly English, French, Italian, German and Ottoman Turkish. I am not using Arabic or Hebrew sources.

It is evident that Jerusalem was not a city of military, strategic or economic value for either the Ottoman regime or the British conquerors. Jerusalem was for the Ottomans a sacred city, the third most sacred place in Islam. As such, it was regarded as a religious duty

to defend the city from the Christian 'infidels', even though, paradoxically, the Ottomans had to rely on an alliance with Christian Austro-German armies during World War One. For both the Turks and the British, political and religious discourses are merged. The Turks appealed to Islam as a way to unite the Turks with the Arab inhabitants of the city. They also appealed to its Christian Arab inhabitants in order to set them against recent Jewish immigration. For the British, the whole of Palestine, and particularly the coastal cities, was considered a crucial part of the Middle Eastern front during the war. Nonetheless, Jerusalem became a focus, a prize for the nation, and a personal target of the British Prime Minister, David Lloyd George. In the early summer of 1917, Lloyd George asked the Commander of the Egyptian Expeditionary Force, General Edmund Allenby, to conquer 'Jerusalem for Christmas'. In the British popular press, the conquest of Jerusalem represented the final end of the Crusades and comparisons were commonly made between Richard Coeur de Lion, who did not reach Jerusalem, and General Allenby who made his triumphal entry into the City on 11 December 1917. The conquest also appealed to a smaller group of educated people, which included Lloyd George, who saw the conquest of Jerusalem as a step towards some sort of eschatological design.

A second theme in my research is to explore the social framework and the living conditions of Jerusalem during the war. I am focussing on some specific actors such as the Spanish Consul, Conde Ballobar; the American Consul, Dr Otis Glazebrook; and their relationships with the German-Ottoman authorities, religious institutions and the local population. A second focus is on the Custody of the Holy Land, the most important Catholic institution in Jerusalem alongside the Catholic Patriarchate, and its relationships with the city's official institutions and its local inhabitants. An understanding of the actual living conditions of the city is crucial to this research, which seeks to contrast

different visions of the city: the real one, experienced by the real inhabitants of the city; and the constructed one, built around the imaginary and propaganda.

In conclusion, this is not an exhaustive work on the history of Jerusalem during the end of Ottoman administration and the beginning of British rule. Instead, the aim is to open up a debate on the significance of this period as a turning point in the construction of modern Jerusalem. Furthermore, this research aspires to add a new dynamic to the historiographical debate about the origins of the Jewish-Arab conflict in Jerusalem, showing the living conditions experienced by the inhabitants of the city and the network of relationships they shared regardless of religious or political affiliation.

A Perspective on the Role of Palestinian Policewomen and Their Potential for Conflict Resolution in the West Bank

Jenny Steel (Sciences Po, Paris)

The Palestinian Police Force was born of the Oslo and Cairo peace agreements over a decade ago. It was warmly welcomed by a majority of the Palestinian people at its inception, as a new and particularly significant piece added to the structure of their nascent state. However, when I visited the West Bank this summer with a CBRL travel grant to study the role of women in the police, I found it to be at the centre of a conflict of interests and perceptions.

In this brief article, I will outline some of the issues arising from serving in the Palestinian police as a woman, through a short introduction to two of the most interesting and highly contrasting female officers I met and interviewed. The real names of the officers have been withheld.

State-building and cynicism: First Sergeant Sahar and General Administrator Abu Sitta

I met First Sergeant Sahar on duty at her station in a conservative district of the West Bank. She has been with the police for eleven years, joining them after she left school; she has no intention of ever changing jobs. In common with most of the other female officers I met, she stated that the security services were among the most gender-sensitive employers in the Palestinian territories, since the men were used to 'fighting' alongside women in the *intifada*, and that, contrary to popular perceptions, she could work at the police station secure from harassment – a common problem for women in private sector offices. Sahar cites patriotism as the reason for her choice of employment and says that 'serving the country' has meant her work outside the home is accepted without question.

Abu Sitta joined the police force in a secular progressive district, under very different circumstances. After she divorced her husband, a member of a secret security branch, he began to cause problems for her by using his influence in that service. Abu Sitta says that she joined the police to protect herself from him. In effect, she took on the work in order to achieve a balance of power in a conflict affecting her personal life, taking advantage of an existing power conflict

between 'rival' security services. Abu Sitta took on a non-uniformed office job as quickly as possible; an unconventional woman, she has risen to a position of considerable (often informal and indirect) influence as a head administrator.

The Police and the Peace Process

Because of their origins, the police are strongly identified with the peace process and the National Authority which ratified it. By joining a force which the Israeli government has sanctioned as one of the only Palestinian bodies permitted to bear arms – not to be used against Israel – in the West Bank and Gaza, officers are in effect announcing their co-optation into the peace process and their affiliation to National Authority policy. The way the police are perceived by the public, therefore, strongly reflects their perception of the government and the peace process. In addition, and making the issue even more sensitive, Palestinian society is not accustomed to 'friendly' forces of public order – this job has been undertaken by various occupying peoples for generations.

First Sergeant Sahar works, like many of the policewomen I met, in the Public Relations Department. From a highly religious area – which is a Hamas constituency – she plays a special role in smoothing relations between the police-as-state and the people. Wearing her uniform over Islamic *hejab* and upholding a traditional Islamic role as wife and mother whilst performing an unconventional job in the public sphere, she is bridging the gap between the Islamic and secular (government) elements of society. This symbolic synthesis also has a practical use in day-to-day policing. In the traditionally segregated society in which she lives, her presence as a woman allows the police force to penetrate the sacred sphere of the family without resistance. She is not perceived as a threat, and is able to 'protect' women brought into custody from male officers.

Yet the maintenance of law and order is a supremely difficult task for the underfunded police, dogged by an unclear remit, a weak judiciary and prison service, and jurisdiction over only a small percentage of Palestinian territory. Abu Sitta also spoke of her role as a protector of women, but in less positive terms than Sahar. In her view, the police force itself was too weak to perform the tasks required of it, and within the morass of problems they faced, women – as officers or suspects – were bottom on the list of priorities. She described how female officers were not involved in fieldwork unless a female suspect was concerned – in her region, this would generally signify somebody accused of prostitution. Abu Sitta said that her only practical way of influencing male colleagues' treatment of these women was to elicit sympathy for them by crying; yet she found the whole process absurd, given the fact that there was no official prison for the remand of women in any case.

Sahar, on the other hand, claimed that she could play a special role as a woman in the Palestinian police. As the police are heavily restricted in their use of arms, and do not have recourse to a strong judicial or prison system, alternative methods for ending conflict have

to be found to the application of force. Instead, in her close-knit society, the families of parties in conflict are approached and brought to take action to resolve it, without resorting to legal measures. If truly effective in practice, this would represent a highly innovative method of policing.

Conclusion

These two women represent the furthest ends of a spectrum of experiences; in one case the woman with her personal qualities contributes to solving the problems of the police within the society, and in another a woman makes use of the conflicts within the police to resolve problems society has inflicted upon her.

This brief introduction can, of course, only touch the surface of the issues arising from service in the Palestinian police force, given the conflicting demands which it must meet with minimum resources, and the particular place of women within this force. However, I hope it will give some indication of the powerful characters of the women involved, which made my research experience so interesting.

The Tel Jezreel Post-Excavation and Publication Project

Charlotte Whiting (CBRL)

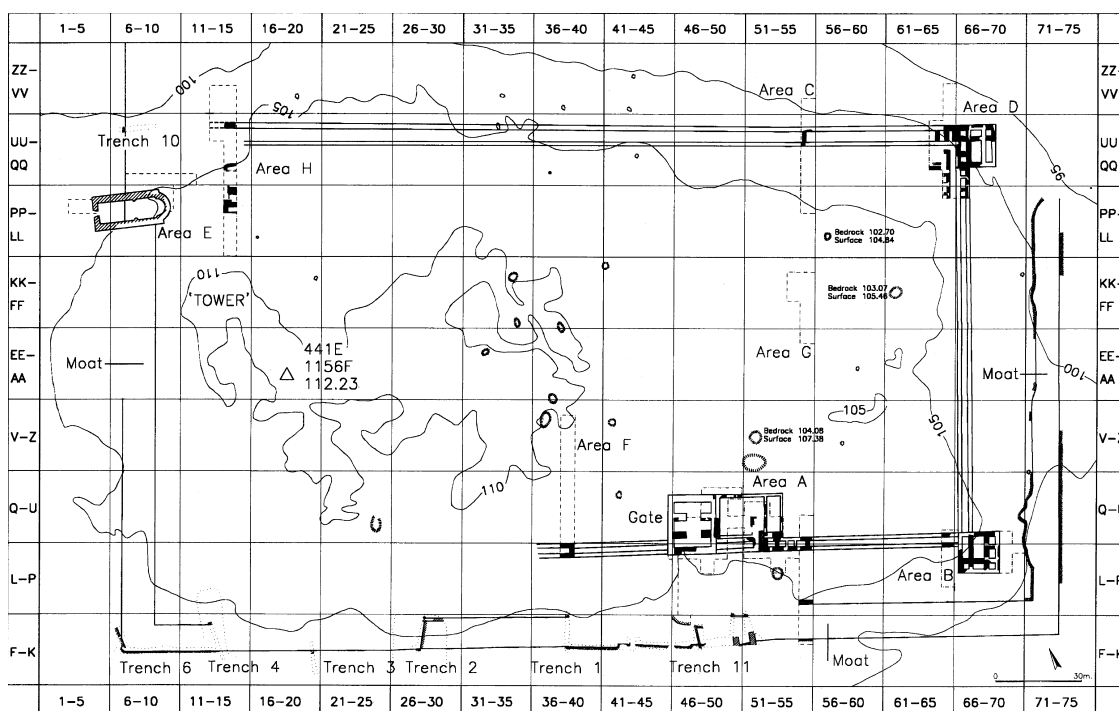
The purpose of the project is to produce the final report on the excavations at Tel Jezreel, northern Israel, excavated by the joint project of the former British School of Archaeology in Jerusalem (represented by John Woodhead) and the Institute of Archaeology of Tel Aviv University (represented by 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 Bill Finlayson and 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 analysis are stored in the CBRL office in Jerusalem, the Kenyon Institute, and can be easily accessed both from Amman and 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, to the north and east, the plain of Esdraelon or Jezreel, at the point where it becomes the Valley of Jezreel, falling 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 Palaeolithic 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 compound 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



General plan of Tel Jezreel showing the areas excavated

notes on the Bronze and Iron Age pottery, the Chalcolithic and Bronze Age material, and the Classical to Ottoman pottery have been published before the present project. In addition, some post-excavation analysis was completed, including bringing together the site archive in Amman, the production of a Data Structure Report, and the preparation of 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.

Since April 2004, when the second commission of this project commenced, a number of goals have been achieved. Firstly, the final report on the excavation of Area E (the Crusader church) was completed. Secondly, data entry of the entire excavation archive into the project database was completed (except for the excavation diaries in Hebrew that are currently being translated). Thirdly, final updated reports on the Area E burials and the palaeopathology of those burials were completed and submitted to *Levant* for publication. Fourthly, several other specialist studies were completed: the Classical lamps and three reports covering the Hellenistic to Ottoman pottery. In addition, specialist analysis of the Classical glass, the Bronze and Iron Age pottery, and the chipped stone took place at the Kenyon Institute in January and February 2005. A report on the Hellenistic stamped jar handles is also due for completion in summer 2005. Data entry of the excavation diaries in Hebrew that are currently being translated is ongoing and will be completed through the help of a part-time

voluntary assistant, Anne Poepjes. Her help has been invaluable to the project and grateful thanks are extended to her in this regard.

Relevant specialists have been contacted to arrange for the remaining reports to be finished in 2005 and 2006, but their completion is subject to sufficient funds. These include studies of the ground stone, the coins, the faunal remains, the environmental remains, the plaster and mortar, the metal finds, the shell, the ceramic small finds, the ceramic building material, and the fish bones. Additional sources of funding have been sought to supplement the core funding from CBRL. As a result, awards from the Russell Trust, the Mediterranean Archaeological Trust, and the Alwyn M. Cotton Foundation were granted in 2004–2005. Their contributions are hereby gratefully acknowledged as their support is invaluable to the successful completion of the project.

