E-STRATA
No. 1 (2020)

IN THIS ISSUE

Dear Friends,

The Anglo-Israel Archaeoloigcal Society (AIAS) misses you! As we move into the next phase of the extraordinary situation in which we find ourselves, we are perhaps becoming increasingly aware of all that is suspended in our lives. That undoubtedly includes the stimulation and sustenance of our monthly AIAS lectures and activities. We were particularly proud of the programme planned for this spring and early summer. But we have every intention of springing into action with renewed vigour as soon as this becomes possible, and of bringing to you in 2021 as much as we can of what was cancelled, as well as much else. Clearly, that will not be for some while yet.

Meanwhile, we have not been idle and are delighted to launch our first newsletter affectionately called 'E-Strata'. It is designed and edited by our Honorary Secretary, Sean Kingsley, and I very much hope you enjoy the varied fare within. Please get in touch with your reactions and any suggestions. And, of course, contributions of whatever kind that you may wish to offer will be warmly welcomed.

I should also like to take this opportunity to update you on a few other initiatives. We have two pilot virtual lectures in preparation, with distinguished lecturers lined up. The organisation of the technology is in the capable hands of our Honorary Treasurer, Anthony Rabin. Watch this space! Some of you too will have noticed that on Facebook our public presence has attracted an increasingly large following due to a succession of lively postings by *Strata* Co-Editor Rachael Sparks and the expert dissemination by committee member David Friedman. In addition, I am sure that the Editor-in-chief of the journal *Strata* will wish to make sure your copy of the very rich 2020 issue reached you not long before the concern over Covid-19 began. We hope you enjoy reading it.

We include at the end of this issue of *E-Strata* a list of museums and sites that you might like to visit from the comfort of your sofas. Links to these can be found on our Facebook page and website.

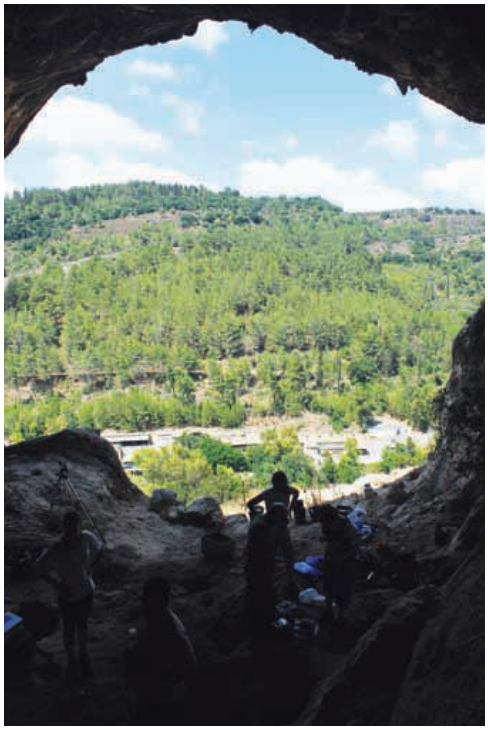
With all good wishes for the health and safety of you and yours,

Tessa Rajak, Co-Chair

— We welcome all feedback to: secretary@aias.org.uk —

IN THE NEWS

A NATUFIAN SHAMAN AT RAQEFET?



View from the Natufian Raqefet Cave. Photo: Dani Nadel.

A unique engraving of what looks like a dancing shaman has been found incised on a burial slab in a Natufian cemetery in the Raqefet Cave in northern Israel. The slab covered the remains of several individuals buried between 14,000 and 12,000 years ago. The unexpected image was only noticed some years after its discovery during its study in the laboratories of the Zinman Institute of Archaeology at the University of Haifa.

The figure on the stone slab could plausibly be a shaman with an exposed phallus or dressed up as an animal, in which case the protuberance could be a tail. Alternatively, it may be a lizard. The image is an extremely rare example of a what seems to be a human figure made by Natufians. Natufian culture existed from about 15,000 to about 11,700 years ago and ranged from Sinai in the south to northern Syria and east into the Jordanian desert. In this period, Palaeolithic hunter-gatherer society started to transition towards Neolithic agriculture in the Mediterranean region.

All the evidence points to the Natufians having a remarkable respect for the dead and organising complex and sophisticated rituals that included feasts, judging by the animal bones and debris they left behind. They may also have indulged in demon alcohol based on evidence for brewing found at Raqefet Cave. The last rites may have featured music and a dancing figure, perhaps overseen by a shaman.

Source: Haaretz, 19 April 2020.

HAIFA'S NEOLITHIC SEAWALL & RISING WATERS

An international team of underwater archaeologists has uncovered the Mediterranean's oldest known man-made seawall off Tel Hreiz. The zigzagging seawall associated with a Neolithic settlement that thrived near Haifa 7,500-7,000 years ago was built off the Carmel to contain rising seawater. It predates the next oldest breakwater by 3,000 years. "The seawall is unique for the period and is the oldest known coastal defense worldwide," write the researchers from the University of Haifa, Flinders University in Australia, the Israel Antiquities Authority and the Hebrew University.

The Neolithic residents designed the 100-metre seawall from boulders up to one metre in diameter gathered from riverbeds 1-2 kilometres away from the village. The large limestone or kurkar boulders each weigh between 200 and 1,000 kilograms each. "The Tel Hreiz

boulder wall remnant is unique in terms of its location, size, raw material and construction method and does not fit the proportions or form of any other built structure known to date from contemporaneous terrestrial or other submerged Neolithic sites in the region," the researchers report.

According to marine archaeologist Dr Ehud Galili, "During the Neolithic, Mediterranean populations would have experienced a sea-level rise of 4 to 7 mm a year or approximately 12-21cm during a lifetime (up to 70 cm in a 100 years). This rate of sea-level rise means the frequency of destructive storms damaging the village would have risen significantly." "The environmental changes would have been noticeable to people, during the lifetime of a settlement across several centuries," Dr Galili concludes. "Eventually the accumulating yearly sea-level necessitated a human response involving the construction of a coastal protection wall similar to what we're seeing around the world now."

Source: E. Galili, J. Benjamin, V. Eshed, B. Rosen, J. McCarthy, L. Kolska Horwitz, 'A Submerged 7000-year-old Village and Seawall Demonstrate Earliest Known Coastal Defence Against Sea-level Rise', PLoS ONE 14.12 (2019); The Times of Israel, 18 December 2019; Science Daily, 18 December 2019.

EN ESUR'S BRONZE AGE MEGAPOLIS

Israel Antiquities Authority archaeologists have unearthed a massive 5,000-year-old city at En Esur in central Israel, 7.5 miles east of Caesarea. Covering 160 acres, it is the largest city from the Early Bronze Age (3300-2000 BCE) in Israel. Around 6,000 people are believed to have lived there. Below the city an earlier Chalcolithic settlement lies buried.

