

STRATA

Bulletin of the Anglo-Israel Archaeological Society

Volume 33

2015

The Anglo-Israel Archaeological Society
2nd floor, Supreme House
300 Regents Park Road
London N3 2JX

Strata: Bulletin of the Anglo-Israel Archaeological Society

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Contents

EDITORIAL	5
KATHARINA STREIT	
<i>Exploring the Wadi Rabah Culture from the 6th millennium cal BC: Renewed Excavations at Ein el-Jarba in the Jezreel Valley, Israel (2013–2015)</i>	11
NAVA PANITZ-COHEN, ROBERT A. MULLINS AND RUHAMA BONFIL	
<i>Second Preliminary Report of the Excavations at Tell Abil el Qameh (Abel Beth Maacah)</i>	35
CASEY SHARP, CHRIS MCKINNY AND ITZHAQ SHAI	
<i>The Late Bronze Age Figurines from Tel Burna</i>	61
YOSEF GARFINKEL AND MADELEINE MUMCUOGLU	
<i>A Shrine Model from Tel Rekhesh</i>	77
DAVID M. JACOBSON	
<i>Herod The Great, Augustus Caesar and Herod's 'Year 3' Coins</i>	89
RENATE ROSENTHAL-HEGINBOTTOM	
<i>Factory Lamps 'Firmalampen' in the Levant</i>	119
SAMUEL WOLFF	
<i>A Newly Identified Persian Period Cemetery? A Response to Kletter and Nagar</i>	147
RAZ KLETTER	
<i>Still an Iron Age Cemetery: A Response to Samuel Wolff</i>	151
RAZ KLETTER	
<i>A History of the Archaeological Museum of the State of Israel in Jerusalem, 1949–1965</i>	155
CAROLINE WAERZEGGARS	
<i>Review Article: Laurie E. Pearce and Cornelia Wunsch, Documents of Judean Exiles and West Semites in Babylonia in the Collection of David Sofer</i>	179
<i>Book Reviews</i>	195
<i>Books Received</i>	218
<i>Lecture Summaries</i>	219
<i>Reports from Jerusalem</i>	225
<i>Student Grant Reports</i>	241
<i>Notes for Contributors</i>	249

Book Reviews

- Shimon Gibson, Yoni Shapira, Rupert L. Chapman III**, *Tourists, Travellers and Hotels in Nineteenth-Century Jerusalem*. (John R. Bartlett) 195
- Oren Tal and Itamar Taxel, with Dana Ashkenazi, Gabriela Bijovsky, Vered Eshed, Ruth E. Jackson-Tal, Mark Iserlis and Lidar Sapir-Hen**, *Samaritan Cemeteries and Tombs in the Central Coastal Plain. Archaeology and History of the Samaritan Settlement outside Samaria (ca. 300–700 CE)*. (Shimon Dar) 197
- Ya’akov Meshorer[†] with Gabriela Bijovsky and Wolfgang Fischer-Bossert; ed. David Hendin and Andrew Meadow**, *Coins of the Holy Land: The Abraham and Marian Sofaer Collection at the American Numismatic Society and the Israel Museum*. (Yoav Farhi) 199
- Hermann Michael Niemann, ed. Meik Gerhards**, *History of Ancient Israel, Archaeology, and Bible: Collected Essays*. (Lester L. Grabbe) 203
- John R. Spencer, Robert A. Mullins, and Aaron J. Brody (eds.)**, *Material Culture Matters: Essays on the Archaeology of the Southern Levant in Honor of Seymour Gitin*. (Lester L. Grabbe) 206
- Miriam Müller (ed.)**, *Household Studies in Complex Societies: (Micro) Archaeological and Textual Approaches*. (Carol Meyers) 211
- Bart Wagemakers (ed.)**, *Archaeology in the ‘Land of Tells and Ruins:’ A History of Excavations in the Holy Land Inspired by the Photographs and Accounts of Leo Boer*. (H. G. M. Williamson) 216

Book Reviews

Shimon Gibson, Yoni Shapira, Rupert L. Chapman III, *Tourists, Travellers and Hotels in Nineteenth-Century Jerusalem*. Palestine Exploration Fund Annual, 11. Leeds, UK: Maney Publishing, 2013. Pp. xv + 286. £48.00. ISBN 978 1 907975 28 8.

This book will be fascinating reading for any reader interested in the Old City of Jerusalem and its nineteenth-century visitors. Of the three authors of the book, two became interested in the Mediterranean Hotel in Jerusalem owing to its connections with the early history of the Palestine Exploration Fund: Charles Warren and Claude Reignier Conder, who for example, stayed at the hotel, while Warren left a description of the hotel in its second location near the Damascus Gate. Interest in this hotel led to a full-scale research into the nineteenth-century hotels of Jerusalem—their premises, locations, owners, managers and their visitors. The authors have worked hard to identify the sites of hotels within the Old City and in the area north-west of the Jaffa Gate; a major achievement has been the re-discovery of the site and building of the second location of the Mediterranean Hotel. The book is superbly illustrated; what is especially commendable is that the authors have gone to extraordinary pains to identify historic illustrations and photographs of the hotels in question and to provide contemporary photographs of the same buildings, taken from the same angle to make identification clear.

The plan of the book is straightforward. Chapter 1 sets the scene, describing nineteenth-century guidebooks, the tourists, pilgrims and scholars, the travel agencies who catered for them, the accommodation they sought and used, including hostels, hotels, and tent encampments. The lengthy Chapter 2 lists and describes in historical sequence the nineteenth- and early twentieth-century hotels and their history. Chapter 3 traces the beginnings and history of the Mediterranean Hotel at its first location in the Street of the Patriarchs (or Christian Quarter Street, behind Hezekiah's Pool). Chapter 4 is the centre-piece of the project, describing how the location of the hotel's second phase, near the Damascus Gate, was re-discovered by careful reading of Warren's description of the hotel in *Underground Jerusalem*, by the discovery in the PEF archives of a sketch by Conrad Schick showing a hotel in el-Wad Street, by research based on letters and diaries by Mark Twain, who

stayed in the hotel, and by close examination of maps and photographs, combined with detailed exploration on the ground and rooftops of the Old City. The result is a most convincing piece of detective work.

Chapter 5 turns from the Mediterranean Hotel (II) building to its visitors and their guides, among whom were the American writer Mark Twain, and the dragoman Rolla Floyd (1838–1911), ‘who played a pivotal role in the development of tourism agencies in nineteenth-century Palestine, first as an employee of the Thomas Cook & Son company, and later as an independent guide’ (p. 183). These two were both Freemasons, as was also Charles Warren, and the chapter goes on to describe the establishment of a lodge in Jerusalem in 1873, with its first meeting in the cave known as Solomon’s Quarries.

Chapter 6 returns to the Mediterranean Hotel itself, describing its third location near the Jaffa Gate, and chronicling its later appearances as the Dardanelles Hotel, the Central Hotel, the Hotel Continental, and the Petra Hotel. A final chapter describes secular tourism in the nineteenth century. Three valuable appendices follow: Appendix I describes important nineteenth-century guidebooks and their various editions; Appendix II summarises the hotels described, with their names, dates of activity, locations and proprietors; and Appendix III gives a detailed architectural appraisal of the Mediterranean Hotel in its second, re-discovered, location near the Damascus Gate.