The aims for the third phase of the project, begun in April 2005, are threefold. Firstly, to complete the conversion of the excavation archive into electronic format by autumn 2005 and to submit it to the Archaeological Data Service in York. Secondly, to finish all basic stratigraphic analysis. Thirdly, to complete as many specialist reports as possible - funds permitting.

For more information and updates on the project, see:

<http://www.britac.ac.uk/institutes/cbrl/projects/Israel-Palestine.html>

Research Reports from Syria

Qasr al-Hayr al-Sharqi Project

Denis Genequand (CBRL)

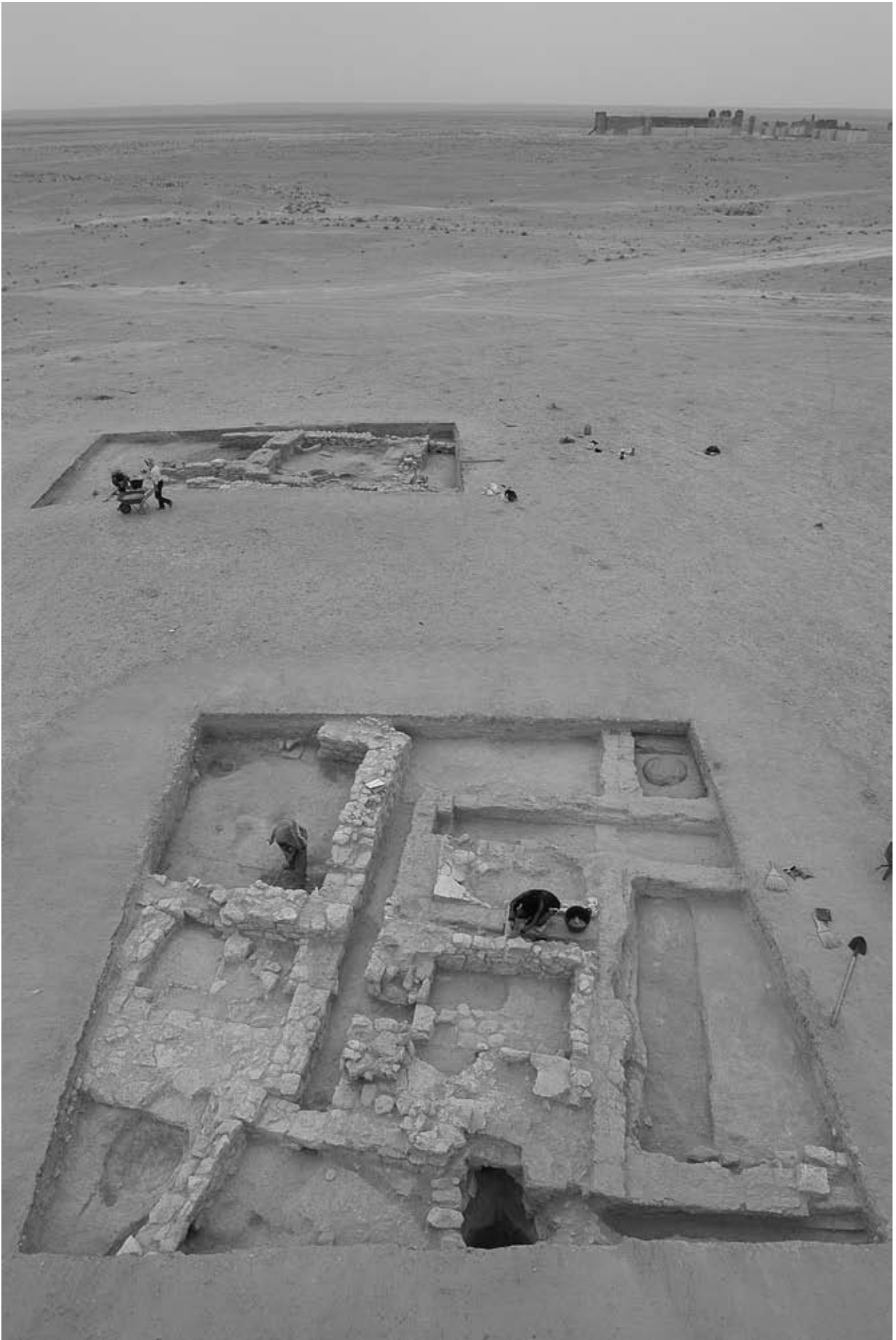
Qasr al-Hayr al-Sharqi is one of the major Umayyad settlements of the Syrian steppe, lying some 120 km north-east of Palmyra. Despite its typical 'desert castle' location, it is, in fact, part of one of the period's new urban settlements. The site was founded in AD 728–729 by the Umayyad caliph Hisham b. 'Abd al-Malik. It covers an area of 10 km² and includes: a palace, a large enclosure with residential, religious and economic functions, an extensive settlement, two castle-like structures situated farther south, agricultural enclosures, and an extensive water system. Occupation lasted from the first half of the eighth century until the tenth century AD. After a phase of abandonment, the site was occupied again between the twelfth and the fourteenth centuries when a little town was established there.

An American team studied Qasr al-Hayr al-Sharqi during the 1960s. Since 2002, a Syrian-Swiss project working under the aegis of the Directorate General of Antiquities and Museums of Syria (DGAM) and the Swiss-Liechtenstein Foundation for Archaeological Research Abroad (SLFA, Zurich) has resumed archaeological investigations. The main aim of the project is to understand the early Islamic settlement as a whole and especially its functions. Particular attention is paid to the site's economic role during the Umayyad period. This is a report on the field season conducted

between August and October 2004. The project was co-directed by Denis Genequand (CBRL & University of Lausanne) and Walid al-As'ad (Palmyra office of the DGAM). Participants were archaeobotanist Marlu Kühn (IPNA Basel), archaeologists Susan Ebbutt (Lausanne), Isabelle Ruben (Amman), Christian de Reynier (SPMS Neuchâtel), Daniel Hull (University of York) and Muhammad Juma' (DGAM Palmyra), surveyors Sophie Reynard and Thierry Person (Paris) and archaeology students Audrey Peli (University of Paris I), Rana Mikati (University of Chicago) and Amjad al-Qadi (University of Damascus), as well as 20 workers from the 'Anayza village of Shanhas.

Fieldwork included the continuation of activities begun in 2003 as well as the completion of the topographical plan of the whole site and excavations in the so-called southern castles. It also included new activities: an architectural recording and analysis of the large enclosure and excavations in the northern settlement.

A topographical plan of the northern part of the site was completed, including a vast area covered with mud brick houses, and another enclosed and irrigated area extending to the south-west of the two main buildings. Walls and canals of the latter were found to extend for 2.5 km. Construction appears to have been interrupted, however, and it seems likely that the whole system was never finished. Several offshoots



Aerial view of the soundings in one of the early Islamic houses in Qasr al-Hayr al-Sharqi's northern settlement

from the main canal indicate that the enclosed area was irrigated and, therefore, most likely cultivated.

The southern castles are two square structures, each 65 m wide and facing each other, located some 2.6 km to the south of the palace and large enclosure. Excavations here included two more trenches in the northern building. The main objective was to complete the plan of the structure and to understand the relationship between the different rooms, especially in the corners. The structure is composed of 86 little square rooms organised in two rows around a central courtyard. We also excavated two new trenches in the southern building, which were previously unexcavated. Its plan turned out to be rather different to that anticipated from the surface remains. It now appears that each aisle was composed of only one very long room. The eastern and western aisles, which are wider, were subdivided by a row of pillars. The new plans for these structures mean their original interpretation has to be completely reassessed. Instead of secondary residences for the caliph's court, they seem likely to be buildings with an economic or commercial function. They are probably linked to activities that took place in the largest of the enclosed and irrigated areas, standing, as they do, in front of one of the gateways.

Work on the large enclosure involved the recording and analysis of all the standing masonry work; that is, mainly on the curtain wall or rampart and the mosque. Among the main results, it is now possible to verify that most of the standing remains of the rampart were built in a single phase, but with a construction technique involving different sub-phases leaving very clear boundaries (horizontal and vertical) in the masonry work. Interestingly, the analysis showed that the 'militarisation' of the structure (machicolation over the doors, firing chamber and arrow slits at the top of the towers) belonged to the original structure. This is also the case for the mosque built in the south-eastern quadrant of the enclosure. Similar research will be undertaken on the palace (small enclosure) in 2005.

The biggest part of the 2004 program at Qasr al-Hayr al-Sharqi was the excavations in the northern settlement. This is an area covering about 30 hectares to the north of the palace and large enclosure, and thought to be the main housing area during the early Islamic period. Two medium to large-sized mounds, each expected to be a single house, were chosen. In the first one (Field A), two trenches covering a total 212 m² were opened. They revealed a large house (c. 30 × 30 m) organised around an irregular courtyard. The walls were built either entirely in mud brick or in mud brick over a stone base. Access to the house was through a long, partly vaulted corridor. Seven rooms were completely or partially excavated. All the dividing walls were double thickness. This, and the square plans of the rooms, indicates that they were covered by earthen domes, a traditional building technique of the steppe of central and northern Syria. The building shows at least three main phases of construction. Fireplaces, bread ovens and water basins were the most common installations. An industrial installation, possibly a wine or oil press, was related to the first and second phases. A cistern for storing rainwater was also discovered. It consists of a 4 m deep

shaft cut into the bedrock covered by a massive raised coping. The ceramics retrieved from this house indicate occupation during the eighth and the beginning of the ninth centuries AD.

In Field B, two trenches were excavated (176 m² in total). They revealed another house also organised around a central courtyard and entirely built in mud brick. Its gateway, in the eastern aisle, has a protruding porch. The house was developed in at least two main architectural phases. The ceramic evidence shows that this house was in use for a rather short period during the eighth century AD and that it was abandoned before the house in Field A.

During the excavations, special attention was paid to archaeobotanical studies. All sediments from clearly stratified contexts likely to contain carbonised plant remains were systematically sampled and processed using flotation. The proportion of preserved carbonised remains appears very high. These remains have the potential to provide data on the environment and agricultural activities in and around the site during the eighth and early ninth centuries AD. It is the first time that such a study has been undertaken for an Umayyad 'desert castle' in the Levant.

Excavations in the northern settlement will continue during the 2005 season. This area of Qasr al-Hayr al-Sharqi is very important for understanding the nature and role of the Umayyad settlement, as the place where people lived away from the elite housing of the large enclosure. The area also provides archaeological layers dated to the eighth and early ninth centuries AD that are missing from the main monuments due to their much longer occupation. As such, the area represents a very good opportunity to study the establishment of the site, as well as the circumstances surrounding their early abandonment. Indirectly, it will allow us to better understand the reasons that led to the creation of Qasr al-Hayr al-Sharqi in the 720s AD by the caliph Hisham b. 'Abd al-Malik.

Yearly reports on the project are published in *SLSA-Jahresbericht*; they are also downloadable as PDF files from: <http://www.slsa.ch/Projekte/QasrAl-HayrAl-SharqiE.htm>

Children in Syria: The Impact and Relevance of the UN Convention on the Rights of the Child

Fay Mahdi (Save the Children, London)

There is a barrage of sound bites proclaiming the importance of the UN Convention on the Rights of the Child (CRC); yet, the Convention has also been subject to wide and damning criticism, both for representing little more than an exercise in symbolic politics, and for its perceived lack of cross-cultural relevance. Despite the limited involvement of many developing nations in the CRC's ten-year drafting process, the Convention has attracted an unprecedented number of signatory countries to ratify its principles and is used by increasing numbers of non-governmental organisations (NGOs) as a paradigm for approaching important social issues. The CRC claims to recognise and protect the rights of children worldwide; it is legally binding on state parties and compliance is subject to

international monitoring. Despite objections that it is laden with value judgements, the CRC has become an important part of the broader trend towards global governance. In light of these issues, the aim of my Master's dissertation, which I conducted while I was a student at the School of Oriental and African Studies (SOAS), was to consider two questions. First, are the provisions of the CRC relevant to the lives of children in Syria? (Can it claim to recognise their 'rights'?) Secondly, has the CRC had an impact on legislation, policy and programming for children in Syria?

Due to the limited availability of literature on the situation of children in Syria – and the fact that, for the most part, studies which have been carried out are not in wide circulation and are difficult to obtain outside of Syria – this study would not have been possible without fieldwork. Thanks to a CBRL travel grant, I spent two weeks in Damascus in July 2004 conducting interviews with community workers, professionals and representatives of UN organisations and NGOs. During this time, I also made a brief trip to Beirut to speak to regional advisers from the International Labour Organisation (ILO), The United Nations High Commissioner for Human Rights (UNHCHR), and The United Nations Economic and Social Council for Western Asia (ESCWA).