En Esur was carefully planned with residential and public areas, silos for food storage and a network of streets covered with stone and waterproof plaster. The city was protected by a fortification wall, while a cemetery was discretely positioned outside the city boundaries. Among the most impressive discoveries is a monumental structure, seemingly a temple. At its entrance lay two huge basins made from stones weighing 15 tons.

Some pottery used at En Esur was imported through complex trade routes from as far afield as Egypt and the Jordan Valley. IAA archaeologist Itai Elad calls the discovery "the complete package of early urbanized settlements." "There is no doubt that this site dramatically changes what we know about the character of the period and the beginning of urbanization in Israel," the IAA reported, adding that En Esur was "the Early Bronze Age New York of our region: a cosmopolitan and planned city where thousands of inhabitants lived." The discovery rewrites what was thought about the beginnings of urbanization in Israel. The city came to light during the construction of a highway interchange. The development will now be built above the ancient ruins to preserve them for future generations.

Aerial photo of Tel Esur. Photo: Rimon98.

Source: Smithsonian Magazine, 10 October 2019; Biblical Archaeology Review 46.2, Spring 2020.

LACHISH'S TEMPLE GODS

A pair of smiting gods and rare objects of ritual are among the major fascinating discoveries announced in a recently published comprehensive report of the 2013-2017 excavations at Lachish (see *Levant* 2020). The research sheds new light on 12th-century BCE Canaanite worship from the modest temple structure discovered to the tools of ritual found inside.

"This excavation has been breath-taking," said lead archaeologist Professor Yosef Garfinkel from the Hebrew University of Jerusalem's Institute of Archaeology. "Only once every 30 or 40 years do we get the chance to excavate a Canaanite temple in Israel. What we found sheds new light on ancient life in the region. It would be hard to overstate the importance of these findings," Garfinkel explained, who directed the excavation with Professor Michael Hasel from the Southern Adventist University in Tennessee.

Canaanite smiting gods from the North-East Temple at Lachish. Photo: Tal Rogovskey.

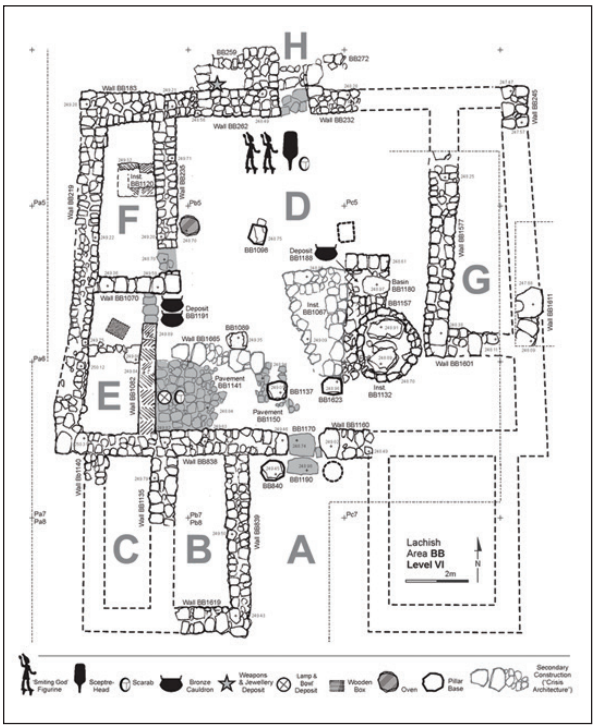
The North-East Temple structure uncovered in the Tel Lachish National Park is similar in plan to contemporary structures in northern Israel at ancient Nablus, Megiddo and Hazor. The sacred compound was divided into a front area marked by two columns and two towers, which led into a large hall. From there an inner sanctum was designed with four supporting columns and several standing stones, up to 60 x 90 centimetres, that may have served as representations of temple gods.

In a departure from the typical Canaanite temple structure, the compound was also designed with side rooms – some eight or nine areas, including a Holy of Holies. "The presence of side rooms in that structure is one of the main points that has fueled the dispute over its characterization as a temple or a ceremonial palace," the team explains. "It is possible that the addition of side rooms to a temple with 'Syrian' characteristics is a precursor of Iron Age temples like the temple of Motza and the biblical Temple of Solomon in Jerusalem."

The rich collection of ritual items uncovered included bronze cauldrons, jewellery inspired by the ancient Egyptian goddess Hathor, daggers and axe-heads decorated with bird images, scarabs and a gold-plated bottle inscribed with the name of the pharaoh Ramesses II (r. 1279-1213 BCE).

Excavations at Lachish. Photo: Tal Rogovskey

A pair of smiting gods discovered in the temple inner sanctum, said to be architecturally comparable to the Solomonic Temple's Holy of Holies in Jerusalem, are intriguing. The bronze male figurines with a silver veneer are typically identified as the Canaanite gods Baal or Resheph, both known as war gods. Both march with their right hand raised and wear short kilts and tall hats, one of which resembles the White Crown of Upper Egypt. One of the gods holds a mace or club. Pegs inserted into the feet show how the figurines were originally attached to wooden stands. Another major discovery was a potsherd engraved with ancient Canaanite script, including the letter 'samek' – the oldest known example of the letter and a unique specimen for the study of ancient alphabets.



Plan of the Canaanite North-East Temple at Lachish. Drawing: J. Rosenberg

Lachish was one of the most important Canaanite cities in the Land of Israel during the Middle and Late Bronze Age. Its inhabitants controlled large parts of the Judean lowlands. The city was built around 1800 BCE and was later destroyed by the Egyptians around 1550 BCE. It was rebuilt and destroyed twice more, finally succumbing for good around 1150 BCE. The settlement is referred to in both the Bible and various Egyptian sources as one of the few Canaanite cities to survive into the 12th century BCE.

"We know that the destruction of Canaanite tribes was a long process which took about a hundred years," said professor Garfinkel. "In the site we found traces of destruction at two levels, one dating back to the end of the 13th century BCE and another one to the middle of the 12th century. There are therefore about 50 years between the two events. Which of the two destructions is the one that was carried out by Joshua remains a big question."

Lachish was first identified in 1929 by William Foxwell Albright, the founding father of Biblical archaeology.

Source: Israel Ministry of Foreign Affairs, 17 February 2020; The Times of Israel, 17 February 2020; Jerusalem Post, 17 February 2020.

Main city gate at Lachish. Photo: Wilson44691.

ABR Shiloh dig volunteers in the field. Photo: Michael Luddeni and Lynn Lewis for Associates for Biblical Research.

SEARCHING FOR SHILOH'S TABERNACLE

Aerial view above Shiloh. Photo: Michael Luddeni and Lynn Lewis for Associates for Biblical Research.