This brief summary does scant justice to an important, fully researched, annotated and illustrated book, and the authors must be congratulated on throwing such light upon the nineteenth-century scene. The illustrations and captions are throughout precise and helpful (though on p. 254, Figure App. III.11 is given as ‘towards the east’ though surely it is towards the west). More importantly, on pp 28–29, Fig. 2.1 and its caption contain (if I mistake not) a more serious error. No 5 is identified as ‘Howard’s Hotel (I)/Hotel du Parc/Fast Hotel (II)/Allenby Hotel’; but surely this must be Howard’s Hotel (II) (see Figs 2.43 and 2.45 and their captions). No 6 is given as ‘Howard’s Hotel (II)’, but surely this must be Howard’s Hotel (I), as is clear from the text on p. 58, which puts Howard’s first hotel north of Feil’s Hotel (no 10 on the map). This map would be clearer and more accurate if each hotel had been accurately pinpointed on the map—the map’s scale is adequate for this - rather than indicated by a large, rather vaguely placed superimposed number. In Appendix II, on p. 248, Lloyd’s Hotel is described as being previously the Howard (II) Hotel. But according to the text on pp. 64, 93, 95, Lloyd’s Hotel was *opposite* the Hotel du Parc, which itself had been the second Howard’s Hotel. The precise identification and location of these hotels in this book is sometimes a little confusing. What is needed for clarity is a list or chart of the *buildings* identified in their exact locations, each shown with the sequence of names by which the building or site was known, with dates for each name, and a more precise map.

In a large work so fully referenced (the notes to Chapter 2 alone number 358 and extend over pp. 108–120, with a wealth of detail), there will inevitably be minor slips, but they will not detract from the value of this intriguing new exploration of the Jerusalem hotels of the nineteenth century. That period saw the beginnings of serious archaeological and architectural exploration of biblical, classical, Byzantine and medieval Jerusalem, and these hotels were an important if hitherto unsung part of that story. Scholars, pilgrims and tourists alike of our own century will be indebted and grateful to the three authors for their researches.

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Dublin*

Oren Tal and Itamar Taxel, with Dana Ashkenazi, Gabriela Bijovsky, Vered Eshed, Ruth E. Jackson-Tal, Mark Iserlis and Lidar Sapir-Hen, *Samaritan Cemeteries and Tombs in the Central Coastal Plain. Archaeology and History of the Samaritan Settlement outside Samaria (ca. 300–700 CE)*. Ägypten und Altes Testament 82. Münster: Ugarit-Verlag, 2015. Pp. xviii + 291 incl. b/w and col. illustrations. €98.00 / \$ 110.00; ISBN 978–3–86835–153–8. With ebook €125.00/\$140.00; ISBN 978–3–86835–154–5.

In the last two generations scholars have dedicated much attention to the material culture of the Samaritan community in the Roman and Byzantine periods. Synagogues were excavated, sometimes with nearby dwellings, while certain types of oil and wine presses, pottery oil lamps and stone sarcophagi, were attributed by archaeologists to the Samaritans. Less attention, however, was paid to the burial customs and cemeteries of this group.

Professor Oren Tal and Dr. Itamar Taxel, from Tel-Aviv University, have challenged this situation, and made considerable effort to illuminate a dozen rock cut burial tombs in the vicinity of modern day Tel-Aviv. The main cemetery lies in Khirbet Al-ʾAura, modern Tel Barukh, in the southern Sharon plain - the Sharon and coastal plains served in the Late Roman and Byzantine periods as areas where new settlements were established. The authors accept the traditional explanation concerning Samaritan communal expansion during this period: i.e. the weakening of the Jewish settlements after the two revolts against Rome, and consider newly suggested motives, such as that of demographic pressure, together with the community's wish to participate in the economic developments of the country in the Roman Period.

The backbone of this important book is its professional analysis of the dozen burial caves, which were excavated in the 1950s, and for which no final publication reports were issued. This fresh re-publication of these earlier excavations is a

meticulous work, utilizing all fields of modern archaeology, including accounts of pottery, glass, iron, coins, jewellery, magic amulets, human remains, etc. The volume is richly illustrated and includes numerous colour plates. Its examination of over 100 pottery oil lamps, enabled their formal classification into six distinct types, with the majority belonging to the main Samaritan type. The large quantity of glass vessels are from local production like the oil lamps, where evidence of local glass and pottery production is demonstrated by the Tell Qasile furnace and Hadar Yosef pottery kiln respectively. Another welcome addition includes the authors' decision to republish Tel Qasile's Samaritan Synagogue materials with a new plan.

The publication presents an impressive synthesis of archaeological and historical data pertaining to the Samaritan settlements between 300–700 C.E. According to Tal and Taxel, the main use of the cemeteries occurred in the 4th-5th centuries C.E., but earlier and later phases were discerned. In addition the varied artefacts from the burial caves enable the authors to reconstruct the rural settlements in the southern Sharon plain, and suggest that many of the artefacts were used in funerary rites, including burial meals. This contribution to the knowledge of funerary customs, beliefs, and daily life, provides new insights on the material culture of the Samaritans in the Late Roman and Byzantine periods. Both Dr. Jacob Kaplan and his spouse Haya Ritter Kaplan, the archaeologists who dedicated many years of their life excavating in the vicinity of Tel-Aviv-Jaffa, received honourable mention by the authors.

Tal and Taxel, together with the relevant specialist contributors, have reached important conclusions, namely that the Samaritans' cemeteries and burial customs, grave types and offerings were not different from other communities in Erez-Israel of the Late Roman and Byzantine periods. This is highly significant for emerging studies of Samaritan archaeology and its material culture. The volume constitutes a major contribution to this field, and its authors deserve special thanks from all of the archaeology community who are interested in Samaritan studies.

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Ya'akov Meshorer[†] with Gabriela Bijovsky and Wolfgang Fischer-Bossert; ed. David Hendin and Andrew Meadow, *Coins of the Holy Land: The Abraham and Marian Sofaer Collection at the American Numismatic Society and the Israel Museum (Ancient Coins in North American Collections 8)*. New York: The American Numismatic Society, 2012, 2013. Volume I: Text, References and Indexes. Pp. xxvi + 315; Volume II: Plates Pp. 238. \$190.00. ISBN 978-0897222839.

Abraham and Marian Sofaer's private collection, collected over more than 30 years, consists of 4,000 gold, silver, bronze and lead coins and related objects (seals and seal impressions) produced by the peoples who inhabited the 'Holy Land' from the Persian period (5th and 4th centuries BCE) through the Crusader Kingdom (13th century CE). This is one of the most important coin collections of this region in the world.

All of the coins have been, or are in the process of being donated by the collectors to the Israel Museum in Jerusalem and to the American Numismatic Society in New York. The city coins will go to the former and the Jewish and Nabataean coins to the latter. The late Professor Yaakov Meshorer, long-time chief curator of numismatics at the Israel Museum, Jerusalem, and lecturer at the Hebrew University, accompanied the construction of the collection and delivered his manuscript for the Sofaer Collection to the American Numismatic Society around 1999. The printing of the two-volume work was long delayed by his death in 2004, but was published recently with the assistance of Gabriela Bijovsky and Wolfgang Fischer-Bossert together with David Hendin and Andrew Meadows.

Volume I includes the introduction (pp. vii-xxvi), the catalogue (pp. 3-286), references (pp. 287-300), and indexes (pp. 301-315). Each city or minting authority is introduced with a brief introduction in which the most important historical and archaeological evidence is given before the coinage is discussed. Volume II includes 238 black and white plates illustrating all the coins, which are presented in the catalogue according to the issuing authority, and other related objects. The oldest coins in the collection are dated to the Persian period and the latest to the Crusaders. The majority are Roman, with some Hellenistic and early Islamic exemplars.