The majority of the information I gathered in Syria came from two sources: interviews and publications (including reports, statistics and newspaper articles). I interviewed community workers, professionals and representatives of international organisations in order to discuss services, social and cultural institutions, laws and national and international programming for children. I concentrated on speaking to people involved in service provision and international programming for children living in 'especially difficult circumstances'. I also made visits to local charitable organisations to see facilities and discuss services. In addition, I was able to draw on personal observations made during the time I lived in Damascus in 2000 and 2001, working as a Teacher of English as a Foreign Language and as Co-ordinator of an extra-curricular English Language Club at a vocational school funded by UNRWA.

My study shows that the specific, often protectionist, notions of childhood embedded in the CRC, and in international policy and programming more generally, are at variance with Arab and Islamic understandings of the role of children in the family. Furthermore, the general provisions of the CRC imply a set of conditions for child development which do not reflect the reality of childhood for many children in Syria. The CRC is underpinned by protectionist assumptions in a number of areas. However, the Convention also introduces a set of civil and political rights for children and calls for their participation in decision-making processes which affect them. This means that CRC has made an important and constructive step forward in its recognition of children as active members of society, and in its support for the principle that children have a right to express their views and have their wishes taken into account in legal decisions which concern them.

Despite suggestions that ratification of the Convention for the large part represents an exercise in 'symbolic

politics', the CRC does seem to be acting as a benchmark in Syria, and there is evidence of the government adapting its provisions to the local context and becoming increasingly active on children's issues. It seems that the existence of the Convention is resulting in changes to legislation (such as those relating to child work) and planning at the national level, which may in turn lead to changes in attitudes and practices over time. Talking about the issue of children's protection and participation in terms of 'rights' has allowed for these issues to be raised; it seems that 'rights' talk has lent more urgency to the situation and been conducive to change.

Landscape Study at Andarin, Syria

Marlia Mango (University of Oxford)

In July 2004, a small team from Oxford conducted a preliminary season of its new landscape study at Andarin, ancient Androna, nearly 75 km northeast of Hama in north central Syria. Here, since 1997, an international project involving Syrian, British and German archaeologists, aims to place Andarin within its environmental context and to distinguish and date its developmental phases. As part of this project, the British archaeologists, from Oxford, have concentrated on water use, including agriculture, at this semi-arid site. Our water-linked work has progressed through three stages: (1) excavation (1998–2000), within Andarin, of a Byzantine public bath which was well- and cistern-fed and is dated epigraphically to about AD 560; (2) partial excavation (2000–3) of two extra-mural reservoirs, apparently contemporary with the bath, as indicated by carbon-14 dated cement charcoal; and (3) the current landscape study (2004–6).

Finds from our excavations, some from samples processed by flotation, include what we assume were local products that reflect environmental conditions, namely coniferous and deciduous wood, olive pits, a variety of grains (all identified by Mark Robinson), and range of animal and fish bones (identified by Priscilla Lange and Caroline Cartwright, respectively). As evidence of agricultural production, these remains are supplemented by recovered olive and flour mills, and by a pre-Islamic Arabic text referring to Andarin's famous wine.

Since Andarin lies between coastal and semi-desert climates in a zone with only 250–300 mm rainfall, the site relied on qanat-reservoir systems of irrigation to develop and sustain its densely built-up settlement which was 1.5 km across. That its substantial population was prosperous is indicated by the size and quality of the constructions so far excavated. These include our bath (imported marbles, wall mosaics, frescoes) and the massive ornate reservoirs, as well as the military-style *kastron* (558–9), Umayyad bath, parts of the double circuit walls, and large domestic complex, excavated by the Germans and the Syrians. The site also has a dozen churches and 50 Greek inscriptions of the fifth-sixth centuries are known.

Our partial excavation of two of the four large extra-mural reservoirs places them within the context of surrounding ancient field systems by our tracing the inflow and outflow systems (the latter for over 700 m).

The southeast reservoir was apparently also used for fish breeding, probably for salting and export. Their elaborate architectural ornament suggests both reservoirs provided settings for aquatic displays or festivals.

As the third stage of Oxford's water-linked work at Andarin, the landscape study aims to examine the irrigation systems within the context of long-term cultivation and pastoral strategies, to investigate local settlement history, and to produce the first geographically correct map of the area. For our study, Carrie Hritz prepared a GIS of landscape features and archaeological sites using Corona (1967), Spot, and DigitalGlobe satellite images, together with French (1947, 1:200,000) and Russian (1:100,000) maps. The rectangular study area, 22 × 14 km, encompasses two different terrains. One, extending around Andarin and 7.5 km to the west, is low flat ground in which qanats, tunnelled through limestone, irrigated cultivated fields via large reservoirs. This area may have included olive plantations which prefer limestone. The second terrain, to the west of this low ground, is occupied by a basalt *djebel* 10 km long running north-south, which we will examine for traces of vine terracing of the type still well preserved at Zebed to the northeast of Andarin. The relatively unsettled land immediately to the east of the site may have been pasture land.

A major focus of the landscape study is the qanats. Those feeding the large reservoirs have been previously noted. To the west of these main lines is a little noticed qanat running south-north between Andarin and the *djebel*, whose destination is uncertain. This

will be studied, as will an east-west qanat branch which terminates near a low square construction one km west of Andarin at the village of Samakiyya, visible in one of Richard Anderson's kite photographs. Other important subjects for study include roads observed near Andarin and between other sites, and long linear features seen in aerial views near the southeast reservoir.

Our study will record archaeological sites, some of which predate the field irrigation, thought to be Roman or later. The recent Syrian-French survey of the wider general region, led by Bernard Geyer, identified four Bronze Age sites in our study area; two other pre-Roman sites were noted during our planning season. From her GIS work Carrie Hritz has identified 42 potential archaeological sites within our study area which also encompasses 33 modern villages many of which have pottery scatters and other ancient remains.

Planning season 2004

During our short planning season (27 June–10 July 2004) the team consisted of Marlia Mango, Michael Decker, Robert Hoyland, Cyril Mango, and Krista Schoening. We relied on Carrie Hritz's GIS work and her informal reconnaissance report made in 2003 when Richard Anderson took preparatory kite photographs around Andarin. These photographs include most of the eastern survey area and provide coverage that complements aerial views taken in the 1930s and the satellite pictures. In 2004, our priorities were to explore the limits of the survey area, to confirm the identification of individual named sites, to plan



Qanat branch and construction one km west of Andarin, Syria

survey strategy for each site, and to note areas where modern cultivation poses a threat to archaeological remains, such as the partially excavated site of a stylite's column, just 300 m to the north of Andarin.

At around 20 sites we photographed and verbally recorded main features, starting in the north part of our area with the north and northeast reservoirs, both of which bear a noticeable resemblance (dimensions, limestone masonry) to the two partially excavated reservoirs. Near one of these, at 2.8 km northwest of Andarin, a boundary stone 'of the martyr Jacob' had been set up at Umm al-Jurun in the name of the emperor Justinian and his wife Theodora, thus dated AD 527–48. In the centre of this site are traces at ground level of a long internally subdivided building adjacent to a raised pitted area (clearly visible in the kite photographs) which is strewn with architectural pieces, troughs and other remains, including a large vat embedded in one depression and a sarcophagus. Nearby in the new village of Rasm al-Suf, we saw worked ashlar stone, brought from Umm al-Jurun, as well as a reliquary and ornamented slab, which may well have come from the same site. The basalt reliquary, decorated with a cross in medallion, had the usual internal cavity for relics and a hole in the façade where poured oil was collected by pilgrims. The lid, now missing, may have been inscribed with the name of the saint, possibly the martyr Jacob.

At the north end of the *djebel*, we visited Abu Hanatej, identified as the next stop west from Andarin on the road between Palmyra and Chalcis in the Roman Antonine Itinerary. A sketch plan of the walled

site (140 × 80 m) was made by R. Mouterde and A. Poidebard in the 1930s. Mills and other remains are preserved in a cemetery near the lower courses of an ancient building in the centre of the site. At the south end of the *djebel* we inspected the small walled site of Stabl Antar (300 × 250 m inner area), dated by inscription to 577 and planned by H.C. Butler in 1905. Abu Hanatej and Stabl Antar are the only two previously investigated sites in our study area.

Preliminary work at the sites visited included trial pottery collection in three places where within 10 × 10 squares we picked up 114, 94 and 20 sherds, respectively. These sherds and the scatters observed on many sites appeared contemporary with the Late Roman/Byzantine pottery excavated at Andarin itself, as studied by Nigel Pollard. We also started to compile an agricultural history of our area, for which Robert Hoyland will interview local farmers. In connection with this part of the project, we visited ICARDA (International Center for Agricultural Research in the Dry Areas) outside Aleppo, where the Assistant Director General (Research), Dr William Erskine, discussed his institute's work in an area to the north of our study area.

Acknowledgements

The British Andarin project was funded in 2004 by grants from CBRL and the Craven Committee and Meyerstein Fund, both of the University of Oxford. We thank the DGAM, especially the Director Dr Tammam Fakouch, and Dr Michel Maqdissi, the Director of Excavations, for granting us a new permit to carry out the landscape study at Andarin.



Lower part of basalt reliquary at Rasm al-Suf, possibly that of the martyr Jacob, attested 527–48 at Umm al-Jurun, 2.8 km northwest of Andarin

Settlement and Landscape Development in the Homs Region, Syria

Graham Philip (University of Durham)

The 2004 season of the joint Syrian-British survey project ran from 17 August – 26 September 2004. The team consisted of Dr Maamoun 'Abdulkarim, Dr Graham Philip, Hekmat Awad (DGAM Homs), Anthony Beck, Dr Steven Bourke, Philip Howard, Dr Paul Newson, Dr Anne Pirie, Dr Paul Reynolds, Andrew Shaw and Matthew Whincop, Anne Buchardt, Sarah Lynchenhaun, Chris Bailey, Alex Johnson and Paul Keymer.

Southern (marl) Study Area

Tell Nebi Mend

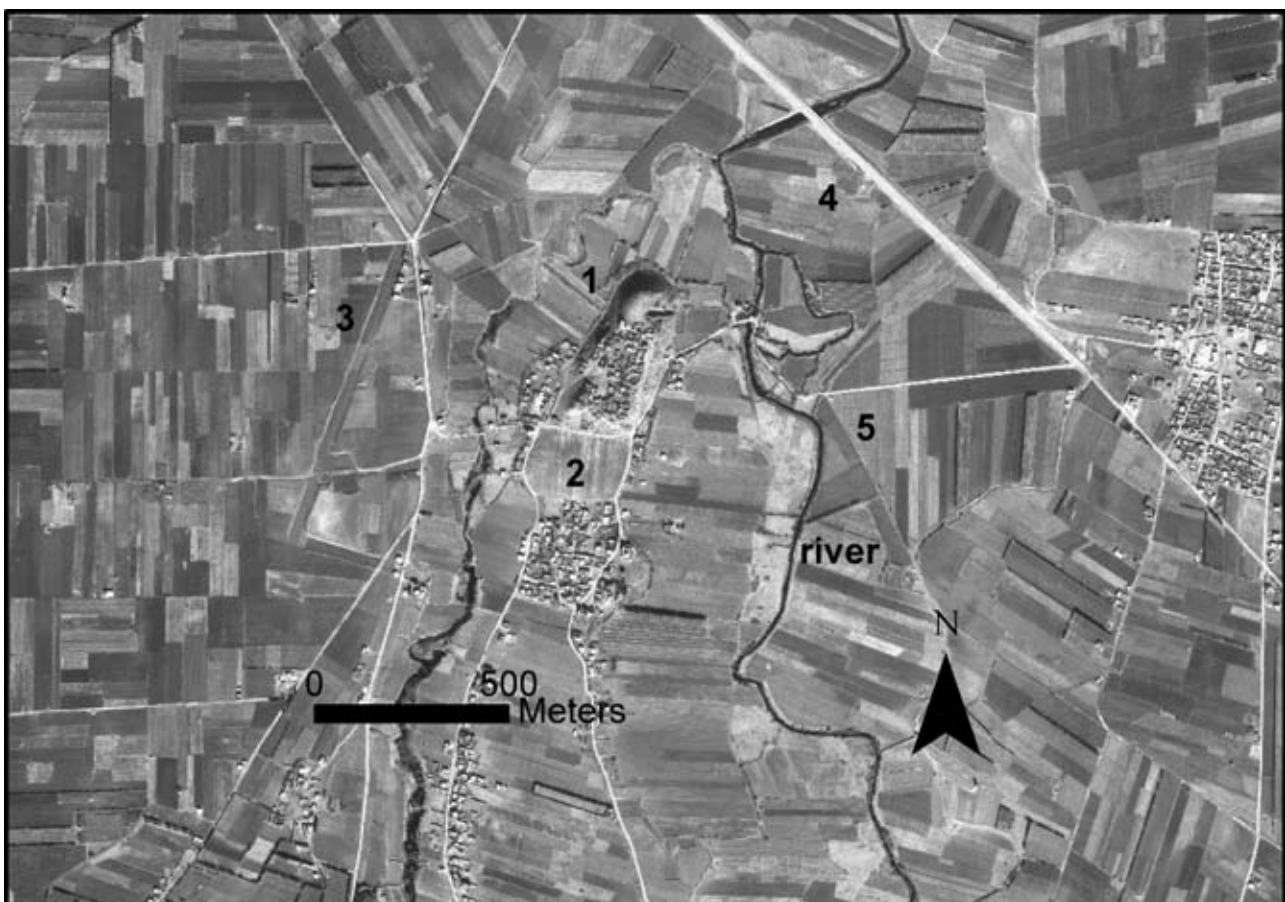
Tell Nebi Mend (TNM), the ancient site of Kadesh, was almost certainly the most important site in the survey area for much of the pre-Classical period. Therefore, if we are to understand settlement patterns in the region as a whole, we need to investigate possible changes in its size and importance over time. Certainly, in comparison to some other major Bronze Age sites in the Levant, such as Hazor in northern Palestine or Qatna to the north-east of Homs, Tell Nebi Mend, at around 10 hectares, appears quite small. However, this may be misleading because work by Pézard in the 1920s and by Parr between the 1970s and 1990s focused on the high tell. Much less attention was paid to the extent of possible settlement below the