While excavating at Shiloh, Dr Scott Stripling from the Bible Seminary in Katy at Houston, Texas, may not have found the biblical Tabernacle, which he points out was made from animal skins, but he has discovered remnants of material culture that fits the age of Joshua and the biblical descriptions of the ancient priestly city. According to the Talmud, the Ark of the Covenant was stored at Shiloh for 369 years.

Three stone horns, up to 38 x 22 centimetres, come from altars excavated in a monumental Iron Age building (1177-980 BCE), which graced the Israelites' first capital.

"We began with a hypothesis: we have the ancient text that says that this was an ancient Israelite cultic center, and then we begin to see if we have verisimilitude. Does the material culture match what we read in the text?" Stripling pointed out. He believes he has established cultic activity at Shiloh through the discovery of the altar horns. Only seven other stone altars from the biblical period have been discovered in Israel.

The team has also uncovered traces of a permanent cultic platform area built around 1100 BCE. Dr Stripling believes the permanent tabernacle would have been kept on the summit of the settlement's hill or on the northern slope. The altar horns and remains of ceramic pomegranates were discovered on the northern slope near the

Gary Byers, Senior Archaeologist and Dr. Scott Stripling. Photo: Michael Luddeni and Lynn Lewis for Associates for Biblical Research.

monumental east-west facing Iron Age building.

Ancient Shiloh was no normal city, but the hub for the priestly class. "Prior to Jerusalem, it was all about Shiloh, so this was Israel's first capital. Jerusalem remained in Jebusite or Canaanite hands for hundreds of years, whereas Joshua sets up the mishkan at Shiloh. And so we're very interested in seeing the transition from say the Amorite/Canaanite culture into the Israelite culture. Is it measurable scientifically in some way?" Stripling emphasised. "We see a small Late Bronze Age II occupation at Shiloh and then maybe an expansion, an explosion in the Iron I period, and this is where you have the stories of course in the Bible of Samuel and Hannah and Elhanan, and so forth," said Dr Stripling.

An example of Shiloh's early Israelite settlement includes a bone deposit overwhelmingly made up of remains from animals used in the biblical sacrificial system. Less than 1% have been identified as pig bones in the Israelite strata, whereas in the previous layer pig bones made up 4%. Most of the sacrificial bones come from the right side of the animal, which Stripling relates to Leviticus 7's reference to the priests' portion.

Another important ritual find are 3-inch ceramic pomegranates, a fruit which was known to have been deposited in Holy of Holies. "The pomegranate is a sacred motif," Stripling points out. "The only sites in Israel where we have found pomegranates like this one have been Levitical sites." The Bible describes pomegranates hanging from the bottom of the robe of the High Priests who served in Shiloh for over three centuries after the conquest of Canaan and until King David established Jerusalem as the capital of Israel.

The Shiloh excavations are using residue analysis of pottery sherds, high-tech analysis of organic materials and wet sifting, a process Dr Stripling picked up while working as a supervisor on the Temple Mount Sifting Project. The project is extending wet sifting to re-examine previous excavations' garbage piles and rescue small finds that slipped through the archaeologists' cracks. So far this approach has recovered lost coins, tiny scarabs and clay sealings. Based on these positive results, Stripling is calling for the same technique to be rolled out by archaeologists nationwide. "We can't keep doing what we've been doing, because we're throwing away over 50% of the evidence", he argues compellingly.

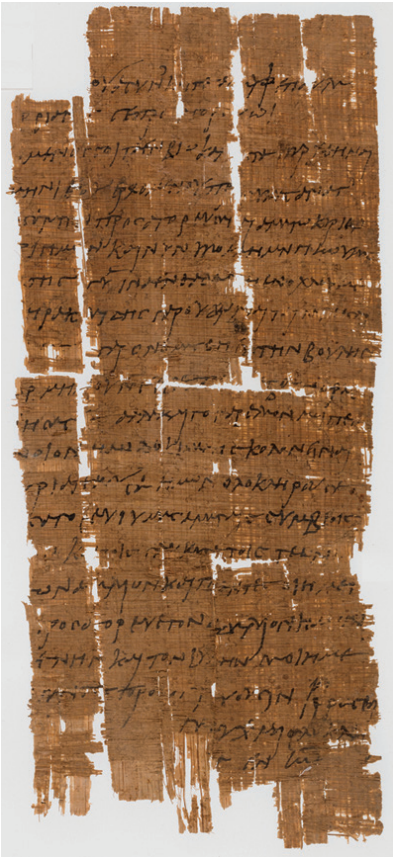
Source: Jerusalem Post, 31 October 2019; The Times of Israel, 16 January 2020.

WORLD'S OLDEST CHRISTIAN LETTER

The earliest New Testament manuscripts are notoriously difficult to date, with informed guesses often fluctuating by more than a century. But even the most optimistic scholars would not claim to know of a fragment of any New Testament book that comes from the 1st century. This holds true for the recently discredited 'first-century Mark' text attributed to the Papyrus Oxyrhynchus.

Establishing precise dates of secular documents, on the other hand, is often possible because everyday writing often contains a date or historical clue allowing informed guess work. To identify authors of such documents as Christian, however, can be tricky because letters, inventories or contracts do not typically signal a writer's religious identity. There are exceptions, however. A Swiss scholar recently identified the oldest Christian letter from circumstantial evidence. Professor Sabine Huebner's analysis of Papyrus Basel 2.43 reveals that it was once part of the famous Heroninus Archive from Theadelphia in the Fayum of Egypt. The events and people mentioned are known from other reliably dated documents and place this one in the early 230s CE – some half a century before any other securely dated evidence. The Christian identity of the author is then given away by a distinctly Christian phrase and the way it is abbreviated.

The earliest Christians in the Roman Empire are typically presented as eccentrics who withdrew from the world and were threatened by persecution. The Basel papyrus letter reveals a different scenario. Instead, it suggests that in the early 3rd century Christians were living outside the cities in the Egyptian hinterland, where they held political leadership positions and did not differ from the pagan environment in everyday life. The papyrus, in the possession of the University of Basel for over 100 years, was written by Arrianus to his brother Paulus. After discussing daily family matters, and requesting to be sent the best fish sauce, the letter's last line wishes his brother will prosper "in the Lord." The text uses the abbreviated form of the Christian phrase 'I pray that you fare well 'in the Lord'."



Papyrus Basel 2.43. Photo: Peter Fornaro, University of Basel.

"The use of this abbreviation – known as a nomen sacrum in this context – leaves no doubt about the Christian beliefs of the letter writer," says Sabine Huebner, Professor of Ancient History at the University of Basel. "It is an exclusively Christian formula that we are familiar with from New Testament manuscripts." The name of the brother is also revealing, Huebner explains: "Paulus was an extremely rare name at that time and we may deduce that the parents mentioned in the letter were Christians and had named their son after the apostle as early as 200 AD."

Source: University of Basel News, 11 July 2019; Biblical Archaeology Review, 45.6, November/December 2019.