Geographically, the boundaries of the region represented in the collection are from the Mediterranean Sea to the west; the Syrian Desert to the east; the mountains of south Lebanon and south Syria to the north and the Sinai Desert and the Arabian Desert to the south. In the Roman period, these areas belonged to the provinces of Judaea (later Syria-Palaestina), Phoenice, Arabia and Syria, with periodic boundary changes. The arrangement of the coins by city is geographically presented, starting from those of the Galilee and Samaria, through Judea, Idumea and Philistia and then to the Decapolis and Provincia Arabia. Subsequently, the

coins presented relate to the Samaritans, the Nabataeans and the Ituraeans. The last section in the catalogue deals with ‘Jewish coins’, including those struck during the Persian period and under the Ptolemies, the Hasmoneans and the Herodian dynasty. The coins of the First and Second Jewish Revolts (commonly known as the Jewish War and the Bar Kokhba Revolt) follow, as well as the coinage of the Roman administration before and after the First Jewish Revolt. A short concluding section deals with countermarks of the Roman legions. The appendix discusses the Tyrian shekels as Temple tribute.

Highlights of the collection include almost complete series of the coinages of the cities of Galilee, Samaria, Judaea, Idumaea and the Decapolis under Roman rule, as well as earlier, principally Hellenistic coins and later Umayyad and Abbasid but also some Crusader coins. These groups include a rich selection of the fractional silver coinage of Samaria and other unattributed ‘middle Levantine’ issues (pls. 165–182); several unique Nabataean coins (Nos. 9, 15, 19, 27, 34 and 51; and impressive collection of Ituraean coins; but most important is the comprehensive assemblage of Jewish coins from the Persian period to the Bar Kokhba Revolt.

A number of observations regarding the catalogue are relevant:

Sepphoris, Nos. 11–12—This rare small type, which was struck under Antoninus Pius, has on its reverse the bust of Heracles with a small club below and the lion’s skin knotted around his neck (?). It was suggested by Meshorer et al. that the head could be that of young Marcus Aurelius; however, the small club and the prominent head leave no doubt that this is the head of Heracles. The illustrations of both coins seem to be identical, although without access to them it is impossible to be certain which image was struck. This type from Diocaesarea could serve as the prototype for a similar one which was struck in Gaza under Marcus Aurelius (Nos. 128, 142–143), the only other city west of the Jordan which struck this type (Farhi 2013: 253).

Aelia Capitolina, No. 123—This is probably not an original coin of Aelia Capitolina but rather a re-cut coin of Caesarea Maritima. This seems to be a rare type of Elagabalus, and see Kadman (1957: 112–113, and pl. VII, No. 80) for the same obverse die.

Eleutheropolis, No. 22—This coin should be excluded from this city. It seems to be a Homonoia-coinage of the cities of Abila and Capitolias in Transjordan representing their two legendary founders, Alexander and Seleucus (see Lichtenberger 2003: 73, 445 and pl. 15, MZ 28). One can actually read ‘CEAEY’ on the right and ‘[...]ON’ (HOMON?) in the exergue of the coin.

Neapolis, No. 19 is the largest medallion known so far from this region (Deutsch 2009–10); No. 117—This coin should be excluded as it is a coin of Diospolis, struck from the same obverse dies as Diospolis No. 19 (see Farhi 2007–8: 154,

No. 17). Whether this coin was struck under Caracalla or Elagabalus is difficult to determine (Farhi 2007–8: 152).

Gadara, Nos. 1–2—The date on coin No.1 was read by Lichtenberger (2003: 445, and pl. 15, MZ 29), and followed in the corpus, as ‘year 6’ (59/8 BCE). Thus it was suggested that this is the first series struck by the city. Rather, the date on these specimens seems to be ‘year 20’, as was already suggested by Rosenberger (1978: 36, No. 5) who was the first to publish this specimen. Spijkerman published a better-preserved specimen, probably struck with the same dies (1978: 128–129, No.5). Therefore, the first series in Gadara was probably the one dated ‘year 18’ (47/6 BCE), here Nos. 3–5 (See also Spijkerman 1978: 128–129, Nos. 3–4; Rosenberger 1978: 36, No. 2).

Ituraeans, Nos. 11–15—These coins are examples of two types, which belong to an anonymous series bearing the legend LA ΠΩΜΗΣ (‘year one of Rome’). This series, probably struck in 64/3 BCE, is commonly attributed to Gadara of the Decapolis even though the coins do not bear the city’s name (see below).

The large denomination (Nos. 11–13) has the bust of Heracles on its obverse and ram of galley on its reverse; while the smaller denomination (Nos. 14–15) has for the bust Roma (Athena?) with crested helmet and harpa over shoulder on its obverse and helmet on its reverse. This type is hitherto unpublished and these two specimens seem to be extremely rare. Another large-medium type of this series has the bust (Roma/Athena?) with crested helmet on its obverse and aphlaston on its reverse (see Spijkerman 1978: 128–129, No. 2; Syon 2014: 131–132, 221 No. 5870).

Seyrig (1959: 71–75) and later Spijkerman (1978: 128–129, Nos. 1–2) attributed these issues to Gadara based on the geographical distribution of the coins and the similarity of the types to later coins of Gadara. Although adopted by Meshorer (1985: 80, Nos. 216–217) this attribution was later rejected by Kushnir-Stein (2000–2002: 82–83) who argued that these coins are very different in their types and have regular flans instead of the typical beveled edges flans and the types found on the first coins of Gadara of the 40’s BCE. Syon (2014: 131–132) argued that the naval attributes of the battering ram and aplusre may, on the one hand, suggest a coastal city, but on the other, may hint at the Romans’ naval power.

The naval attributes and the bust of Heracles indicate that these coins originated in a coastal city where the Tyrian cult of Heracles-Melqart existed. Coins showing the bust of Heracles, usually depicted with the lion’s skin knotted around his neck and/or accompanied with a small club, are known in this region (always on the reverse), from Diocaesarea (Nos. 10–11), Gaza (Nos. 128, 142–3), Gadara (Nos. 33, 37–40, 53–56, 59–60, 71,75, 88–89) and Philadelphia (Nos. 11–12, 14–16, 20, 24–25). For the figure of Heracles on the coins of Gaza and further discussion regarding this hero in Roman Palestine and Transjordan see: Farhi 2013: 246–253. Since all these coins are much later in date to the one under discussion it is likely

that the LA ΡΩΜΗΣ series was struck outside this region, possibly in Phoenicia. However, the strong Tyrian influence on the Decapolis, as evident by the cult of Heracles-Melqart (Lichtenberger 2011), suggests that we should not exclude the possibility that this series did originate in Gadara or elsewhere in Transjordan. The existence of three denominations in this series might indicate some functioning economy in the area where they were struck or at least this is what was expected by the authority who issued them (For Gadara-Spijkerman 1978: 136–151, Nos. 32, 37–41, 53–56, 62, 68, 74, 81; and for Philadelphia-Spijkerman 1978: 246–257, Nos. 9, 11–14, 17, 20, 26–28, 42). For the possibility that the Aramaic letters on some of this ‘middle Levantine’ (Samaritan?) coins (Nos. 70–74) are (𐤁𐤃) rather than (𐤁𐤃) see Farhi 2010: 26.