main tell, with the exception of an area of obvious Roman-Byzantine occupation located immediately to the south of the tell, where the foundations of buildings can be readily identified on the ground surface.

The presence of an Hellenistic and later period successor to TNM known as *Laodicaea ad Libanum* has long been known, and is consistent with the fact that occupation on the main tell ends during the Hellenistic period. This later settlement is presumed to be related to a straight stretch of rampart located west of the main tell. A good indication of the extent of the threat to the archaeology in the area comes from the fact that this rampart, which was well preserved as recently as 2002, has now been largely bulldozed.

The importance of activity below the tell is demonstrated by the presence of several concentrations of Islamic period material identified in 2001 and the discovery of two Roman limestone altars, which had been moved from their original location to a position some 500 m north-east of TNM during construction of the new bridge over the Orontes River. Overall, there is good reason to believe that an extensive area around the tell was used during many periods.

Surface collections undertaken around Tell Nebi Mend in 2004 revealed that while areas immediately east of the Orontes produced substantial amounts of pottery and other material, the fields located directly between the tell and the river produced little archaeological



Tell Nebi Mend, Ikonos panchromatic satellite image February 2002

material. This seems odd and suggests that there has been some addition of soil or silt which is masking the archaeology in these areas. In contrast, fieldwalking to the west of the tell revealed a simpler picture. Here, there was a markedly higher concentration of surface material within the line of the rampart than outside it, suggesting that the rampart marked the edge of the later settlement. We were interested to note that the surface material included a large quantity of Iron Age pottery, as well as later material. However, life is never simple. While this may represent a previously unknown Iron Age lower town, it could have resulted from the spreading across the fields of the spoil generated by Pézard's massive excavations in the 1920s.

Geophysical investigations

We had previously noted that while Bronze and Iron Age settlement was mainly restricted to tells, there also existed a large number of flat areas of greyish soil, which were readily identified in satellite imagery, and which when visited generally produced concentrations of artefacts. These appear to represent the remains of the Hellenistic and later settlements of the area. The lack of stone architectural remains is attributable to the use of mud brick for construction. This aspect of the settlement record has been downplayed by many surveys in Syria simply because these sites are far less visible than the earlier tells. Given the shallowness of the present-day soils (considerably less than 30–40 cm in many areas), one of the questions which concerned us was whether these sites contained any preserved archaeology or consisted entirely of disturbed plough soil material. In order to assess this sample, areas on several sites were examined using a magnetometer. It is encouraging to report that sample areas examined on two heavily ploughed sites gave indications of small rectilinear structures, and other features which we interpret as likely to represent pits and areas of burning. It seems, then, that despite heavy ploughing some archaeology is still preserved on these Roman and Islamic period settlements. How much longer it will last is another issue.

Northern (basalt) Study Area

The basalt region is providing a key comparator for the evidence from sites in the southern area. One of the aims of the project is to assess the settlement change over time in two (near) adjacent areas which differ both environmentally and in terms of the available building material.

Tell and village sites

The worst part of the 2004 season was finding that around half of a large and Neolithic site in the basalt (Site 666) first identified in 2000, had recently been bulldozed. By the time you read this, the remainder may be gone. This is happening right across the basalt where bulldozing of ancient field systems, burial cairns and settlements is taking place with great rapidity. The spread of tarmac roads across this previously hard-to-access region has allowed farmers to hire earthmoving machinery to remove boulders and other stone 'obstructions' and so create large rectilinear fields, suitable for intensive agriculture. However, in many cases, the farmers' 'obstructions'

are the very features which make up the archaeological record.

The archaeology of the basalt is different from that of the marls in that it is composed of stone structures. As these are rarely destroyed, unless a bulldozer is available, successive phases of activity are added onto that which is already there, resulting in a landscape of accretion. One of the most interesting aspects of the basalt region is the presence of thousands of cairns. While some of these relate to field clearance, many are built over burial chambers made by arranging large basalt slabs in an oval shape. These, which we currently believe to be of Chalcolithic or Bronze Age date, appear to cluster on the areas of higher land, and may be associated with pastoralist populations. The next phase of activity is marked by the appearance of a system of fairly regular field walls, which we currently interpret as representing a Roman period land-division, a cadastration. This runs across the entire landscape, valley bottoms and hilltops, and includes some very stony areas which were unlikely to have received arable crops. This looks very much like a political decision.

This interpretation is consistent with the settlement evidence, the most obvious component of which dates to the Roman and Byzantine periods. These saw a considerable expansion of settlement in the region and the growth of a number of villages composed of stone-built houses. Bronze and Iron Age pottery is occasionally present at some of the sites in the basalt, but the general indication is that settlement levels were fairly low until the Roman period. Our suggestion for the present is that this fertile, if stony, landscape represents one of a number of 'buffer' areas that could be taken into cultivation when external pressures required increased agricultural production, but which would otherwise have been exploited sporadically or seasonally by mobile groups. While the pottery from these sites is dominated by Roman to Byzantine material, some Islamic period sherds are also present. We are not yet sure whether this indicates continuity of occupation or a phase of resettlement in the Islamic period.

It is increasingly clear that settlement appears to have focused on a relatively limited number of locations over a long time-span. Many of these spots continue to form the main foci of settlement today. Thus, a number of the present-day villages exhibit at their cores the remnants of small tells, composed of collapsed Roman/Byzantine buildings. The site of Burj al-Qa'i proved especially interesting. On the edge of the tell, we found a basalt statue of a Roman soldier holding a spear.

Acknowledgements

We wish to express our thanks to the Council for British Research in the Levant and the University of Durham who provided financial support for the 2004 season of the project. The authors gratefully acknowledge the support of the Director General of Antiquities and Museums, Dr Tamaam Fakouch, and of the staff of the Directorate General in both Damascus and Homs.

Research Reports from Lebanon

The Qadisha Valley Prehistory Project, Northern Lebanon

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

The Qadisha Valley Prehistory Project was begun in summer 2003 to investigate the adaptations of Palaeolithic and Neolithic communities to the rugged and forested environments of the north Lebanese mountains. Very little is presently known about the exploitation of such habitats by early prehistoric communities in the Middle East. The valley drains the mountains to the south-east of Tripoli, which rise to over 3,000 m within 30 km of the sea. In 2003, an archaeological and environmental reconnaissance was undertaken at various elevations in the valley system and 19 new prehistoric sites were recorded. An intensive survey was undertaken at one particular locality known as Moghr el-Ahwal, which lies at about 630 m on a plateau overlooking the Qadisha gorge. At Moghr, there is an unusual limestone rock formation which is known locally as the 'Crocodile'. It is cut by three caves, two of which extend right through the rock forming natural arches. The locality was first examined by AG whilst undertaking PhD research in the 1970s, and at that time prehistoric material was found eroding from each of the caves, and concentrations of stone artefacts were also noticed on the agricultural terraces surrounding the site. In 2003, intensive surface collections were made from the locality and these indicated that it had been a

focus of activity through a wide range of prehistoric periods, which included the later Lower and Middle Palaeolithic, the Upper and Epi-Palaeolithic and the Late Neolithic (from at least 250,000 to 7,000 BP).

As a result of the unusual richness and scientific interest of the site and its vulnerability to local developments, an application was made to the Department of Antiquities to undertake a three-year programme of excavations. We were very fortunate to be given a permit, this being the first for a prehistoric excavation in Lebanon since 1975. In summer 2004, the team undertook excavations in the central of the three caves (Cave 2) at Moghr el-Ahwal. The Anglo-Lebanese team included the authors with expertise in prehistoric technology (CY) and prehistoric environments and subsistence (AG), Gassia Artin, Cornelius Barton, Martin Bates, Raphaëlle Courteaux, Pat Critchley, Joyce Nassar, Faten Sahili, Geoffrey Smith and Gemma Stevenson. The cave selected for excavation, is a south-facing rock shelter 16 m wide and 3–4 m deep, with a two-chambered cavern leading off its western end. The cave had been used as a goat and chicken pen in the recent past, and had been blocked off by a high stone wall. The first task was to remove this wall and to clean up the interior, and we were very fortunate in having the help of the Taouk family who live at Moghr and who are looking after the site. Once the cleaning had been completed a bedrock sill was uncovered across the entranceway and the interior deposits looked as though they may be shallow. For this reason we opened up a broad area



'Crocodile Rock' at Moghr el-Ahwal. Cave 2 is behind the trees in the centre of the picture

for excavation across the entire width of the shelter and were rewarded by finding well-stratified deposits. These were excavated by meter square and by individual sedimentary context, and were then coarse- and fine-sieved and processed through a flotation machine, to allow the maximum retrieval of artefacts and animal and plant remains.

Once the recent deposits had been removed we came down on to an extensive layer which spread across the centre of the shelter. This contained Late Neolithic (c. 8,750–7,150 BP) ceramics and stone tools and also a fragment of a baked clay animal figurine typical of the period. In the centre-west of the shelter, there were two deep pits with partial stone surrounds which contained burnt soil and which may have been used for cooking activities. The animal bones from the Late Neolithic levels included domestic animals such as sheep/goat, cattle and pig, but also wild fauna, including wild goat which probably inhabited the rugged terrain of the Qadisha gorge. It is hoped that the analysis of the carbonised plant remains will allow us to determine if cultivation was being practiced. No traces were found for Early Neolithic activities at the cave (c. 11,950–8,750 BP) and similarly there were no obvious traces of this period from the regional survey conducted in 2003. Early Neolithic settlement is poorly known from western Lebanon, and it is possible that, with the forested conditions in the mountains, farming was established later than in the more open habitats of the Levant.

In the western end of the shelter the Neolithic deposits cut into archaeologically rich Natufian levels (c. 14,650–11,950 BP), which is also a poorly known phase in western Lebanon. Fragments of disarticulated human remains were found in sediments along the front of the cave and these may derive from disturbed or possibly secondary burials. One of the most impressive finds from this period was the beautifully preserved working-end of a bone sickle haft which is likely to have been used for harvesting wild plant resources. Only one other haft of this style is known, and this comes from excavations undertaken by Turville-Petrie at Kebara Cave in Mount Carmel in the 1920s.