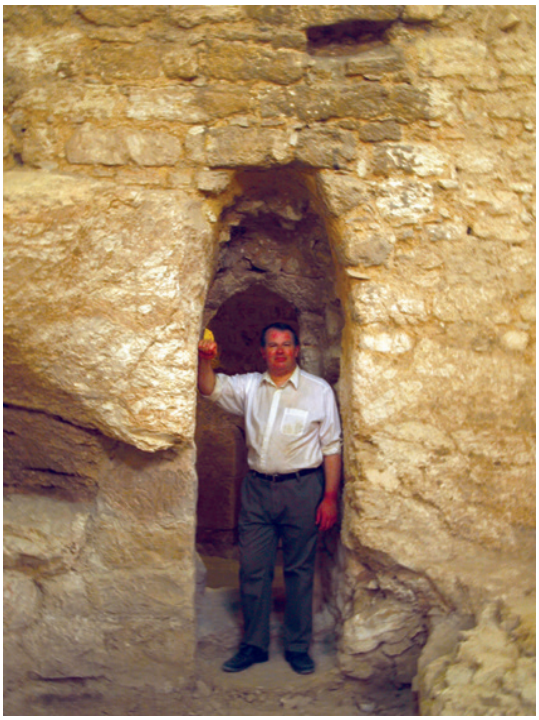
MEET KEN DARK - THE INK STILL DRYING ON HIS NEW BOOK ON NAZARETH

The Nazareth landscape & Convent of the Terra Santa by David Roberts. Wellcome Library no. 35136i.

Ken Dark is a London-born archaeologist specializing in Roman and Byzantine Europe and the Near East. He received a BA in archaeology from the University of York and after taking his PhD in archaeology and history at the University of Cambridge, at Oxford, Cambridge and Reading. Between 2001 and 2016 he was Director of the Research Centre for Late Antique and Byzantine Studies at Reading and since 1996 he has been Chair of the Late Antiquity Research Group. Ken holds honorary professorships and fellowships from several European and American universities, has written numerous books and academic articles and has directed and co-directed many key excavations and survey projects in Britain and the Middle East. These include Istanbul, where between 1998-2004 he co-directed a British Museum-funded rescue archaeology programme for the city and then, between 2004 and 2018, co-directed the most recent archaeological study of the famous Byzantine church of Hagia Sophia and its environs.

He is a Fellow of the Society of Antiquaries of London, a Fellow of the Royal Historical Society and a Fellow of the Royal Anthropological Institute, and an elected member of the Royal Institute of International Affairs (Chatham House). In 2004 he established the Nazareth Archaeological Project, and since 2012 has been directing a separate project investigating the Roman-period and Byzantine landscape surrounding the Sea of Galilee. Ken is also a committee member of the Anglo-Israel Archaeological Society.

View of Nazareth.



Ken Dark in the Sisters of Nazareth Convent. Photo: © Ken Dark.

Major Publications Include:

Hagia Sophia in Context. An Archaeological Re-examination of the Cathedral of Byzantine Constantinople (with J. Kostenec) (Oxbow Books, 2019).

Constantinople: Archaeology of a Byzantine Megapolis (with F. Özgümüş) (Oxbow Books, 2013).

Byzantine Pottery (Tempus Publishing, 2001).

Britain and the End of the Roman Empire (Tempus/Charleston, 2000).

The Waves of Time. Long-Term Change and International Relations (Bloomsbury Academic, editions 1998, 2000, 2016).

Tell us about your interests and where your career has taken you?

My main research interests are the archaeology and history of the Roman Empire and Late Antiquity, the archaeology and history of early Christianity and Judaism, and archaeological method and theory, including the relevance of studying the pre-modern past to understand the present. I have worked on a wide range of questions, themes and localities within these broad interests, including Roman Britain and its end, the Byzantine Empire, long-distance maritime contacts and the very long-term development of political and economic organisation.

Archaeological fieldwork, including both survey and excavation, have always been central to my research and I have directed excavations and archaeological surveys for over 40 years. Prior to working in professional archaeology, I spent four years as an amateur archaeologist, digging as a volunteer on rescue excavations in the City of London and elsewhere and spending part of my school holidays as a teenager on training excavations around the UK, for example on Philip Barker's site at Hen Domen in Wales and with Philip Rahtz at Bordesley Abbey.

What made you turn your attention to Israel and Nazareth?

In general, I'd been fascinated by the archaeology of Israel since childhood, and was also very interested in Byzantine archaeology by the time I went to university – it seemed remarkable to me that although the Roman West was extensively studied by archaeologists, the eastern Roman Empire was comparatively neglected.

In my second year as an undergraduate, I was fortunate enough to get a studentship to study Byzantine archaeology in Greece and Turkey, giving me the opportunity to visit many of the most famous Byzantine sites.

Fountain of the Virgin, Nazareth, by David Roberts, 1847.

A traditional site in Nazareth wrongly identified as Mary's Well, 1917. Photo: Library of Congress.

That prompted a special interest in the archaeology of Istanbul – the Byzantine capital city, Constantinople – and in 1998 I set up a British Museum-funded rescue archaeology programme for the relatively unexplored western area within its Byzantine walls, which I co-directed with a colleague from Istanbul university. When that ended in 2004, I was looking for a rural project elsewhere in the eastern Mediterranean in order to investigate the emergence of a Byzantine pilgrimage centre in its landscape context. Having considered various alternatives, I chose Nazareth and its surrounding area.

How did the Sisters of Nazareth Convent come to your attention as an important site to investigate?

Between 2004-2006 I was conducting an archaeological survey of the valley, Nahal Zippori, between Nazareth and the Roman town of Sepphoris (Zippori), immediately to its north. This discovered a series of previously unknown small settlements dating between the start of the Roman period and 7th century. These sites form an interesting pattern: those close to Sepphoris have the usual range of Roman objects found in the town, but those on the Nazareth side of the valley have a much more limited range of material, restricted to those types of object which we know were made by Jewish producers.

All of these small settlements were probably Jewish and probably of similar wealth and status, but it seems that the people living nearer to Nazareth were deliberately rejecting specifically 'Roman' artefacts, presumably for cultural or religious reasons. Resistance to Roman provincial culture has been identified elsewhere in the Roman world, but nowhere else can a border between two communities, one accepting it, the other rejecting it, be seen so precisely.

However, in order to put this survey in context it was necessary to re-investigate the archaeology of Roman-period and Byzantine Nazareth. In contrast to Sepphoris, where there has been a vast amount of excavation and other archaeological study, very little research had taken place in Nazareth using modern methods and analytical theory. It was soon apparent that modern urban development left little scope for survey as a means to find out more about Nazareth in these periods, so I began to look for a site to excavate.