The importance of the Sofaer collection is both in its extent and representation. It contains many issues of extremely high quality and has particularly well conserved and very rare specimens. Such a wealth of completely new and previously unknown types of coins, especially of the cities, give us new information about the gods, heroes, cults and buildings in the cities of this region that a revision of some earlier corpora (such as those of Kadman for Caesarea and Akko-Ptolemais) and the completing of some new corpora (such as for Ascalon, Samaria-Sebaste and Neapolis) seems needed (See Kadman 1957 for Caesarea and Kadman 1961 for Akko-Ptolemais).

This collection is a valuable source of primary information and is of extreme importance to any researcher of the region under discussion. There is no question that these comprehensive volumes will serve as standard reference work for archaeologists, historians and numismatists who are studying the history of the ‘Holy Land’ from the Persian period to the Crusaders.

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Hermann Michael Niemann, ed. Meik Gerhards, *History of Ancient Israel, Archaeology, and Bible: Collected Essays/Geschichte Israels, Archäologie und Bibel: Gesammelte Aufsätze*. Alter Orient und Altes Testament 418. Münster: Ugarit-Verlag, 2015. Pp. xx + 569. €119. ISBN 978–3–86835–117–0.

This collection of essays marks Professor Niemann's 65th birthday and his retirement from the chair at the University of Rostock. The essays are in German or English, depending on the language in which they were originally published, with a few having joint authors. I shall give the essay title in English (or an English paraphrase), though the language of the essay is always indicated.

After a *Foreword* by the editor, and two introductory messages from Ernst Axel Knauf and Rainer Rausch, (all in German), the first section is on I: *Archäologie/ Archaeology*. The section begins with an essay (German) on the torso of a statuette from Ḥirbet 'Aṭārūs, which dates between the 11th and the 9th centuries, or during the Late Bronze/Early Iron transition (pp. 1–8). Then there are three articles on Ostrakon 1027 from Tell Fara' South (which reads 'for our lord'), two in German but the third (and latest) in English (pp. 9–22); he suggests that Tell Fara' South could be Ziqlag and that the ostrakon was addressed to one of the kings of Judah in the 9th or 8th centuries. A long essay (in German), 'On Surfaces, Strata, and Structures: What Does Archaeology Do for Research on the History of Israel and Judah?' (pp. 23–62), gives three conventional (and unsatisfactory) approaches, before proposing a fourth: along with epigraphy, iconography, and literary critical analysis of the biblical text, archaeology helps to differentiate between 'history' and 'story' in historical anthropology. An English paper on 'A New Look at the Samaria Ostraca' (pp. 63–78) concludes that the texts are evidence of representatives from the tribal elites residing at the royal court as guests of the king to ensure the loyalty of their tribes to him. The last essay in this section (English), 'Observations on the Layout of Iron Age Samaria' (pp. 79–87), interacts with Israel Finkelstein's study on the same question. Here Niemann argues that the upper platform of Samaria

belongs to the Omride dynasty, while the lower platform was built only in the reign of Jeroboam II (early 8th century).

The longest section is *II: Geschichte Israels/History of Israel*. The first essay (English), ‘The Socio-Political Shadow Cast by the Biblical Solomon’ (pp. 93–126), provides a superb overview and analysis of the biblical tradition on Solomon (first published in a volume on *The Age of Solomon*). Then an essay (German) asking about literacy in ancient Israel and Judah (pp. 127–38): literacy began in Israel in the 9th century and in Judah in the 8th, with the first literary texts of the Bible about 720 BCE (apart from some earlier poetic fragments). In ‘Zorah, Eshtaol, Beth-Shemesh and Dan’s Migration to the South’ (pp. 139–55; English), Niemann takes up the Danite tradition which was the subject of his first dissertation. In this article he argues that contrary to the account in Judges 18, the Danites arose in the north and migrated south only in the time of Tiglath-pileser III (c. 735 BCE) to settle first at Kiriath-jearim and then in the Zorah-Eshtaol region. In English, ‘Megiddo and Solomon’ (pp. 157–68), is an investigation of the biblical tradition in relation to archaeology. Niemann argues that the biblical tradition of Solomon ruling over northern Israel shows an aim rather than reality; Solomon took a step-by-step approach to expanding influence northwards from his rather limited heartland, though he was less and less successful the further north he pushed. ‘Taanach and Megiddo’ (pp. 169–76, in German), continues the theme of Solomon’s expansion, drawing on Judges 5: 19 and 1 Kings 4: 7–19 as evidence of Solomon’s intent and actions. The next essay (pp. 177–236) is the first (German) edition of an article that later appeared in English as ‘Core Israel in the Highlands and its Periphery: Megiddo, the Jezreel Valley and the Galilee in the 11th to 8th Centuries BCE’ (in *Megiddo IV*). ‘Choosing Brides for the Crown-Prince’ (pp. 237–47; English) is about matrimonial politics in the Davidic dynasty: in every case the choice of bride for the crown prince of Judah was politically oriented. ‘Clan Structure and Charismatic Rulership: Judah and Jerusalem 1200–900 BCE’ (pp. 249–74; German) casts considerable doubt on the idea of an evolved monarchy with a complex state organization in the Judahite hill country in the 10th century BCE; the reigns of David and Solomon operated by cultivating relationships with kinship groups, clans, and villages. A German essay on Ahab’s chariots at the battle of Qarqar (pp. 275–94) seeks to take forward the question of whether Ahab actually had 2000 chariots by considering the geographical areas in Israel where chariots might have been stationed. ‘Royal Samaria - Capital or Residence?’ (pp. 295–319; English) argues that Samaria was simply a royal residence for a mobile kingship and only became a capital under Assyrian rule. An essay in German, ‘Between Desert and Mediterranean: Qubur al-Walaydah and its Milieu in Southwest Palestine’ (pp. 321–45), sketches out a history of this region and how it as a crossroads was always a site of cultural exchange; it changed over

time from a fortified settlement under the Egyptians to a subsidiary agricultural site under the kingdom of Judah. Neighbors and Foes, Rivals, and Kin: Philistines, Shepheleans, Judeans between Geography and Economy, History, and Theology' (pp. 347–69; English) is Niemann's recently published essay from A. E. Killebrew and G. Lehmann's *The Philistines and Other 'Sea Peoples' in Text and Archaeology* (2013), a very astute overview of the Philistines and their relationship with Judah.

III: Bibel und Theologie/Bible and Theology has five essays, all in German. The first is about the people known as Perizzites (pp. 373–94), which argues that the term originally referred to 'Outsiders' and only later came to have an ethnic connotation. 'Theology in Geographical Perspective' analyzes the literary growth of the oracles against the nations in Amos 1: 3–2: 16, emphasizing the geographical structure of the developed pericope. 'Farewell to the 'Theology of the Old Testament'?' (pp. 413–21) asks whether a theology of the Old Testament is still viable (as opposed to a history of Israelite religion, among other alternatives). 'Steps and Stairs in the Levant, in the Bible - and in the Pilgrimage Psalms' (pp. 423–47) begins by asking whether the Psalms of Ascent (Psalms 120–34) refer to literal steps; this becomes the basis for a survey of the existence of steps and stairs in Palestine from archaeology and literary sources. 'Between Economy and Theology: Guilt and Debt in the View of the Hebrew Bible' (pp. 449–59) observes that 'guilt' (*Schuld*) is a theological term but 'debt' (*Schulden*) is an economic category; this provides an opportunity to look at the various Hebrew terms and how the economic and theological concepts interrelate.