At the eastern end of the shelter, the Neolithic deposits overlay very rich Geometric Kebaran levels (c. 17,350–14,650 BP), which is a phase only excavated at one other site in western Lebanon, this being Abri Bergy which was excavated by Father Ewing in the late 1940s. Many of the characteristic microlithic tools were found and also small disk-shaped beads cut from mother-of-pearl or a similar material. One of the most exciting finds from the season was made in these levels. A well defined burial pit was discovered containing the articulated lower legs and feet of a large adult (probably male), and two polished stone pebbles were found in association which were almost certainly grave goods. Only two other deliberate human burials are known from this period in the Levant.

The animal remains from the Natufian and Geometric Kebaran levels (otherwise known as the Middle and Late Epipalaeolithic) await detailed study, but include a substantial number of roe deer bones and jaw fragments, and also bones from other forest species,

including wild pig and cattle. There were also remains from wild goats which were probably hunted on the nearby crags. The species range is distinctly different from that recorded at contemporary sites in the southern and eastern Levant, and confirms that Mount Lebanon served as a refuge for forest species through the late Pleistocene. Carbonised plant remains were also retrieved, and their analysis will hopefully provide further information on the nature of the local vegetation and the plant resources exploited.

In summer 2005, we are starting excavations in the largest of the three caves at Moghr el-Ahwal, where we hope to find further material from the periods just described, and also earlier levels perhaps going back to the Lower and Middle Palaeolithic. The latter is the period during which Neanderthals and the earliest Modern Humans were inhabiting the Near East. It is hoped that our work will provide a foundation for reconstructing the environmental and early archaeological history of the Qadisha Valley, and also provide an insight into the adaptations of pre-modern humans, later hunter-gatherers and the first farmers to one of the least researched regions in the Levant.

The authors are extremely grateful to the General Directorate of Antiquities in Beirut for facilitating the project and particularly to Frederic Hussein (the Director-General) and Samar Karam. We are also very indebted to our team members (see above) and to a number of other people in Lebanon who helped with the logistics of the project and especially to Tanius Yazbeck, the Taouk family at Moghr, and to Father 'Abdullah Yazbek. Finally, we are very grateful to our sponsors: the Council for British Research in the Levant, the British Academy, the Society of Antiquaries of London, the Seven Pillars of Wisdom Trust, the Institute of Archaeology and Graduate School at University College London, and the Central Research Fund at the University of London.

Arabic References on Wahhabism

Namira Nahouza (University of Exeter)

A CBRL travel grant enabled me to travel to Beirut to look for Arabic documents that are difficult to find in Europe. My PhD focuses on the notion of *salaf* – the name for the first three generations after Prophet Mohammed, considered an Islamic 'golden age' – and on its prominence in the establishment of the Muslim creed. I am interested in why the term *Salafi* has become the preferred name of the Wahhabis in the twentieth century and am studying their motives behind the use of this term.

Understanding the life and works of Muhammad Ibn 'Abd al-Wahhab is crucial to my thesis, and this trip allowed me to find vital references that do not appear to have been used by Western scholars to date. One of the books I was able to find in the American University of Beirut is *Al-Suhub al-Wabilah 'ala Dara'ih al-Hanabilah (Rain-clouds over the Graves of the Hanabilah)* by Muhammad Ibn 'Abdillah Ibn Humayd al-Najdi al-Hanbali (died 1295 AH, c. 1874 AD), the Mufti of the Hanbali school of Makkah (al-Riyadh: the Ahmad Bookshop, 1986). From my

previous reading, I was aware of the existence of this work, but had expected to find an unpublished manuscript rather than a printed book. In the book, the author provides biographical information on some 800 Hanbali scholars (the school of thought with which Muhammad Ibn 'Abd al-Wahhab is usually associated) and, although Muhammad Ibn 'Abd al-Wahhab is not listed, it does contain some relevant information through an entry on his father, 'Abd al-Wahhab. Interestingly, Muhammad is referred to in very unflattering terms, and not as a scholar. To quote:

'He ['Abd al-Wahhab] is the father of Muhammad, who was founder of the mission [i.e. the Wahhabi mission] whose evil has spread across the horizon. However, there is an enormous difference between father and son. Indeed, Muhammad did not reveal his mission until after the death of his father... This is

because he had not agreed to study of the religious knowledge of his ancestors and the people of his area... Similarly, his son Sulayman, the brother of Muhammad, was also opposed to his mission. He refuted him emphatically with verses of the Holy Qur'an and al-Hadith, since the refuted one (i.e. Muhammad Ibn 'Abd al-Wahhab) would not accept other than these two sources.' (p. 275, note 415)

This book helps to shed light on what the father thought about his son's teachings, an unresolved question until now. It seems that Muhammad's own father and brother used to warn people against him. What is also significant is that, about a century after the start of his activities, Muhammad Ibn 'Abd al-Wahhab was not considered worthy of a full notice of his own by the Hanbali Mufti of Makkah, and was spoken about as someone with very little knowledge.

Research Reports from Cyprus

Social and Economic Change in Medieval Cyprus

Aysu Dinçer (University of Birmingham)

I developed an interest in medieval Cyprus during the writing-up stage of my PhD thesis, which was on the analysis of social and economic change in agrarian structures in early medieval England. In my thesis, I looked into both early and late medieval source material and examined a number of estates placed in different counties and under different lordships. I tried to observe the extent to which agrarian change was affected by general social and economic undercurrents and/or specific local circumstances. My post-doctoral work focuses on applying similar questions and a similar approach to Cyprus in the Latin period.

Though I started off with an initial set of questions, I was aware that my focus was bound to change as I became familiar with the primary sources. Initially, I was dependent on edited primary sources. Though these editions provided me with a starting point, I was aware of their limitations. I had to see the extent and quality of primary source material relevant to social and economic research in Venetian archives to be able to determine the focus of my research project, formulate feasible research plans and decide on a budget for future research. The CBRL grant has enabled me to spend 12 days in Venice in April 2004, where I visited the archives to identify relevant primary source material.

I visited the Venetian State Archives, Museo Correr and Biblioteca Marciana. Initially, I wanted to have a look at two types of material that I had been able to identify as relevant: governors' reports and population registers and notarial accounts. While I was able to find only a very limited number of notarial accounts (other than ones already published, such as the Genoese notary Lamberto di Sambuceto's accounts from 1296 to 1310 and the Venetian notary Boateriis's accounts from 1360 to 1362), the governors' reports and population surveys turned out to be highly enlightening.

These sources have been studied by historians such as Benjamin Arbel and Gilles Grivaud, who have

worked on questions concerning the population of the island. Their studies have initiated an interesting discussion on population, although this is not the only area of research on which the reports and surveys shed light. They provide quantifiable data, and the fact that a significant number of them were prepared throughout the Venetian period offers scope for comparison. Some reports mention the products grown on estates and that it might be possible to use the information from the registers to identify changes in settlement focus, as well as changes in the products grown. As is the case with all historical evidence, the reports have their weaknesses and strengths. Produced by different individuals, at times in answer to different problems, they are not uniform; some are richer in terms of the information they provide and others are more crudely produced. Not all reports depend on a genuine census; some just seem to copy information from others. Not all censuses were complete. However, their strengths lie in the fact that they were intended to understand and respond to the economic realities of the island. Therefore, they provide invaluable and focused information on the way economic change took place, as well as offering a glimpse into the ways the Venetian administrators tried to manipulate this change.

To be able to test the validity of the information provided by the reports other evidence needs to be incorporated, such as letters to and orders from the Council of Ten, as well as information from chroniclers. Some estates attracted special attention and individual surveys were made. With such rich primary source material, it will be feasible to observe the effects of general economic undercurrents as well as local factors on agrarian institutions.

My initial research has led me to believe that a large research project is possible, and I am in the process of formulating a research proposal. The analysis of the governors' reports will give a firm understanding of the agricultural conditions on the island in the sixteenth century, the ways of production, peasant status and peasant lord relations. I would like to look back in time from this basis and make use of the

available evidence for the previous centuries to identify periods, areas and instigators of change.

In the twentieth century, Cyprus has attracted the attention of historians in terms of its rich and controversial political, ecclesiastical and art history, but the study of agrarian structures has not yet received the attention it deserves. The existing literature on this subject consists mainly of articles, which focus on one aspect, one period or one place and fail to address issues within any broader conception or model of social history. Most studies tend to treat the island as an isolated case, without any attempt to establish parallels with any other place in the Mediterranean. Though there is much scope for comparison and scholarly debate, this has not yet been realised. There is a need for comparative studies, which will investigate the island's economic relations within the Mediterranean, also comparing the evolution of its structures with other islands/places under Latin rule.

Levantine Pottery at Eleutherna, Crete: The Cypriot connection

Antonis Kotsonas (University of Edinburgh)

The travel grant I was generously awarded by the CBRL enabled me to visit Cyprus in June 2004 to collect information for my PhD thesis, which was submitted not long before this contribution was written. The focus of my thesis is a large corpus of unpublished Iron Age (ninth to sixth century BC) pottery from the cemetery of Eleutherna, in west-central Crete, which is being excavated by Prof. N. C. Stampolidis. In Cyprus, my aim was to examine Cypriot and Phoenician pottery to confirm whether some vases found at Eleutherna were imported from those regions or locally imitated. On a broader level, I wished to assess discrepancies in the Phoenician penetration of Crete and Cyprus.

Based at the ever hospitable CAARI, and equipped with a digital camera and video camera, as well as, occasionally, hiring a car, I visited several places of interest. I examined Cypriot and Phoenician pottery in the museums of Nicosia, Larnaca, Limassol, Episkopi, Paphos, Palaepaphos, Morphou, Kyrenia, Salamis-St. Barnabas, as well as in the collections in the Leventis Municipal Museum in Nicosia, the Cultural

Foundation of the Bank of Cyprus in Nicosia and the Pieridis Museum in Larnaca. I also familiarised myself with ceramic fabrics and wares through the study of material kept at CAARI. Although a series of archaeological sites, dating to different periods and covering most of the island, were included in my itinerary, I singled out Kition and Amathous for study because they were largely populated by Phoenicians in antiquity and have produced extensive Iron Age assemblages.

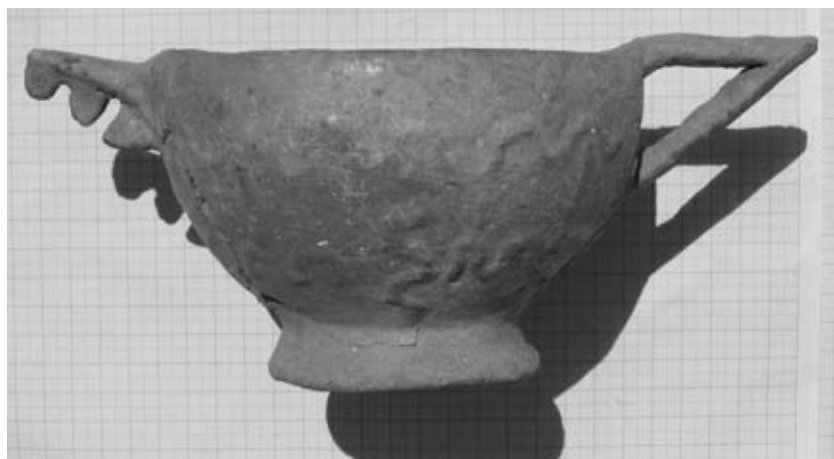
My trip to Cyprus was very important for my PhD. I was able to confirm the occurrence of both Cypriot and Phoenician vases at Eleutherna, Crete (dating to the late ninth and early eighth centuries BC in the first case and to the late eighth in the second). Furthermore, I identified a considerable and varied group of local, ninth to seventh century BC copies of Cypriot Black on Red ware and established their connections with Cypriot prototypes. In my consideration of the differences between the local copies and their Cypriot prototypes, I took into account both the potter's skills and the trader's intentions. It seems that existing interpretations of the dissemination of Cypriot ceramic influence on Crete and the production of Cretan copies of Black on Red and Black Slip wares require some revision and, in my thesis, I was able to suggest an alternative model for ceramic interactions between the two islands during the Iron Age.

My trip to Cyprus made me realise that the Phoenician penetration of Crete was not only of a much lesser scale and different quality to that in Cyprus, but also in a different geographical setting. The Cretan Iron Age sites that attracted Phoenicians to settle (like Eleutherna and Knossos) were located at some distance from the sea, unlike their counterparts in Cyprus or elsewhere in the Aegean.