Before doing so, it seemed a good move to visit all the places where there was anything to see from earlier excavations in the city. There weren't many of them, but there was said to be a 'first-century Jewish tomb' at the Sisters of Nazareth convent, right in the centre of modern Nazareth. When I went to the convent, I was amazed to see that far from there being a single tomb, unpublished excavations by the nuns and others since the 1880s had found a whole series of archaeological features dating from the start of the Roman period onward.

Many of these had been carefully preserved in a purpose-built basement stretching from the front cloister of the convent, under one of its blocks, into the garden behind. Furthermore, the nuns had also kept the objects found in a small museum at the convent, along with drawings and written records of the excavations. This, of course, meant that instead of doing a new excavation, I could examine an already excavated site, combining new recording and study of the finds with bringing earlier work to publication for the first time.

Sisters of Nazareth Roman House (Structure 1). Photo: © Ken Dark.

What work did you carry out in Nazareth?

With the permission of the nuns' order (the French-speaking, Paris-based, Sisters of Nazareth) and the Israel Antiquities Authority, my team carried out a complete re-examination of the site, finds and archives between 2006-10. This involved a new survey of the site, drawing detailed plans and elevations of all the excavated walls and other features, cataloguing and drawing the objects in the convent museum, photographing everything, and copying all the earlier drawings, photographs and written records of the previous excavations.

Refurbishment of part of the floor and a wooden display box within the preserved part of the site gave us the opportunity to see what lay underneath its 20th-century concrete pavement, revealing the last surviving fragment of the floor of an exceptionally well-preserved structure, probably a house. Even a doorway and a staircase leading up to its upper storey or flat roof had survived. This building, the earliest feature visible at the site, had lasted so well because it had been partly cut back into a limestone hillside, its builders taking advantage of this to cut out from rock parts of the structure, which would otherwise have been built in masonry. After this structure went out of use, the site was used for small-scale quarrying and then one of a series of rock-cut tombs was constructed, cutting through the earlier features.

The whole of this sequence, from the construction of the probable house to the tomb, seems to belong to the 1st century, but then there is a chronological gap until a cave-church was constructed, probably in the 4th century, just to the north of these 1st-century features. A large and elaborately-decorated surface-built church was then constructed above the cave-church, probably in the 5th century, incorporating both the cave-church and the ruins of the earlier structure beneath it in a partly vaulted crypt. The rebuilt church functioned throughout the Byzantine period, although it was later disused and flooded before being refurbished under Crusader rule in the 12th century. The Crusader church was eventually destroyed by fire, probably when Nazareth fell in 1187. The site was subsequently used for domestic housing until being purchased by the convent in the late 19th century.

Sisters of Nazareth Early Roman tomb. Photo: © Ken Dark.

There's no doubt the Holy Land's authorities took great care to annex the 1st-century CE house into the new sacred space, similar to how the 'House of Peter' was built into the octagonal church in Capernaum. How do you think the Nazareth house was preserved between the 2nd and 4th centuries? Do you think it took on a sacred status or was chanced upon by the Byzantine Church?

Certainly, the partly rock-cut mode of construction of the 1st-century house helped its survival, but there is no evidence that it was ever buried or quarried for building-stone before it was deliberately preserved in the church crypt. This is probably because the structure was on the periphery of the settlement in the 2nd and 3rd centuries and in an area by then given over to burial, but it is just possible the it was afforded special religious significance even then. One can imagine how local stories could have existed about its past but, if so, whether they were based on historical fact or inventions of later centuries is impossible to say from any surviving evidence.

You paint a picture from the finds of Nazareth being a conservative Jewish settlement. What do you think it would have been like to walk the town's streets in the 1st century?

We just don't know how large a settlement Nazareth was in the 1st century, although the fact that it had at least one, and probably at least two, courtyard houses – which aren't usually found in small villages – might suggest that it was larger than often supposed by modern scholars. What we can say is that it contrasted with 1st-century Sepphoris (although the impressive streets, buildings, mosaics etc. you see at Sepphoris today are later in date than the 1st century), both in that it was a wholly Jewish settlement, unlike the more cosmopolitan town to its north, and because it wasn't at all connected to government or administration.

Ancient quarry in the valley outside Nazareth. Photo: Ken Dark.

Instead, Early Roman-period Nazareth was a place where Jewish purity laws were strictly observed and without any trace of imperial Roman culture. It was an agriculturally-based community, although one that was also perhaps more involved than most in small-scale quarrying, cutting the local limestone into building blocks for use elsewhere. While it is unlikely to have had a public space specifically constructed as a marketplace, there is evidence that early Roman Nazareth acted as a focal point – a central place – for the local farming community, and so could have been the site of periodic markets. No synagogue has yet been found, but the reference to the synagogue at Nazareth in the Gospels is entirely plausible.

Valley in the countryside outside Nazareth. Photo: © Ken Dark.

What are the prospects for future key-hole excavation or urban surveys in Nazareth?

The Sisters of Nazareth site, and also the excavations at the Church of the Annunciation, just across the modern street from the convent, along with others (especially the Nazareth Village or Nazareth Village Farm site) and rescue excavations by the Israel Antiquities Authority, have enabled the archaeology of the settlement at Nazareth to be much better understood than was possible until quite recently. Our work, and Israel Antiquities Authority rescue excavations in the valley, have put both Roman-period and Byzantine Nazareth and Sepphoris in a much better context. But today Nazareth is a busy and fast-growing modern city, with dense urban occupation which allows little opportunity for research excavation. Advances in our knowledge are, therefore, most likely to come from continuing Israel Antiquities Authority rescue excavations, and the further study of already-excavated artefacts, for example by laboratory analysis.

Were the good people of Nazareth interested in your work?

One of the most pleasing aspects of the project was the overwhelming support and enthusiasm for my work there from the Jewish, Muslim and Christian communities, and the helpful attitude of the Sisters of Nazareth convent and the Israel Antiquities Authority.

What's next on the horizon for you?

Currently, I'm doing some work in Britain, and finishing a series of papers on various subjects which were held up while I completed my two books on Nazareth – the book just published – and another about the Sisters of Nazareth site due to be published later this year. After that, perhaps I shall look at the possibility of doing further fieldwork in Israel.

Roman Period and Byzantine Nazareth and its Hinterland by Ken Dark is a Palestine Exploration Fund Annual published by Taylor & Francis. 188 pages, 79 illustrations, hardback ISBN 978-0-367-40823-7, e-book ISBN 978-0-367-80924-9, price £115.

For a popular article on Ken Dark's work, see 'Has Jesus's Nazareth House Been Found?', *Biblical Archaeology Review* (March/April 2015), 54-63, 72.