IV: Forschungsgeschichte/History of Research has two essays, a German one on the archaeologists Gottlich Schumacher and Carl Watzinger and the first excavations at Megiddo (pp. 463–97). The other is an English essay sketching the life of the biblical scholar and archaeological pioneer Ernst Sellin (pp. 499–526). Finally, there is a listing of Niemann's bibliography (pp. 527–44).

This is a valuable collection. Between it and the recent collected essays of Ernst Axel Knauf (*Data and Debates: Essays in the History and Culture of Israel and its Neighbors in Antiquity/Daten und Debatten: Aufsätze zur Kulturgeschichte des antiken Israel und seiner Nachbarn*; eds. H.M. Niemann, K. Schmid and S. Schroer; AOAT 407; Münster: Ugarit-Verlag, 2013) we have what are in my opinion some of the best studies on the history of ancient Israel to come out of Germany in the past 25 years or more.

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John R. Spencer, Robert A. Mullins, and Aaron J. Brody (eds.), *Material Culture Matters: Essays on the Archaeology of the Southern Levant in Honor of Seymour Gitin*. Winona Lake, Indiana: Eisenbrauns, on behalf of the W. F. Albright Institute of Archaeology, 2014. Pp. xxii + 321, incl. figures and tables. \$59.50. ISBN 978–1–57506-1298–3 (hardback).

This is a second Festschrift for Seymour Gitin, and contributors express much appreciation for his help to them in their work during their tenure at the Albright Institute, and (in some cases) even in their careers. There is an updated bibliography of the honoree, and two essays of appreciation. A helpful Preface gives an overview of the volume, including brief summaries of the articles. This volume covers a wide-range of topics, from the Chalcolithic to the Modern Period and the whole Southern Levant region, mostly relating to archaeology but including one literary essay. The essays below are discussed in alphabetic order (by name of author) except for the four essays relating to Tel Miqne-Ekron that are treated together at the end.

Marwan Abu Khalaf ('The Umayyad Pottery of Palestine', pp. 1–16) notes that the Islamic pottery of Palestine has not been fully studied, even though production flourished in the Umayyad period. He gives a list of sites and the types of pottery found there. Examples looked at include 'bag' (or 'Palestinian' or Beisan) cooking pots, fine ware, moulded ware, and variously decorated ware. Some objects are of a high standard. There are also figurines, mostly zoomorphic (usually a ram with spiral horns, or a donkey with erect ears). He notes that Palestinian cut ware is more likely Umayyad than Abbasid, though Umayyad traditions continued into the Abbasid period.

Jeffrey A. Blakely, James W. Hardin, and Daniel M. Master ('The Southwestern Border of Judah in the Ninth and Eighth Centuries B.C.E.' pp. 33–51) examine what is thought to be the south-western border of Judah marked by the Sennacherib destruction about 701 BCE. Because of the geology of the region, this is an unlikely border area (poor soil, few water sources), yet a central administration seems to have established several fortified sites here in Iron Age II (Tell el-Hesi, Tel 'Ereini, Tel Burna, Tel Qeshet, Tel Milh)—the authors suggest at the beginning of the 9th century BCE. The authors see a number of architectural parallels between Tell el-Hesi and Tel Lachish.

Aaron Brody ('Interregional Interaction in the Late Iron Age: Phoenician and Other Foreign Goods from Tell en-Nasbeh', pp. 53–67) studies the fragments of three Phoenician pottery vessels from the ancient site of Mizpah, in light of their implications for interregional trade: a Phoenician bichrome jug, a trefoil-mouth jug, and a pedestal bowl. The ceramic markers for interregional trade cluster in the Iron Age IIB-IIC (c. 850–586 BCE), showing limited interaction between Tell

en-Nasbeh and Phoenicia in this period. This was at a time when the economies of Israel and Judah were mainly agropastoralist and subsistence in nature.

Susan L. Cohen and Wiesław Więckowski ('Three Middle Bronze II Burials from Tel Zahara', pp. 69–80) discuss what may have been shallow cist graves (though later Roman foundations seem to have destroyed any shaft lines) of an adult and two children, all poorly preserved. The adult lay in a flexed position, head to the north and facing west; the sex could not be determined. Buried near the feet of the adult was one child, less than six years old, with head apparently oriented to the south. The other child (about 12 years of age, in a flexed position, with head to the south) was buried a bit away from the other two and at a slightly higher level. Several jugs and a bowl were grave goods of the adult. Two whole vessels and two juglets could have been associated with either the adult or the first child. No ceramics were associated with the second child. The three burials show traits typical of MB II, though there are components linking them to MB I.

Garth Gilmour ('A Late Iron Age Cult Stand from Gezer', pp. 81–93) presents a ceramic stand, found in a Hellenistic-period backfill but dated to the late Iron IIC (late 8th to 7th centuries BCE). This is interpreted as a cult stand associated with popular religious observance (function still uncertain), along with pillar and horse-and-rider figurines, marking a significant addition to Judahite cult stands of that time. Other cylindrical stands of Iron Age IIC Philistia and Judah are discussed for comparative purposes.

Salah Hussein al-Houdalieh ('Tomb Raiding in Western Ramallah Province, Palestine: An Ethnographic Study', pp. 95–109) studies tomb vandals in the Palestinian territories, interviewing 45 informants (with questions relating to social, financial, and cultural status and knowledge). The majority were high school graduates or even university graduates, and some had a fair professional knowledge of archaeology. Almost all admitted that tomb raiding had not aided them financially. He concludes that the 'driving forces' behind the looting includes inadequate law enforcement, 'the Israeli antiquities law of 1978 that allows for a licensed, 'legal' antiquities trade; and a lack of awareness among the majority of Palestinians about the importance of heritage resource to their national identity.' Unfortunately, such looting of ancient tombs is a serious problem worldwide.

Beth Alpert Nakhai ('Mother-and-Child Figurines in the Levant from the Late Bronze Age through the Persian Period', pp. 165–98) notes that at the time of writing no study had focused specifically on mother-and-child figurines in the ancient Near East. Figurines of pregnant women are rare until the Persian period, while only three depicting parturition. Those showing nursing mothers were very popular generally in the Near East, though only a few examples are known for Israel, Judah, Transjordan, or Philistia. Figurines of mothers just holding children are less common. Some were made by skilled potters but others seem to be by non-

professional locals (possibly even by women themselves). They seem to have been used in various contexts (including the home) to invoke protection and blessings, though precise rituals are still largely unknown.

Ham Nur el-Din ('The Evolution of the Sacred Area at Tell es-Sultan/Jericho', pp. 199–207) re-examines the material from the sacred area excavated by Garstang and Kenyon, attempting to find an approach to understanding the significance of the location, development, and function of the area. The locus shows evidence of religious use (e.g., a temple complex, plastered skulls, clay statues and figurines, burials, stone pedestals for cult objects) from the Pre-Pottery Neolithic B (10th century BCE) to the Early Bronze Age (ca. 2000 BCE). The sacred area may have related to the worship of a deity, though there is no proof that it was dedicated to the moon god as Garstang suggested.