Examination of the Bronze Age Pottery from the cemetery of Kissonerga-Ammoudhia, Western Cyprus

Tom Lucas (University of Edinburgh)

In August 2003, having shown an interest in Cypriot pottery during my fieldwork experience, I was invited with two other undergraduate students to view the Kissonerga-Ammoudhia material by Professors Eddie



Complete red polished ring based bowl (cult vessel) from Tomb 10, the cemetery of Kissonerga Ammoudhia, western Cyprus

Peltenburg and Diane Bolger of Edinburgh University. This was to be the raw data for my undergraduate dissertation. The premise was to choose one or two tomb groups to study in detail. We were required to reconstruct, draw and record the pottery to create a catalogue of results that could initially be interpreted as part of our own research and, secondly, would add to the corpus of recorded Bronze Age material for future study.

The site of Kissonerga-*Ammoudhia* is situated c. 4 km west of Paphos, c. 1 km from the coast. The site was recognised as early as 1977 by Hadjisavvas, but was not excavated until 2000 after serious bulldozing of the site. By the time the Department of Antiquities of Cyprus begun rescue excavations, only the bases of 19 tombs remained, and the remaining material was badly damaged. I chose to study the assemblages from two tombs: Tomb 10 and Tomb 16. Over three visits to the island in 2004, I reconstructed, illustrated, recorded and photographed 38 vessels and a large sherd assemblage.

Through relative dating of my material – making comparisons against known examples from settlement evidence that have been linked to a radiocarbon date – I was able to determine that the studied tombs appear to have been used from the beginning of the Early Bronze Age through to the beginning of the Late Bronze Age. It was also observable that a particular type of pottery, Drab Polished Ware, dominated the assemblage suggesting that this material probably originated in the region and the cemetery may well have been close to a centre of production.

Archaeological Exploration of Arediou-Vouppes

Louise Steel (University of Wales Lampeter)

In July 2004, I conducted an intensive survey of a Late Bronze Age (LBA) site at Arediou-Vouppes together with a team of students from the University of Wales Lampeter (UWL). The site is located at the edge of the northern flanks of the Troodos Mountains in central Cyprus. It lies on a low plateau and is currently covered by arable fields, farm buildings and, on the highest point of the plateau, a dairy farm. Arediou-Vouppes was first discovered in 1993 by the Sydney-Cyprus Survey Project (Given and Knapp, *The Sydney Cyprus Survey Project. Social Approaches to Regional Survey*. Los Angeles: Cotsen Institute of Archaeology, University of California 2003) and was identified as a small farming community on the basis of the surface finds – ground stone tools (querns, pounders and grinders) and large fragments of *pithoi* (ceramic storage jars). The range of pottery suggested occupation of the site dated to the thirteenth century BC.

Survey

We surveyed an area of c. 2 hectares covering seven fields in the southern part of the plateau. First, we produced a detailed topographic map of the site with an EDM and laid a 10 m grid system over the site. Within this grid, we conducted an intensive surface survey with total collection of all visible artefacts, which was mostly pottery, but also included ground and chipped stone tools. We walked the field

boundaries (low stone walls built up over natural rises in the ground) separately, recording any visible ground stone tools *in situ*. The results have been plotted onto the base map; the spatial extent of archaeological material at Vouppes has allowed us to establish the probable size of the LBA settlement. We also examined the nature and extent of any extant archaeological remains below the surface, using a variety of survey techniques, to determine areas for future excavation.

Marion Duff (University of Dundee), helped by Geoff and Chris Snowdon (UWL), carried out a geophysics survey using a magnetometer and an EM 38. This picked up a number of anomalies below the surface. Some could be identified as earlier field boundaries visible on the 1923 cadastral plans, whilst others are more intriguing and will be investigated in the 2005 excavation. Most important are three possible tombs at the SW edge of the site. It is interesting to note that these are separate from the main spread of surface material, suggesting separation of burial and habitation areas at the site during the LBA. This contrasts with the more usual spatial arrangement of burials beneath the streets and buildings of a number of LBA towns that have been excavated along the Cypriot coast.

John Crowther and Dan Jones (UWL) carried out a survey of the buried Bronze Age soils. They augured the site for a preliminary assessment of the sub-surface soils, to establish depth of archaeological strata, and to detect possible disturbance. The soils are currently being analysed for phosphates, organic matter content, magnetic susceptibility and heavy metals, and the results will form part of Dan's MA dissertation.

An important aspect of the survey was the integration of local knowledge into the fieldwork. Most importantly, discussion with the Papa Petros, the village priest who works the fields, who informed us that the site extends at least 500 m to the north of the main survey area. Here we picked up diagnostic LBA material (pottery and ground stone).

Finds

Although there were small quantities of Medieval (*sgraffito*) and Ottoman pottery, the bulk of the assemblage comprised LBA pottery, mainly dating to the thirteenth century BC. In the NE corner of the survey area, we identified small quantities of earlier pottery types, dating to the sixteenth century BC. There was far more diversity in the range of wares than we had initially anticipated. Utilitarian wares, used for storing, cooking and serving food, comprised the bulk of the assemblage (*pithos* sherds, Cooking ware, Plain ware and Monochrome), but there were also small quantities of tableware (White Slip and some Base Ring). In addition, there were occasional ceramic imports from the Aegean, the Levant and Egypt. We noted a concentration of tableware, in particular White Slip pottery, around the tombs, whereas throughout the rest of the site the storage jars were predominant. Rare small finds included a possible buzz toy (discussed by Van Beek in *BASOR* 1989), a gaming stone, two Neolithic/Chalcolithic



Geophysics: Geoff and Chris Snowdon conducting the EM 38 survey

dentalium beads and a clay bull's horn. There were also small quantities of Roman slag.

Results

The survey was extremely successful. The full extent of the site is much larger than we had originally anticipated. Whereas the initial documentation of *Vouppes* suggested that the site covered about 2 hectares, we were able to demonstrate some LBA activity 500 m to the north of the same survey area and still on the same low plateau. The range of material is richer and more varied than suggested by the initial reports from the site, which referred largely to ground stone and *pithos* sherds. We were particularly interested in the occurrence of small quantities of sixteenth century BC pottery in the northeast part of the survey area, possibly indicative of an earlier phase of occupation at the site at the very beginning of the LBA. There is also evidence that the occupants of *Vouppes* were able to acquire small quantities of imported materials being circulated around the East Mediterranean in the fourteenth and thirteenth centuries BC. These included sherds belonging to a variety of LBA transport amphorae (namely Canaanite jars and Egyptian amphorae) and occasional Mycenaean imports.

Rather than a small 'agricultural production centre' dating to the thirteenth century BC, we would

suggest *Vouppes* was a large inland settlement, possibly extending over an area of 10 hectares. This compares with the extent of the better known LBA urban centres that have been excavated at sites such as Enkomi and Kalavassos-*Ayios Dhimitrios*. However, it is still unclear whether the settlement covered the entire plateau as a planned urban complex or comprised small clusters of occupation, possibly shifting around the plateau over time. This is one of the prime research questions for the 2005 season. We are also interested in the relationship between the settlement area and the posited tombs lying at the southeast edge of the site. This contrasts with the more typical location of tombs actually within the habitation area of the coastal towns, either beneath the courtyards of houses or under the streets. This will be the other main focus of research in the 2005 excavation.

Finally, we would like to thank the villagers at Arediou, in particular the mayor, Andreas, and the village priest, Papa Petros, for their very great hospitality. The project would not have been possible without the help of Pavlos Flourentzos (Director, Department of Antiquities), Vasiliki Kassianidou (University of Cyprus), Michael Given and Bernard Knapp (University of Glasgow), and Tom Davis (CAARI).

Research Reports from the Levant Region

Legend, History, Hospitality: Exploring Geographical Imaginations of the Levant

Jessica Jacobs (CBRL)

All pilgrimages to the Orient passed through, or had to pass through the Biblical lands; most of them in fact were attempts either to relive or to liberate from the large, incredibly fecund Orient some portion of Judeo-Christian/Greco-Roman actuality...

What was the Orient for the individual traveller in the nineteenth century?... Theirs was the Orient of memories, suggestive ruins, forgotten secrets, hidden correspondences, and an almost virtuosic style of being ...

Edward Said (1978) *Orientalism*, pp. 168, 170

My research project focuses on the production of geographical imaginations of the Arab world and its people within the framework of contemporary European and North American tourism, particularly in reference to Jordan and Syria. The term 'geographical imaginations', as used by Gregory in his book (Blackwell Publishing, 1994) of the same title, refers to the ways in which social life is 'embedded in space, place and landscape', and is particularly useful for the study of tourist practice and culture. Well before we go anywhere for the first time on a holiday we often have a strong idea of what it will be like; that is why we choose one destination over another, because of how we imagine it will be. Geographical imaginations of places are derived from long histories of influence and are crucial in determining where we travel and how we do it. I propose that a more detailed investigation into the geographical imaginations of the 'Levant' held by Western (European and North American) visitors to the region, and those working in the tourism industry in the region, will make an important contribution to our understanding of Western constructs of the Middle East.

My research consists of a mix of methodological approaches, including a discursive and visual analysis of tourist literature produced about sites, in-depth conversational interviews with European tourists visiting these sites, and with people working in the cultural tourism sector. To date, I have visited many of the major tourist sites in Jordan and Syria, and carried out 18 interviews with representatives from both tourism ministries, people working with tourists, and visitors from Europe and North America.

An initial look at tourism brochures and guide books shows that Western tourism to Jordan and Syria tends to concentrate on visits to places that are seen as representative of the region's 'heritage'. Tourist itineraries are predominantly constructed as a series of visits to historical 'sites' that can date back hundreds or even thousands of years to their origin. Brochures offer Jordan as 'Lawrence's Arabia' with tours following the 'Footsteps of Lawrence'. Elsewhere, it is presented as the 'Land of the Prophets'. Syria is presented as the birthplace of 'civilisation' and the 'Land of Crusader Castles', places that are now

divested of their populations and accessed through day trips, guide books, buses, and museums.

These historical moments and monuments are selective and construct selective tourist histories. For while these histories go as far back as 'Antiquity' and beyond, they are often accessed by tourists through a specific period of time – through a colonial gateway where the region is presented as a series of places first discovered or 'opened up' by late nineteenth and early twentieth adventure explorers and writers.

These periods of 'discovery' act as punctuation for this history. The stone inscription at Azraq Castle places T.E. Lawrence, who spent some time there in the early twentieth century, at the end of hundreds of years of history that began with the Roman builders. The next historical moment after the Romans is the Crusades, but Lawrence's arrival and departure is the final moment, after which it truly became history. There is no room for any more comments on the stone. The castle is no longer used or occupied and has become part of the touring geographical imagination for contemporary visitors to the site.

Said argues that the 'Orient is less a place than a *topos*, a set of references, a congeries of characteristics, that seems to have its origin in a quotation, or a fragment of a text, or a citation from someone's work...' (1978, p. 177). While Lawrence's sojourn in the Levant represents one of the major periods of Euro-Arab encounter – for the West at least – it is at the same time a particular period when other texts and imaginations came to the fore such as the Bible, *1001 Nights* and the imaginary of the desert nomad. References to these texts run through the descriptions of the countries in brochures and guide books, and are often mentioned by the people I interview. Others refer to more recent imagery such as Indiana Jones and use books such as the biography of Gertrude Bell, the 'Desert Queen', as travel companions.

While the landscape, ruins and monuments of the region help to construct the region as somehow belonging to a different and ancient time, existing on the margins of modernity, it is the incorporation of the



Is Lawrence the 'end' of history? Stone inscription at Azraq castle (photo: Anne Poepjes 2005)

people and architecture of the region into this construct that is so crucial to bringing such imaginations to life. Depictions of 'locals', for example, tend to focus on people in 'traditional dress', in particular the Bedouin, while guide books, such as those in the Rough Guide and Lonely Planet series, rarely encourage visitors to stray from the Old City of Damascus and Aleppo, or the renovated Bayt Arabi in Syria. One oft-quoted description of Damascus found in guide books is that it is a 'Paradise on Earth'. This comment appears to have its origin in the words of the Andalusian traveller, Muhammad Ibn Jubayr, on the road of return from his pilgrimage to Mecca in 1184: 'If there is paradise on Earth, it is without a doubt Damascus. If it is in the heavens, Damascus is such that it rivals it in glory'.