MEET YOUR AIAS COMMITTEE MEMBERS

Tessa Rajak has been Chair of AIAS since 2015. The Archaeology of Israel and the Middle East has played a very special role in her life and in her academic work from early days (a fairly long time ago!), even though she is no archaeologist. What she has done right through her career is to research, teach, and write about the Greek, Roman, Jewish and Christian past, which of course draws on the latest archaeological discoveries alongside written texts. She could be described as a historian of societies, cultures and religions, thinking especially about the way they interact with each other. But it all began at Masada, where she was a very inexperienced volunteer at the end of Yadin's second season in March 1965. That was what fired her up to find out about Josephus, the narrator of the dramatic suicides on the mountain. And Josephus's historical writings were the subject of her Oxford doctorate and her first book. Now the wheel has come full circle and one of her current big projects concerns the use and abuse of the writings of Josephus through the ages - he was incredibly popular in Christian Europe, for reasons that are not always very pleasant. Reacquainting herself through the AIAS with the scene 'on the ground', and with newer ways of digging and of interpreting the site, has been a huge pleasure. Our lecturers are right at the forefront!

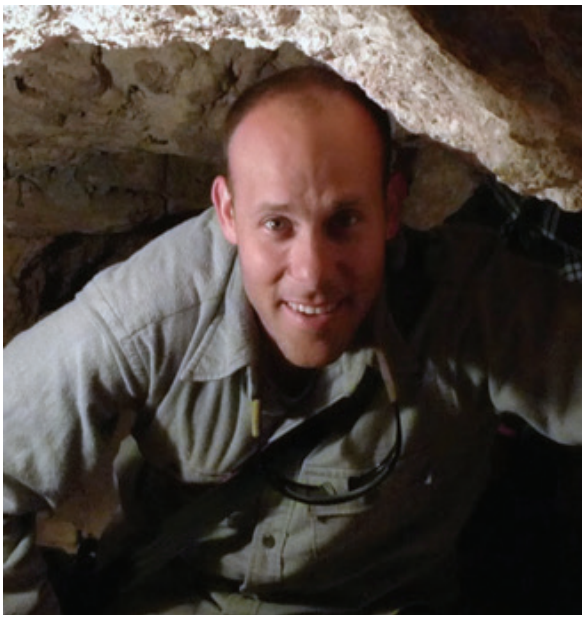
Dr David Friedman, a research fellow at Cambridge, spends his days wondering what it would be like to have dinner with Josephus and what he might ask him. He would like to ask Josephus about his Greek, rhetorical education, which historians he read, and whether he ever visited Judea after his move to Rome. He'd also like find out whether Josephus presented his works in public readings in Rome, whom Josephus invited, and whether anyone turned up. Dr Friedman would also like to speak to the 9th-century CE bishop Photius to enquire about borrowing his copy of Justus of Tiberias' *Chronicle of the Jewish Kings* to see what nasty things he has to say about Josephus. When not daydreaming, Dr Friedman is trying to complete a book manuscript based on his DPhil thesis on Josephus' account of the Jews' national origins as slaves in Egypt. Other projects include an article on Josephus' style of argument and a book chapter on democracy in ancient Jewish sources. In his spare time, he plays bebop guitar at a north London pub every Sunday (pandemics permitting).

Yosef Garfinkel is Yigael Yadin Professor of Archaeology of the Land of Israel at the Institute of Archaeology, the Hebrew University of Jerusalem. For many years he was a prehistorian, excavating Neolithic and Chalcolithic sites, including Yiftahel, Gesher, Neolithic Ashkelon, Shaar Hagolan and Tel Tsaf. He did extensive research on prehistoric dance, including the publication of articles and a book: *Dance at the Dawn of Agriculture*. An article on the evolution of human dance had been published recently by *Cambridge Archaeological Journal*. Since 2007 he has conducted a regional project in the Judean Shephelah, excavating in Khirbet Qeiyafa (2007-2013), Tel Lachish (2013-2017) and Khirbet er-Rai (since 2015). These sites shed new light on the early phases of the Kingdom of Judah and indicate that state formation started as early as 1000 BC, the time of David. Prof. Yosef Garfinkel has written over 200 publications, including 35 books.

Professor David Jacobson, Editor-in-Chief of our Society's respected journal, has to keep a vigilant eye on all contributions and correspondence relating to *Strata*. I and my colleague, Rachel Sparks, are now working towards getting this year's volume ready for publication. We hope that you enjoyed our latest issue, which is now in full colour. The feedback from members (constructive I hope!) is welcome at any time and I will be happy to answer your queries regarding the content. Just contact us by email at the address shown in your latest copy of *Strata*. The current pandemic has greatly confined David's movements, as it has done for most of you, but this has encouraged him to spend more time cultivating his garden and getting more exposure to natural light, as well as to read more widely.

Dr Sean Kingsley, the AIAS's Honorary Secretary based in Virginia Water, continues his passion for the sea and the Near East. He's finishing a book on the first cluster of ancient to Ottoman wrecks found in the Levant. In his spare time he's trying to crack the King Solomon conundrum. Did the great monarch really exist? Or did high priests in Jerusalem turn back the clock to project their own 7th-century BCE glory onto an epic 10th century? Or was it all pure fantasy? With 150 years of digging across

Israel reaching a stalemate, Sean has a new theory. But he's not quite ready to share it with us. Otherwise, his next big publication are two forthcoming chapters on ports and wrecks in the *Cambridge Handbook of Byzantine Archaeology*. He's also finished a first novel about shipwrecked Spanish treasure and is keeping out of trouble taking long walks in Windsor Great Park, his place of calm sanctuary. In these restricted times he's enjoying improving his cooking skills, with Chinese chicken soup, sushi and lamb casserole his latest offerings.



Dr Eitan Klein, Deputy Director of the Antiquities Theft Prevention Unit (ATPU) at the Israel Antiquities Authority, and a lecturer in the Land of Israel Studies Department at Ashkelon Academic College, is restless during these unique times. Between cleaning and painting the house over Passover, he and his team are running after antiquities looters in the field in order to protect the archaeological sites of the State of Israel, even during the coronavirus crisis. In addition, he is currently working on the first volume of a series that will present the surveys and excavations that he conducted on behalf of the IAA in the caves of the Judean Desert during the last three years. He also serves as a chief editor of the book *Ashkelon and Its Environs*, a collection of studies in Honor of Dr Nahum Sagiv, that is in the final steps of publication. He is anxiously waiting the return of his four children to school.

Amihai Mazar, Professor Emeritus in the Hebrew University of Jerusalem, is a Vice President of AIAS in Israel. During the last 30 years he conducted excavations in the Beth Shean valley, with an emphasis on the Bronze and Iron Ages. Two major tells were excavated: Tel Beth Shean (1989-1996; published in four volumes between 2006-2012) and Tel Rehov, just 5 kilometres south of Beth Shean. The excavations in the latter site between 1997-2012 yielded a plethora of finds relating to the Late Bronze Iron Age I and, in particular, the Iron Age II, mainly the 10th-9th centuries BCE. He lectured on this subject last year in the AIAS lecture series. He spends the Corona days reading the last proofs of the final excavation report on Tel Rehov, which will soon appear in *Qedem*, Monographs of the Institute of Archaeology, the Hebrew University of Jerusalem.