Yorke M. Rowan and Morag M. Kersel ('New Perspectives on the Chalcolithic Period in the Galilee: Investigations at the Site of Marj Rabba', pp. 221–37) think that the first two seasons (2009 and 2010) of this dig will help fill out knowledge of the Chalcolithic settlements in the north. Six enigmatic round installations were uncovered. They might be silos, though botanical preservation is poor in the region and no remains were found. Ceramic fragments and chipped stone were extensive, but the concentration and repertoire were inferior to comparable sites (e.g., in the Negev), suggesting a limited exchange system. Golan Chalcolithic sherds were found, however. Substantial wall foundations, a partial room, and the circular structures already mentioned suggest a site unlike others so far known in the Galilee.

Moain Sadeq ('An Overview of Iron Age Gaza in Light of the Archaeological Evidence', pp. 239–53) seeks to provide a single scholarly compendium of Iron Age Gaza, which has been lacking so far. This involves both textual and archaeological data. Unfortunately, later structures currently restrict archaeological activity in the old city of Gaza. Therefore, excavations at Tell el-'Ajjul and Deir el-Balah (both in the region of Gaza) provide material from the Early Iron Age, including Philistine pottery (alongside Egyptian-style vessels in some cases). The Neo-Assyrian conquest of the city is known from texts but also archaeological evidence is found in the sites of Iblakhiyya and Tell el-Ruqeish which were probably part of a trade network. Subsequently, Gaza came under Neo-Babylonian and Persian rule. New technology needs to be applied to finding further remains under the coastal sand dunes.

Benjamin Adam Saidel ('Tobacco Pipes and the Ophir Expedition to Southern Sinai: Archaeological Evidence of Tobacco Smoking among 18th- and 20th-Century Bedouin Squatters', pp. 255–63) interprets the find of three smoking pipes and an apparent rough out of a stone pipe in I. Beit-Arieh's survey of the central and southern Sinai peninsula. The last could have been imported but was probably of

local manufacture. Since the Bedouin did not make clay pipes of similar form or decoration to those from Egypt and Palestine, the clay pipes are an indication of long-distance trade. The pipes are evidence that some Bedouin found shelter among the Bronze Age II and Byzantine ruins during the 18th and mid-20th centuries.

Robert Schick ('King David in Mujir al-Din's Fifteenth-Century History of Jerusalem', pp. 265–80) provides an English translation and literary study. Mujir al-Din's account of David seems to be taken mainly from the Quran and the Hadiths, though his account of David's building the temple and the plague that followed his census come from other sources. However, there is no evidence that he consulted any version of the Hebrew Bible directly. Although his account parallels the biblical account for the most part, there are many differences in detail and emphasis (he especially concentrates on David's piety, giving a prominent place to his repentance for taking Uriah's wife and having him killed). Other Muslim historians apparently provide fuller historical information than al-Din.

Hamdan Taha ('An Iron Age II Tomb at 'Anata', pp. 281–94) describes the salvage excavation of a tomb found near what is now regarded as the ancient Anathoth. A main chamber and a subsidiary chamber were excavated (unfortunately, looters had got there first), though there may have been additional chambers (based on blocked entrances in the subsidiary chamber). Except for a few sherds, the main finds (bowls, jugs, saucer lamps, decanters, jars, bronze rings and a bracelet, a bronze needle, and an iron arrowhead) were in the subsidiary chamber, along with the skulls of three females and one male, and a few other bones. It is suggested that this was a family (perhaps of high status) tomb, used over a long period of time. The finds are dated from the early 6th century to the late 5th BCE.

Joe Uziel, Itzhaq Shai, and Deborah Cassuto ('The Ups and Downs of Settlement Patterns: Why Sites Fluctuate', pp. 295–308) make the general observation that sites near each other tend to 'seesaw' in size and importance relative to one another, with one expanding and the other contracting and vice versa. The inner region of the southern coastal plain and western Shephelah are examined from Early Bronze II to Iron Age IIC to study this phenomenon, looking especially at the sites of Gezer, Beth Shemesh, Tell es-Safi/Gath, Tel-Miqra/Ekron, Lachish, Tel Hesi, Tel Batash, and Tel Beit Mirsim. The importance of a site and its distance from other major sites is not always directly related. The supposed carrying capacity of a certain area as a factor may have been overly stressed in previous studies. Other factors, especially political but also economic and even agricultural ones, seem to be important.

Alexander Zukerman ('The Horned Stands from Tell Afis and Hazor and the 'Crowns' from Nahal Mishmar', pp. 309–21) compares several Iron Age II objects from Tell Afis that were recently published. The only known parallels are from Iron II Hazor, but they have affinities to the Chalcolithic 'crowns' from Nahal

Mishmar. There is evidence that the Tell Afis stands were placed on the edge of the roof of the temple (a practice that apparently began only in the Early Bronze Age). The author argues that the ‘horns’ were symbols of divine power and fertility, while the ‘crowns’ similarly symbolized the power of a ruler or deity. The two are thus thought to have served similar functions.

The next four articles on Tel Miqne-Ekron do not give a comprehensive overview of the site (though Laura Mazow gives an extensive overview of Iron I), but they all capture various aspects of the ancient city: David Ben-Shlomo (‘Marked Jar Handles from Tel Miqne-Ekron’, pp. 17–32) observes that a few Aegean handles have Cypro-Minoan signs, but most them and their Levant counterparts have a limited number of simple marks (such as x, +, horizontal, vertical, and diagonal lines) or finger impressions. Some of the marks were put on before firing, but others were scratched on afterward. Sometimes there is more than one mark on a handle. The author believes that they belong to a recording system used by a small-scale administrative or redistribution regional system. It is not clear whether the marking system relates strongly to Philistine culture or to a Cypro-Minoan script.

Edward F. Maher (‘Lambs to the Slaughter: Late Iron Age Cultic Orientations at Philistine Ekron’, pp. 111–30) focuses on the Temple Complex 650 that seems to be the centre of religious life at Ekron. A royal dedication inscription, other dedicatory inscriptions, the temple architecture, four-horned altars, small cult objects, and especially the remains of animal sacrifices are evidence of cultic expression. Much of the discussion concerns the evidence for animal sacrifice. The preponderance of animals included sheep, goats, and bovines, usually young males without any indication of disease. They were probably brought alive to the temple, and the meat seems to have been distributed and used. This may have promoted social solidarity and national identity at a time when the community was under Assyrian hegemony.

Laura B. Mazow (‘Competing Material Culture: Philistine Settlement at Tel Miqne-Ekron in the Early Iron Age’, pp. 131–63) examines changes in ‘consumption patterns’ (i.e., the four areas of architecture, cooking vessels, fine wares, foundational deposits) in the Iron I settlement to explore the use of material culture to express sociocultural identity. Changes in cooking ware, for example, suggest changes in daily domestic traditions which may be a sign of acculturation by an immigrant population. But there is a move from ordinary domestic ceramics to fine ware. This is seen as a shift toward elite identity. In other words, there was a change from simple assimilation toward the new environment of their settlement to an expression of social power and authority. It requires a careful study of the material culture in its original context to see this, however, and much is missed when context is ignored.

Steven M. Ortiz (‘Ashdod Ware’ from Ekron Stratum IV: Degenerated and Late

Philistine Decorated Ware', pp. 209–19) talks about what has now been renamed as Late Philistine Decorated Ware, from the last phase of Philistine occupation of Ekron (Stratum IV). Apparently there was an earlier phase of Late Philistine Decorated Ware that arose during the 11th to 10th century transition. This ware from Ekron IV is seen as a new phase, otherwise represented currently only in Qasile X and Khirbet Qeiyafa.