Today, the hustle of the Damascus streets means this reference has retreated to the interior, restored spaces of the Bayt Arabi with its cafés, bars, restaurants and hotels and Bedouin tent. A comment in the guest book of the Danish Institute, a restored house in the Old City of Damascus, reads:

'It's a miracle finding such a 'paradise on earth' Anna Caris, 22/08/04

The use of the term 'miracle' – an event that appears to be contrary to the laws of nature and is regarded as an act of God – also summons up Biblical imaginations of place. Other histories are actively 'constructed' for the tourist visitor if they do not exist; for example, the Amman municipality has a programme to 'Orientalise' its downtown area by building a traditional *souq*, and the Movenpick Hotel at the Dead Sea uses 'traditional' Yemini architectural inspiration.

In one interview, Maia, a Danish artist in her early 40s staying at the Danish Institute on a two-month stipend in the summer of 2005, told me of her experience of 'epiphany' in Damascus after one week, and compared it to St. Paul's conversion to Christianity that also took place in the city. Although she very much felt she had been transported back in time, it was not a direct route to the time of the Bible. Maia was surprised to hear there were bars and nightclubs in Damascus, as well as modern art galleries. 'Really?' she said, 'I feel like I'm living in the nineteenth century.' When I asked her why, she mentioned the architecture and the men, 'sleeping outside their shops.' Even the car traffic had not deterred her from her vision.

The dress of the local inhabitants is also very important to this construct, in particular that of the Bedouin, with their supposedly 'traditional' – and therefore unchanging – way of life which encapsulates much of the 'Orient' of the Levant for many visitors. The association of travelling to the Levant with travelling through history in the tourist imagination also means that the possibility of travelling back in time and changing identity, no matter how frivolously articulated, becomes a part of the experience. The comment below comes from the guest book from the Tower Hotel at the Dana Nature Reserve in southern Jordan, located in the old village of Dana.

'We came here as tourists, now we leave as Bedouins'
Rado and Eva from Slovenia, 10/7/2004

Here, the historicity does not exist in isolation from the local society, but is set firmly in the 'here and now'. However, seeing a Bedouin with a mobile phone, for example, can lead to irritation and accusations of 'inauthenticity'. It is in these spaces that the constructions of the Levant are articulated, and my research, when completed, aims to focus on the conflict and tensions that come to the fore when the 'image' does not fit the expected pattern.

Kilroy on the Computer: A Database of Desert Graffiti

M.C.A. Macdonald (Oriental Institute, University of Oxford)

Literacy has never been of much use to nomads. Most have preferred to develop their phenomenal memories rather than trust writing materials which are difficult to obtain in the desert and all too easily lost or damaged when you live in a tent.

For this reason, most nomadic societies have remained resolutely non-literate, i.e. they function perfectly well at all levels without use of the written word. It is important to emphasise that this is a *choice*, since nomads, at least in the Near East, have been in contact with literate societies on the desert's edge for millennia and learning to read and write poses few problems to an individual with a well-developed memory.

However, between the first century BC and the fourth century AD the nomads on the borders of the Roman Provinces of Syria and Arabia *did* learn to write and practised the art with an extraordinary exuberance. As a result, we find scores of thousands of their graffiti on rocks in the deserts of what is now southern Syria, north-eastern Jordan and northern Saudi Arabia.

They spoke (and wrote) a language related to Arabic, which would probably have been incomprehensible to most of the peoples of the settled lands – who spoke Aramaic and Greek. The script they used (which was labelled 'Safaitic' in the nineteenth century) was a version of the South Semitic alphabet. Forms of this script were in use throughout western Arabia in antiquity, and eventually in Ethiopia, but would have been entirely foreign to the inhabitants of the Roman Provinces of Syria and Arabia.

So, whatever their reasons for learning to read and write, it is unlikely that communication with the outside world was one of them. Nor does communication within their own society seem to have been a motive. After all, there would have been a distinct shortage of soft or portable materials on which to write. Outside Egypt, the price of papyrus would have put it beyond the reach of most people, and pottery was not readily available in the desert so – unlike the inhabitants of the settled areas – the nomads could not use sherds to write on.

We do not know how or why they learnt to write but one might speculate that a nomad, perhaps guarding a caravan or visiting an oasis, may have seen a merchant from Arabia writing and said 'teach me to do that'. Having learnt this skill, he would have showed it off to his friends and relatives, drawing the letters with his finger in the dust. However, given that the

only writing materials readily available in the desert were rocks and sharp stones, literacy cannot have seemed of much practical use to these nomads, and they might well have ignored it. But there was one (to us) rather unexpected use for which it was ideally suited. Nomadic life is plagued by long hours of enforced solitary idleness, guarding the flocks while they pasture, or keeping watch for enemies or game. Literacy provided an inexhaustible antidote to boredom. Using a sharp stone to carve graffiti on rocks can help to pass many an hour, and once you have finished your own graffiti, you can always go and vandalise someone else's!

Well over 20,000 of these 'inscriptions' have been found so far and these are merely the results of a handful of expeditions over the last 150 years. Wherever one goes in the lava desert east of the Hawran, one comes across literally thousands of these texts. They were written by men and, to a lesser extent, by women and by slaves, and, given that the desert could not have supported a huge population at any one time, the vast numbers of texts suggest the existence of almost universal literacy among these nomads. One is thus faced with the curious paradox of near-universal literacy in a society which had none of the 'normal' uses for it, and which therefore remained to all intents and purposes 'non-literate'. By contrast, it is very doubtful if more than a minority of individuals could read and write in the settled, *literate*, societies of Roman Syria and Arabia. For a more detailed discussion see M.C.A. Macdonald, 'Literacy in an Oral Environment' in Bienkowski, Mee and Slater (eds), *Writing and Ancient Near Eastern Society*. Harrisburg, PA: T & T Clark, 2005.

Though always laconic and often enigmatic individually, these thousands of graffiti when taken together provide a rich source of information on the way-of-life, religion, social structures and history of the nomads of the Syro-Arabian desert in the Roman period, and of their relations with the authorities and the populations of the settled regions. They also tell us much about the personal lives of these nomads, their hopes, griefs and relationships: for these are entirely personal documents. Thanks to the Safaitic graffiti we know far more about the daily lives of these nomads than we do about any other sector of the population in these Provinces.

They are therefore of greater importance than at first they might appear, and can be of use to historians of the Roman East, as well as to linguists. Unfortunately, the state of publication of most of the texts is inadequate, often inaccessible and frequently misleading, and research tools such as a dictionary and an up-to-date list of names are non-existent. The texts are therefore very difficult for the non-specialist to use.

The Safaitic Database Project was established in 1995 to try to address these problems. The aim is to enter the texts of every known Safaitic inscription onto a computer database, together with an up-to-date translation and all available information about it, including a full *apparatus criticus*.

The Project is based at the Oriental Institute, Oxford, and has been in receipt of a three-year Leverhulme

Research Fellowship (1995–1997), as well as major grants from the University of Oxford, the British Academy, the British Institute at Amman for Archaeology and History and the Seven Pillars of Wisdom Fund. Progress has been rather slow because the data needs to be entered by experienced specialists in these inscriptions, since often the published readings need to be accompanied by corrections and reinterpretations. Very few such specialists exist, and they have many other commitments. In addition, several large collections of inscriptions have been published in the years since the project started, and so the numbers of texts to be entered has risen considerably. However, some 19,000 inscriptions have now been entered and, thanks to a grant from the CBRL in 2003, the input of data is rapidly drawing to a conclusion. Once this point is reached and the data has been subjected to a final check, the database will be placed on the web and will be available for all to use. A number of publications will also result from the project, such as up-to-date editions (and re-editions) of the texts, vocabularies, onomastic indexes and studies, concordances of the often lengthy genealogies in the inscriptions *etc.*, which will make the information in the inscriptions more easily available to the non-specialist and to scholars in other fields.

The Churches of the Crusader Kingdom of Jerusalem 2004–5

Denys Pringle (Cardiff University)

The Crusader Churches Project was initiated in 1979, under the auspices of the British School of Archaeology in Jerusalem (BSAJ). At that time no comprehensive corpus existed of the church buildings of the Crusader Kingdom of Jerusalem. Although Crusader castles had been studied by Paul Deschamps in a comprehensive three-volume work published between 1924 and 1973, discussion of Crusader ecclesiastical architecture and its relationship to architectural developments in East and West therefore tended to be limited to consideration of only a handful of well-known, but not necessarily representative, buildings. The aim of the project has therefore been to compile a detailed corpus of all the churches known to have been built, rebuilt or simply in use in the Crusader Kingdom of Jerusalem between 1099 and 1291. In modern geographical terms, the project covers the whole of Israel, Palestine, Jordan, Sinai (Egypt), the Jaulan (Syria), and Lebanon to the south of Juniya. So far, it has documented over 500 churches, some 200 of which have left physical remains of some kind.

As well as providing a sounder basis for the discussion of Crusader architecture and related arts, the project has contributed to a number of other research themes, including the ecclesiastical history of the Latin Kingdom, the history of Christian pilgrimage to the Holy Land, and the identification of place-names occurring in medieval sources. It has also shed further light on the distribution of Christian communities in Palestine in the twelfth and thirteenth centuries, the extent and nature of Frankish (or 'Crusader') settlement, and (albeit largely through negative evidence) the degree to which the population had become Muslim by that time. Depending on the nature of the evidence available, each building is described and discussed



A twelfth-century capital in the former chapel of the Latin patriarch of Jerusalem, now a room in the Khanqa al-Salahiyya (photo: DP 2004)

in terms of its location, its building history, and its structural form and decoration. Building inscriptions are recorded and a full list of primary and secondary sources is given. The plans and section drawings are based as far as possible on new surveys and are drawn by Peter E. Leach to a uniform style and standard scales to allow for easy comparison.

The first two volumes of the Corpus were published by Cambridge University Press in 1993 and 1998, respectively. These included accounts of 282 churches, arranged in alphabetical order but excluding those of the three major cities of the kingdom: Jerusalem, Acre and Tyre. It had originally been our intention to include the churches of those three cities in a third and final volume, which would also have contained addenda and corrigenda to volumes 1–2 and a consolidated index to all three volumes. During the course of 2004, however, it became apparent that such was the quantity of historical and archaeological information relating to the churches of Jerusalem itself that the final volume as originally proposed was going to turn out much larger than originally envisaged. Following discussion with Cambridge University Press, a revised programme for publication has therefore been agreed. Volume 3 will now cover Jerusalem alone and will go to press before the end of 2005. A fourth and final volume, to be submitted by the end of 2007, will cover Acre and Tyre and will contain corrigenda and addenda to vols. 1–3 and combined indexes to all four volumes.

It is probably unlikely that any funding body would nowadays contemplate agreeing to sponsor a project if it was known that it would take nearly 30 years to complete it. I am, therefore, extremely grateful to the BSAJ and its successor, the CBRL, for continuing to sponsor the Crusader Churches Project since its inception and to other bodies who have funded the

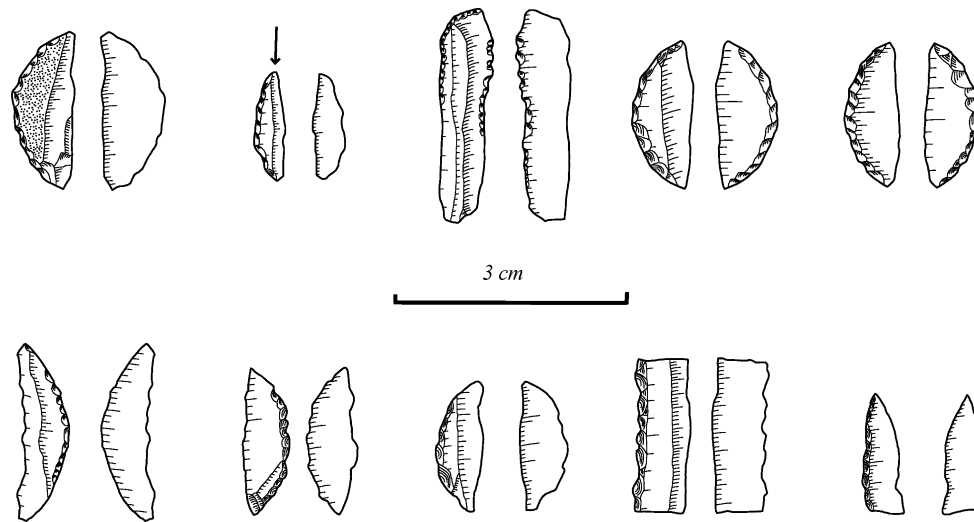
work, including notably the Leverhulme Trust, the British Academy, the Society of Antiquaries of London, the Seven Pillars of Wisdom Trust and the Palestine Exploration Fund.