Dr Mark Merrony FSA has been a Committee member since the turn of the millennium, and lives in the countryside near Oxford with his beloved black cat Pasha. He has channelled his interest in the classical world into his magazine *Antiqvvs*, which he founded in late 2018, and is planning a biography of Roman and Byzantine emperors, as well as attempting to publish a gothic fiction novel entitled *Constantina.* His spare time involves looking for Roman villas in Oxfordshire, and he has found three, prompting his college friends at Wolfson, where he is a Fellow, to brand him as the archaeological equivalent of Hercule Poirot – 'where ever he goes, a Roman villa happens.' He also enjoys mountain biking around the area and the academic atmosphere of the city, but thought it a bit much when the person who repairs his bike – a philosopher – said to him that his buckled wheel 'was a matter of perspective.' His partner, Amrita, lives in Harrow, where they enjoy frequent walks on the Hill, with its wonderful views of London, a vista shared by Byron.

Dr Anthony Rabin, AIAS's Honorary Treasurer, continues to be busy, as you would expect, counting the pennies, and is pleased to report that the Society is in good shape financially, in spite of the cold financial winds blowing at the moment. In addition, he seems to have been voted Committee member most likely to get to grips with video conferencing in our new virtual environment and is currently in the process of organizing a couple of internet video lectures for members over the course of the next two or three months. Further details coming your way. Outside of AIAS, he is rediscovering his rugby-playing body swerve as he and his wife attempt to combine social distancing and a healthy daily walk in north London, and is enjoying an increased involvement in the garden, although this is not reciprocated.

Professor Zeev Weiss, AIAS Vice President, lives in Jerusalem, Israel. He is currently a Fellow at the Mandel Scholion Center for Advanced Research in Jewish Studies at the Hebrew University of Jerusalem, where he is a member of the research group entitled 'Setting Tables: Eating, Social Boundaries and Intercultural Transfers', which aims to explore socio-cultural boundaries by analytically addressing the physical (communities, social and political hierarchies) and normative (historical and cultural contexts) dimensions of eating practices. Weiss, director of the Sepphoris excavations on behalf of the Hebrew University of Jeru-

salem, has recently completed and submitted for publication his book, *Sepphoris: A Mosaic of Cultures*, which offers an unprecedented perspective of the socio-cultural history of this Galilean city and serves as an essential reference for the study of Jewish society in late antiquity. In his current project, The Christianization of the Cities of the Galilee: Socio-Cultural, Religious, and Political Changes in Times of Shifting Borders, funded by the Israel Science Foundation, he is preparing, together with Dr Shulamit Miller, the final publication of the *insula* in Sepphoris where his expedition uncovered a Roman temple superimposed by a large basilical church. The analysis of the finds will provide both synchronic and diachronic perspectives of these processes in Sepphoris and at other sites throughout the Galilee and beyond.

Other AIAS committee members include Prof. Martin Goodman FBA and Prof. H.G.M. Williamson FBA (Vice Presidents), Barbara Barnett, Dr Kim Czajkowski, Dr Ken Dark, Prof. Shimon Gibson, Prof. Sarah Pearce, Dr Rachael Sparks, Prof. Sacha Stern and Dr Guy D. Stiebel

ALONG THE BOOKSHELF

Raphael Greenberg, The Archaeology of the Bronze Age Levant. From Urban Origins to the Demise of City-States, 3700–1000 BCE (Cambridge World Archaeology)

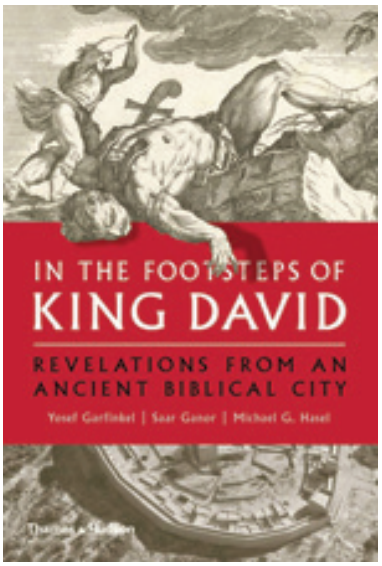
The Levant – modern Lebanon, southern Syria, Jordan, Israel and Palestine – is one of the most intensively excavated regions of the world. This richly documented and illustrated survey offers a state-of-the-art description of the formative phase of Levantine societies, as they perfected the Mediterranean village economy and began to interact with neighbouring civilizations in Egypt and Syria, on the way to establishing their first towns and city-state polities. Citing numerous finds and interpretive approaches, the author offers a new narrative of social and cultural development, emulation, resistance and change, illustrating how Levantine communities translated broader movements of the Near Eastern and Mediterranean Bronze Age – the emergence of states, international trade, elite networks and imperial ambitions – into a uniquely Levantine idiom. *£90. Cambridge University Press, 2019. 424 Pages. ISBN: 1107529131.*

Rachael Thyrza Sparks, Bill Finlayson, Bart Wagemakers and Josef Mario Briffa (eds.), Digging Up Jericho: Past Present and Future

This book is the fruit of a conference arranged to explore the heritage, archaeology and history of the Jericho Oasis. It includes contributions from 21 international scholars. *Digging Up Jericho* is the first volume to offer a holistic perspective of the

research and public value of an iconic site with a long and impressive history stretching from the Epipalaeolithic to the present day. Once dubbed the 'Oldest City in the World', it has been the focus of intense archaeological activity and media interest in the 150 years since its discovery. From early investigations in the 19th century, through Kathleen Kenyon's work in the 1950s to the recent Italian-Palestinian Expedition and the Khirbat al-Mafjar Archaeological Project, Jericho and its surrounding landscape has always played a key role in our understanding of this fascinating region. Current efforts to get the site placed on the World Heritage List only enhance its appeal. This volume offers a unique opportunity to re-evaluate and assess the legacy of this important site. In doing so it helps to increase our understanding of the wider archaeology and history of the Southern Levant.

Paperback £54.00, E-publication £16.00 (exc. UK VAT). Archaeopress, Oxford, 2020. 320 Pages. ISBN: printed 9781789693515, e-publication 9781789693522.



Yosef Garfinkel, Saar Ganor and Michael G. Hasel, In the Footsteps of King David. Revelations from an Ancient Biblical City

In this first-hand and highly readable account, the excavators of Khirbet Qeiyafa in the Valley of Elah, where the Bible says David fought Goliath, reveal how seven years of exhaustive investigation uncovered a city dating to the time of David. The late 11th and early 10th century BCE city was surrounded by massive fortifications with impressive gates, a clear urban plan and an abundance of finds that tell us much about the inhabitants, including a pottery sherd with the earliest known Hebrew inscription. The authors present the methods of the excavation and the evidence discovered, as well as how we can interpret it. But more than just a simple excavation report, the book also explains the significance of these discoveries and how the site sheds new light on David's kingdom, as well as forming the unique meeting point between the mythology, history, historiography and archaeology of King David. This topic is at the centre of a controversy that has raged for decades, with some scholars disputing the historicity of the Bible and the chronology of the events recounted in it, an approach that is convincingly challenged here.