Because of the wide-ranging nature of the essays, there should be something of interest for most archaeologists, as well as for many biblical scholars. It is welcome to see the number of contributions by archaeologists and scholars associated with Palestinian or other institutes in the Islamic world. However, although the volume appeared in 2014, a number of essays were completed some years before this date, one even as early as 2004. Lack of uniformity in archaeological nomenclature clearly continues to be a problem (e.g., the 6th century BCE is referred to as Iron II—see Taha's essay above). It is a shame that there is no index to the volume. Eisenbrauns should insist that their volumes all have indexes.

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Miriam Müller (ed.), *Household Studies in Complex Societies: (Micro) Archaeological and Textual Approaches*. Oriental Institute Seminars 10. Chicago: Oriental Institute of the University of Chicago, 2015. Pp. xlii + 470. 208 illustrations. \$25.95. ISBN 978–1–61491–023–7.

Household archaeology is emerging as an essential component in the investigation of past societies. The analysis of the material correlates of human activities - dwellings and their associated artefacts - can reveal otherwise unrecoverable aspects of production, consumption, and the organization of domestic space. Used together with texts and new micro-archaeological methods, household analysis offers fresh perspectives on human behaviour, interactions, and values as well as a household's macro-historical context. This volume presents case studies, based on papers given at a conference at the Oriental Institute in Chicago in 2013, that engage these combined approaches. Intentionally cross-cultural and comparative, the book includes papers on households in the Near East (including Egypt and Turkey) and the Mediterranean; a Mesoamerican perspective is provided by one paper dealing with a Mayan village.

The editor's introductory essay - 'Investigating Traces of Everyday Life in Ancient Households: Some Methodological Considerations' - reviews the emergence of household archaeology, mostly in Mesoamerican studies, with its goal of understanding human behaviour and relationships rather than focusing, as

has been the tradition especially in Near Eastern and Classical archaeology, on the typological features of the built environment and its artefacts. Müller emphasizes the need for an integrated approach that combines multiple data sets. She briefly notes the different trajectories in the development of household archaeology in Mesopotamia, the Levant, Anatolia, and the Classical world, rightly ruing the way most archaeologists until relatively recently failed to record artefacts in a way conducive to understanding household activities. She then explains the thematic division of the book, which groups case studies into four parts and concludes with several responses.

The five papers in the first part, *Method and Theory*, are examples of distinctive methods for using architecture together with artefact assemblages to reconstruct activity areas and processes. Lynn Rainville, in 'Investigating Traces of Everyday Life in Ancient Households: Some Methodological Considerations', defines the terminology of household archaeology and then draws on her work at Early Bronze Age and Iron Age sites in Turkey to explore the potentials and problems in using techniques of micro-artefact analysis. One of those problems, site-formation processes as they affect the identification of activity areas, are addressed in Peter Pfälzner's 'Activity-area Analysis: A Comprehensive Theoretical Model', which presents his meticulous work in developing an integrated methodology (including micro-archaeology) in order to understand the social context of archaeological remains at two Syrian sites - an Early Bronze Age tell and a Late Bronze Age burial site. Another Syrian site, Late Bronze Age in date, provides the case study in Adelheid Otto's 'How to Reconstruct Daily Life in a Near Eastern Settlement: Possibilities and Constraints of a Combined Archaeological, Historical, and Scientific Approach', which shows how multidisciplinary work can yield insights into the diet, religious practices, and social structure of the site's inhabitants. A multidisciplinary approach - using texts, artefact assemblages, and especially architectural remains - also appears in Kate Spencer's 'Ancient Egyptian Houses and Households: Architecture, Artifacts, Conceptualization, and Interpretation', which focuses on New Kingdom Amarna and emphasizes the variability in the function of domestic spaces. The traditional attention to architecture in Classical archaeology is problematized in Lisa Nevitt's 'Artifact Assemblages in Classical Greek Domestic Contexts: Toward a New Approach', an essay that highlights the work on a site that uncharacteristically presents artefact sets situated in their household context, thereby allowing for a taskscape-oriented approach that shows the use of space to be more flexible than previously thought.

The four essays in the second part, *Perception of Space*, all indicate how traditional approaches and perspectives distort the understanding of the use of domestic space and/or settlement organization whereas more nuanced approaches provide greater clarity. Paolo Brusasco's 'Interaction between Texts and Social

Space in Mesopotamian Houses: A Movement and Sensory Approach' examines the organization of domestic architecture of the second millennium BCE in order to critique analyses based only on texts and architecture; adding phenomenological characteristics to those sources can provide otherwise inaccessible information about family dynamics. Felix Arnold's 'Clean and Unclean Space: Domestic Waste Management at Elephantine' notes anachronistic tendencies in assessing room functions; changes over millennia in the use of household space for disposing of the refuse of daily activities preclude the assignment of specific functions to most spaces. Neal Spencer's 'Creating a Neighborhood within a Changing Town: Household and other Agencies at Amara West in Nubia', traces architectural developments across six generations; in so doing, he shows the flaws in attempting to 'normalize' the character of settlements on the assumption that house layouts were standard. Jens-Arne Dickmann's 'Crucial Contexts: A Closer Reading of the House of Casa del Menandro at Pompeii' discloses problems in the typical focus on architectural units; his more integrated approach identifies activities and allows him to infer social relations.

The four essays in the third part, *Identity and Ethnicity*, consider artefacts and installations along with architecture and sometimes texts and micro-artefacts to assess the identity of a structure's occupants. In 'Private House or Temple? Decoding Patterns of the Old Babylonian Architecture', Peter A. Miglus identifies both local and southern Babylonian features in an early Middle Bronze site in Kurdistan, suggesting that on a formal level, local rulers apparently intended to maintain ties with the south. In 'Hybrid Households: Institutional Affiliations and Household Identity in the Town of Wah-sut (South Abydos)', Nicolas Picardo examines elite mansions of a state-established Middle Kingdom settlement and is able to link changes in a specific dwelling complex to officials mentioned in texts. In 'Living in Households: Constructing Identities: Ethnicity, Boundaries, and Empire in Iron II Tell en-Nasbeh', Aaron J. Brody integrates various kinds of material and textual data from a late Iron Age site in Israel and finds the site's inhabitants were likely Judeans influenced by the hegemonic Assyrian empire. In 'Micro-archaeological Perspectives on the Philistine Household throughout the Iron Age and Their Implications', Aren M. Maier presents the innovative micro-archaeological technologies used along with traditional methods in the excavation of a Philistine site in Israel, thus enabling his research team to identify previously unknown aspects of Philistine metallurgy, plaster, and hearths.

The four papers in the fourth part, *Society*, demonstrate how the techniques and 'bottom-up' approaches of household archaeology can enhance our knowledge of past societies. In 'Property Title, Domestic Architecture, and Household Lifecycles in Egypt', Brian P. Muhs is able to link increased written records of property transfers in first-millennium BCE Egypt, compared to earlier millennia, with

shifts in domestic architecture and concomitantly in family configurations. Miriam Müller's contribution, 'Late Middle Kingdom Society in a Neighborhood of Tell el-Dab'a/Avaris', shows how the study of several estates and households over an extended period can provide information about social structure, with wealth accumulation by non-government families perhaps signalling the emergence of a middle class. Heather D. Baker's 'Family Structure, Household Cycle, and the Social Use of Domestic Space in Urban Babylonia' combines texts and archaeological evidence to connect first-millennium BCE houses plans with Babylonian terms for various rooms, thus illuminating concerns for family privacy and patterns of transferring property across generations. Tasha Vorderstrasse's 'Reconstructing Houses and Archives in Early Islamic Jēme' examines texts and house plans of an Egyptian site, enabling her to connect Greek and Coptic terminology and also recover aspects of the social relations embedded in certain economic transactions.