Microliths: The 'Swiss Army Knife' of Prehistory?

Tobias Richter (University of Wales Lampeter)

Microlithic stone tools are a key characteristic of the Epipalaeolithic period (c. 20,000–10,500 BP) in the Levant. Although these tiny artefacts are a common occurrence, we know comparatively little about how they were used by prehistoric hunter-gatherers. My research aims to address this issue through the study of wear-traces. My particular focus is on the late Epipalaeolithic period (c. 12,500–10,500 years BP), commonly referred to as the 'Natufian'. The Natufian is usually identified on the basis of one type of microlith called a 'lunate', a small crescent-shaped stone tool. It is often assumed that lunates were used as part of projectiles, mounted as either tips, barbs or transverse arrowheads, but surprising little research has been conducted to support this interpretation. Most studies of stone tools concentrate on their stylistic form.

Archaeologists have two ways of interpreting how prehistoric stone tools were used in the past. The first is to use ethnographic analogy – that is, to observe the use of stone tools by groups still using this technology. However, archaeologists have become increasingly concerned that it is probably not possible to use recent or contemporary ethnographic accounts to interpret very remote periods of time. A second way is through use-wear analysis, which was first championed by the Russian archaeologist, Sergeij Semenov. He suggested that it is possible to determine the use of an artefact by studying their worn surfaces. Although early use-wear analyses



Microlithic stone tools included in the use-wear analysis. Upper Row, Hayonim Cave (from left to right): 1. lunate, 2. lunate, 3. retouched bladelet, 4. Helwan lunate, 5. Helwan lunate. Lower Row, Salibiya I (from left to right): 1. lunate, 2. lunate, 3. lunate, 4. backed bladelet, 5. backed micro-point

were rather optimistic in their assertions, today use-wear analysis can draw on a large body of literature and experience and has developed accepted and verified methods that go some way in the interpretation of stone tool use.

So, how does it work? The theory is that the use of stone tools leaves visible damage on the working edge of a tool. Little flakes of stone are removed from the edge and leave diagnostic scars. Some hard materials scratch the surface and leave linear striations. Rubbing a worked material on the flint surface results in the formation of polishes, and these reflect light. With the aid of a microscope, an analyst can see all these traces and record them according to type, density and distribution. From this information, as well as through a consideration of the attributes of the working edge, a use-wear analyst can infer a direction of use (longitudinal, transverse, rotational) and the hardness of the worked material (soft, medium, hard). On the basis of this interpretation, further suggestions can be made about the motion that was executed with a tool (e.g. cutting, sawing, drilling, piercing or scraping) and the kind of material that may have been worked (meat, plants, wood, bone etc.). While the identification of the worked material is by no means 100% accurate, it provides reasonable suggestions based on empirical observations.

I have studied a total of 409 artifacts from three late Epipalaeolithic sites in the Levant. The study sites are 'Ain Rahub (109 artefacts), a small late Natufian open air site in northern Jordan; Salibiya I (151 artefacts), a reasonably large open-air settlement in the Jordan Valley; and Hayonim Cave (149 artefacts), a large and important Natufian site in the Western Galilee that dates from the early to the late Naufian period. Traces of use were found on c. 50% of the tools from Salibiya I and Hayonim Cave. The sample from 'Ain Rahub had 30% pieces with use-wear and 70% without.

In the most general terms, what the analysis shows is that Natufian microlithic stone tools were used for a large variety of activities: cutting, sawing, whittling, piercing, drilling and boring. The worked materials appear to have included meat, hide, plants, wood and

antler. Lunates, the most important microlithic tool of the Natufian, were also used for wide variety of activities, but some did show evidence of use as projectile points. They had traces of impact that indicates their use either as transversely mounted arrowheads, barbs or tips of arrows. A further important finding was found among the 'retouched' artefact group. This highly variable group is often neglected and the artefacts treated as 'ad hoc' tools, but the analysis of some of these pieces shows that, at least some of them were resharpened and/or hafted. This indicates that a certain amount of investment was made to extend their use-life and suggests a greater value than previously thought. In other words, they were not just picked up, used briefly and discarded straight after use, but retained and used repeatedly.

This research shows that Natufian microliths and other associated stone tools had much more varied uses than previously thought. In our highly specialised world we are used to tools that fulfill a specific functional requirement. For example, a screwdriver is there to fit screws, a hammer to drive nails into a wall, or a drill to make a hole. In prehistory, it seems, this was not the case. Microliths from the Natufian were almost an all purpose tool, which could be fitted into hafts and applied to any task at hand. Epipalaeolithic microliths truly appear to be the 'Swiss army knives' of prehistory, because, even though you probably would not pick your teeth with them after a delicious meal, you would certainly cut, saw, drill, whittle or shoot an animal using them.

My research has been supported financially by the CBRL through an Amman scholarship and travel grant. I would also like to acknowledge the support, advice and help of the CBRL staff in Amman, Jerusalem and London and, especially, my colleagues in Amman who took on my administrative duties during my research leave. I would like to thank Anna Belfer-Cohen, Leore Grosman and Nigel Goring-Morris for their help and advice while working on the materials from Salibiya I and Hayonim Cave. In Jordan, I would like to express my sincere gratitude to the University of Yarmouk and the Department of Antiquities of Jordan.

CBRL MONOGRAPHS

Out now:

Archaeological Perspectives on the Transmission and Transformation of Culture in the Eastern Mediterranean (2005) edited by Joanne Clarke. Levant Supplementary Series 2. Published jointly by the Council for British Research in the Levant and Oxbow Books. ISBN 1-84217-168-2. Hardback, 210 × 297 mm, c. 200 pages. £40.

The ways in which materials, ideas and behaviours are transmitted and transformed in time and in space have been the concern of the social sciences for some years. Although archaeologists also explore these themes, we have tended to embed the empirical evidence for interaction in cultural processes such as trade and exchange, acculturation and enculturation. By so doing we overlook the complex web of other interactions, transmissions and transformations that happen when a process such as trade and exchange takes place. The emphasis in this volume is on identifying and understanding interaction as a cultural phenomenon in itself and the multiplicity of change that results. This approach gives archaeologists new ways of exploring meaning within very complex material culture patterning.

Joanne Clarke is lecturer in material culture studies and archaeology in the School of World Art Studies at the University of East Anglia.

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Now reprinted:

The Architecture of Petra by Judith McKenzie. British Academy Monographs in Archaeology No. 1. Originally published for the British Academy, the British School of Archaeology in Jerusalem and the British Institute at Amman for Archaeology and History by Oxford University Press. Re-printed by Oxbow Books 2005. £39.95.

The relationship between the baroque architecture carved out of the pink sandstone at Petra in Jordan by the Nabataeans, and the architectural scenes painted on the walls in Pompeii in Italy, has long been one of the mysteries of the history of Roman art.

In this book the previously insoluble problem of the date of many of the famous monuments of Petra is elucidated, as the result of months of fieldwork there, and a re-examination of the rock-cut tombs of Medain Saleh in Saudi Arabia. The little known architectural remains of Ptolemaic Alexandria, the Hellenistic city in Egypt founded by Alexander the Great, are presented and dated.

From this the solution to the mystery unfolds that the earliest baroque architecture was that of Ptolemaic Alexandria. This was transmitted to Petra and Pompeii. It was only later that baroque features appeared in Roman architecture.

The evidence which shows Petra was a city, not merely a necropolis, is presented. The book includes a detailed catalogue of the main monuments of Petra. It is lavishly illustrated with over 700 photographs and figures. With a comprehensive glossary and maps, it is written for both the general reader and the architectural historian – or archaeologist.

Judith McKenzie is a member of the Sub-Faculty of Archaeology at Oxford University. She is an associate member of St Hugh's College, Oxford, where she was formerly Rhys-Davids Junior Research Fellow. In 2003–2004, she was a member of the Institute for Advanced Study, Princeton.

Coming soon:

Crossing the Rift: Resources, Routes, Settlement Patterns and Interaction in the Wadi Arabah edited by Piotr Bienkowski & Katharina Galor. Levant Supplementary Series 3.

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(Published July 2005)

Edited by K. Prag

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Crystal Bennett Memorial Lecture

Title: The contrasting landscapes of western Syria: fieldwork in the Orontes Valley

Speaker: Dr Graham Philip, *Dept of Archaeology, University of Durham*

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Venue: The British Academy, London

University of Edinburgh Lecture

Title: Routes and resources: geographical answers to old questions

Speaker: Prof. Andrew Sherratt, *Institute of Archaeology, University of Oxford*

Date: Friday 14 October 2005 at 5.00 pm

Venue: Lecture Theatre, Dept of Archaeology, University of Edinburgh

CBRL AGM Lecture

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Speaker: Dr John Chalcraft, *London School of Economics*

Date: Tuesday 10 January 2006 at 5.30 pm

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Joint Lecture with the Palestine Exploration Fund and the Society for Arabian Studies

Title: The (re-)discovery of Mada'in Salih, ancient Hegra, Saudi Arabia

Speaker: Laila Nehme

Date: Thursday 19 January 2006 at 6.00 pm

Venue: The Stevenson Lecture Theatre, The Clore Education Centre, The British Museum

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Grants

The CBRL usually has funds each year to support research in the humanities and social science subjects relating to the countries of the Levant (Cyprus, Israel, Jordan, the Lebanon, Palestine and Syria):

Research Awards: To support research projects from initial exploratory work through to publication, for work in the countries of the Levant. Number varies, offered annually, value up to £10,000, closing date 1 Dec. Applicants should normally be either a British Citizen or ordinarily resident in the UK.

Travel Grants: To cover costs of travel and subsistence of students and academics and researchers undertaking reconnaissance tours or smaller research projects in the countries of the Levant. Number varies, offered annually, value up to £800, closing date 1 Feb. Applicants should normally be either a British or EU Citizen, or registered on a full-time degree at a UK University.

Visiting Research Fellowships: To enable established scholars to spend a period of between three and nine months at the British Institute in Amman or the Kenyon Institute in Jerusalem in order to undertake research on the countries of the Levant. Number varies, offered annually, closing date 1 Dec. Applicants should normally be either a British Citizen or ordinarily resident in the UK.

Further details of the grant schemes available in 2006-7 may be obtained from the CBRL's UK Secretary towards the end of October 2005.

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.

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Membership

Membership rates 2005

Institutions — £50

Membership for individuals with subscription to *Levant* — £35

Students with subscription to *Levant* — £15

The CBRL publishes an annual Journal *Levant* and a newsletter. Members receive invitations to all CBRL functions in the UK and are entitled to use the research facilities in Amman and Jerusalem. For further information regarding membership please contact the UK Secretary.

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Front cover picture – *Muhammad Fanatil al-Hejaya*, poet, from the village of Sultani, central-south Jordan (see article by Holes and Abu 'Athera)

Back cover pictures: Top left – *Roman basalt statue from the village of Burj al-Qai'* (see article by Philip)

Centre – *Venom-tailed caterpillar in the Wadi Faynan, Spring 2005* (see article by Palmer)

Top right – *Burning Beidha* (see article by Dennis)

Picture on spine – *Cover illustration from 'Archaeological Perspectives on the Transmission and Transformation of Culture in the Eastern Mediterranean' edited by Jo Clarke* (see CBRL Monographs)



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ISSN 1473-6071
Registered Company Number 3566646
Registered Charity Number 1073015
Registered Office, The British Academy
10 Carlton House Terrace, London SW1Y 5AH

Corrections and Clarifications to the *CBRL Newsletter 2005*

For Jack Green's article *Continuing Research on the Tell es-Sa'idiyeh Cemetery*, pp. 34–36, the caption on p. 35 should read 'T.422 [not T.42] burial jar with incomplete chiselling above shoulder (inset) and a large hole in side. Height c. 57 cm.' With apologies from the editor.

The research reported upon in Fay Mahdi's article *Children in Syria: The Impact and Relevance of the UN Convention on the Rights of the Child*, pp. 52–3, was independent research conducted for her Master's degree at SOAS. 'Save the Children' is Fay Mahdi's current work address.