As the title of the book's fifth part, *Responses*, suggests, its three essays review the volume's contributions. In the first one, 'Social Conditions in the Ancient Near East: Houses and Households in Perspective', Elizabeth Stone considers the papers on Near Eastern and Mediterranean households; she helpfully identifies several themes - clean and unclean; activity areas; household reorganization; and gender, class, and status - that appear in a number of papers; she applauds the attention to households rather than monumental architecture and laments the persistent focus on elite rather than peasant housing. Then Nadine Moeller, in 'Multifunctionality and Hybrid Households: The Case of Ancient Egypt', looks at the papers on Egyptian households individually; she notes that many deal with the different functions of household space and also identifies the attention to cultural hybridity in several papers. The last paper, Cynthia Robin's 'A Mesoamerican Perspective on Old World Studies in Complex Societies', is less of a response than it is the presentation of a case study of a Mayan village in Belize; in showing the potential of household archaeology (especially micro-archaeology) for reconstructing household life in a 'humble' farming community, it underscores the value of archaeology for recovering the lives of groups that are too often neglected.

Several aspects of the volume, in relation to its objectives, deserve comment. First, although it advocates an integrated approach and uses the terms '(micro) archaeological' and 'textual' in the title, the extent to which individual contributions represent an integrated approach varies considerably. Only four of the seventeen papers (and one of the three responses) include micro-archaeological techniques. The use of texts appears more often, cited in most - but not all - of the case studies, which is not surprising given that all the studies deal with sites of historical periods. Another methodological feature is strangely absent from the editor's advocacy of an integrated approach, although she does mention it in passing. Six of the papers draw upon ethnographic or ethnoarchaeological data as part of their explanatory

strategies, and two others mention ethnographic analysis. Thus it is curious that the editor has not highlighted and encouraged the use of analogies provided by anthropological field work for the interpretation of integrated data sets pertaining to household life.

Second, the range of contents does not match the volume's stated focus on the entire ancient Near East and Mediterranean (xv). Egypt clearly dominates, with eight of the seventeen studies devoted to work on Egyptian sites. Research on Mesopotamian sites accounts for only three of the papers. Syrian, Palestinian, and Classical sites are featured in just two papers each. And a Turkish site appears in a single contribution. To be sure, the strong tendency of Egyptian archaeology to focus on monumental remains has meant a relative paucity of attention to household archaeology, making it worthwhile to emphasize these relatively new forays into the study of Egyptian households. And Egyptian archaeology within the context of work in other cultures was the focus of the conference itself. Yet a more balanced table of contents, even if it meant soliciting additional papers (like those of Maier, Muhs, and Vorderstrasse, who did not attend the conference) would have made the overall work more in line with its stated goals.

These considerations, however, do not detract from the significance of this book, which models the value for archaeology of historical periods of using the multidisciplinary techniques that have long been the hallmark of prehistoric archaeology. Employing multiple lines of inquiry provides insights into human society that are not possible using texts or architecture or artefacts alone. The biases created by favouring texts can be challenged and even corrected when they are used together with other sources of information. Perhaps the most important contribution of this book is that it adds to the growing body of research that focuses on the household, the most common setting for human life, rather than on larger social or political structures. Many of the case studies include helpful discussions of the term 'household' and related concepts, thereby contributing to our understanding of households in theoretical as well as material ways.

The volume is also to be commended for its many and varied illustrations, some in colour, and all adding to the clarity of the papers in which they are found. Including maps but not counting tables, there are more than 200 illustrations. Archaeological research involves material culture, and depictions of the artefacts and dwellings that figure in each author's discussion provide a welcome dimension to this collection of informative studies.

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Bart Wagemakers (ed.), *Archaeology in the 'Land of Tells and Ruins': A History of Excavations in the Holy Land Inspired by the Photographs and Accounts of Leo Boer*. Oxford and Philadelphia: Oxbow Books, 2014. £14.95-£49.95. Pp. xv + 264, incl. numerous photographs and plates. ISBN 978-1-78297-245-7.

The editor of this volume had a chance meeting with Leo Boer in 1989, ten years before the latter's death. In the early 1950s Boer had gone from his native Holland to Rome to study theology at the Gregorian University and then to work for a doctorate at the Pontifical Biblical Institute. During this period, he went for the year of 1953–54 to study at the *École Biblique* in Jerusalem, taking some 700 good quality photographs of the many sites he visited and also writing a 140-page diary. (The full catalogue of the photographs, each carefully numbered and labelled, is included as an appendix in this volume.) He returned to Holland as a priest in 1955 and worked for over a decade in the church and as a professor at the Major Seminary in Valkenburg. In 1968, however, he was granted a priestly dispensation 'because for me the meaning of the priesthood has almost faded away in the way my life has changed', though he remained a committed churchman. Without giving up his interests in theology and lecturing, he found work in the building trade, and some years later he married. His rolls of film, undeveloped though fully documented, were stored away in his garage and more or less forgotten.

Part of all this came to light during the ten years or so of Wagemakers' friendship with Boer, and upon his death Wagemakers followed up by retrieving the canisters of film and working on them systematically. They show views of many parts of the Holy Land that are now irretrievably changed, and in some cases the photographic documentation of sites where excavations were then in progress retains scientific value. He participated for a short while in the excavation at Qumran under Roland de Vaux of the *École Biblique*, and also visited Jericho, meeting Kathleen Kenyon during one of the seasons of her excavations there. (As a matter of personal interest, I note that these excursions from Jerusalem were already being organized by Father Lemoine, whom as a student I accompanied on his last ever week-long trip to the Sinai in 1974.)

In the present book (following the editor's full introduction to Boer's life and work) nine of the sites visited are discussed by twenty-one scholars. The nature of the coverage varies slightly from one to another, but they all try first to describe the site at the time of Boer's visit, presenting a selection of his photographs (seventy in all) and sometimes comparing the view then with another photograph taken more recently from the same spot. Second, there are full descriptions of the whole history of archaeology at the site both before and after Boer's visit, and this has an independent value as, along with much that will be broadly familiar to specialists, there are also frequent details of smaller expeditions that are less well known but

which have an interest (including sometimes the personal) all of their own. Third, distinctive features of some of the sites are also discussed, such as the work taken to conserve what has been found and to open up the site for public education and tourism, the importance of modern scientific analyses of remains, and (at Jericho) the pioneering research of I.W. Cornwall in archaeoanthatology during Kenyon's excavations - a chapter inspired in part by the fact that Boer had a good photograph of the skeletal remains *in situ* which started off the whole process.

The sites treated are: Jerusalem, Khirbet et-Tell (including the question of whether this site is or is not biblical Ai), Samaria, Tell Balata (Shechem), Jericho, Qumran, Caesarea, Megiddo, and Bet She'an. The level of technical detail varies but the style of presentation is nearly always accessible. It provides exactly the kind of survey which the Anglo-Israel Archaeological Society seeks also to present in its public lectures, and the format - double columned with photographs and plates on nearly every page - makes it an attractive volume. The editor is surely to be congratulated for having succeeded in rescuing Boer's valuable material from oblivion and, along with some specialized journal articles, for conceiving and overseeing this book which combines presentation of the older and fortuitously preserved material with a modern survey of several major sites which will be of interest and value to us all.

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