£17.47. Thames & Hudson, 2019. 240 Pages. ISBN: 0500052018.

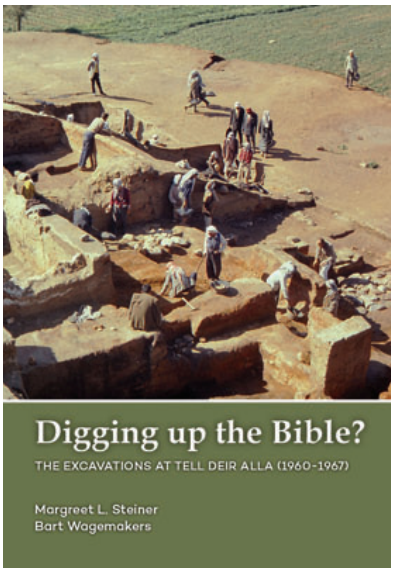
Eric Cline, Digging Up Armageddon. The Search for the Lost City of Solomon

In 1925, James Henry Breasted, famed Egyptologist and director of the Oriental Institute at the University of Chicago, sent a team of archaeologists to the Holy Land to excavate the ancient site of Megiddo. The Bible says the Armageddon of the New Testament was fortified by King Solomon. Their excavations made headline news around the world and shed light on one of the most legendary cities of biblical times. But little has been written about what happened behind the scenes. This book brings to life one of the most important archaeological expeditions ever undertaken, describing the site and discoveries, including gold and ivory and providing an up-close look at the internal workings of a dig in the early years of biblical archaeology.

The Chicago team left behind a trove of writing and correspondence spanning more than three decades, from letters and cablegrams to cards, notes and diaries. Eric Cline draws on these materials to paint a compelling portrait of a bygone age of archaeology. He masterfully sets the expedition against the backdrop of the Great Depression in America and the growing troubles and tensions in British Mandate Palestine. He gives readers an insider's perspective on the debates over what was uncovered at Megiddo, the infighting that afflicted the expedition and the stunning discoveries that transformed our understanding of the ancient world. *Digging Up Armageddon* is the enthralling story of an archaeological site in the interwar years and its remarkable place at the crossroads of history.

£30.00. Princeton University Press, 2020. 424 Pages. ISBN: 9780691166322.

Margreet L. Steiner & Bart Wagemakers, Digging Up the Bible? The Excavations at Tell Deir Alla, Jordan (1960-1967)



This is the account of a remarkable excavation that started with a modest dig on an unremarkable tell in Jordan. The name of the tell does not appear in the Bible and no ancient town of any importance was expected to turn up under the rubble. The excavator Henk Franken had not yet made a name for himself within the archaeological community. Yet from 1960 onwards, history was being rewritten at Tell Deir Alla. To discover the secrets of the site, the expedition team defied cold, rain and stormy winds for months on end, sleeping in rattling tents and working long days on the tell and in the camp. A meticulous and efficient excavation methodology was introduced, the already tenuous relationship between Bible and archaeology further stretched and the study of excavated pottery was given a scientific basis. The name Deir Alla became an international benchmark for modern scientific research, for prompt publication of the remarkable finds and for independent interpretation of the excavation results.

The story of Tell Deir Alla in the 1960s has never been told in any detail, and the excavation results have mostly been published in scholarly books and journals which are difficult to access. This book aims to remedy that. It recounts the first ten years of the project from 1959, when funding for the project was sought, until publication of the first report in 1969. The first section describes the organization of the project before the expedition team went out into the field. The second part takes the reader to the actual fieldwork and describes the occupation history of the tell. The story is illustrated by numerous photographs and plans, many published for the first time.

€24,95 (or free online). Sidestone Press, 2019. 156 Pages. ISBN: 9789088908736.

Theodore J. Lewis, The Origin and Character of God. Ancient Israelite Religion through the Lens of Divinity

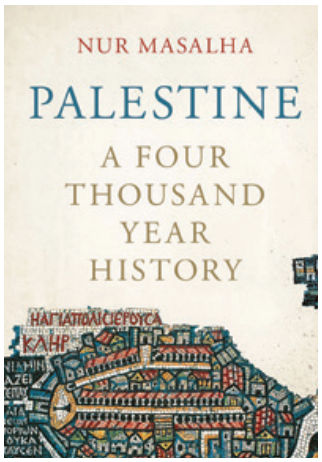
A broad overview of the scholarship on the origins of God and the pervasive influence of divinity in ancient Israelite religion. The book contextualizes the religion of ancient Israel within its broader ancient Middle Eastern context. The work includes a thorough treatment of the iconography of divinity in ancient Israelite religion and a comprehensive study of the central concept of Judaism and Christianity.

£64. Oxford University Press, 2020. 1,048 Pages. ISBN: 9780190072544.

Rebekah Welton, 'He is a Glutton and a Drunkard'. Deviant Consumption in the Hebrew Bible

An interdisciplinary approach to exploring the social and ritual roles of food and alcohol in Late Bronze Age to Persian-period Syro-Palestine (1550 BCE to 400 BCE). This contextual backdrop throws into relief episodes of consumption deemed to be excessive or deviant by biblical writers. The book emphasises the social networks of the household in which food was entangled, arguing that household animals and ritual foodstuffs were social agents, challenging traditional understandings of sacrifice. For the first time, the accusation of being a 'glutton and a drunkard' in Deuteronomy 21:18-21 is convincingly re-interpreted in its alimentary and socio-ritual contexts.

€121. E.J. Brill, 2020. 346 Pages. ISBN: 978-90-04-42348-0. E-ISBN: 978-90-04-42349-7.



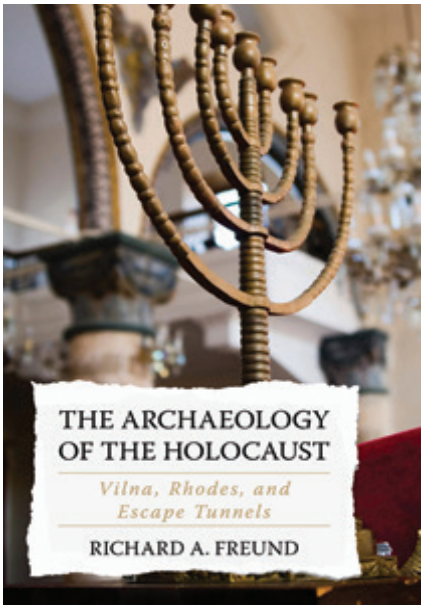
Nur Masalha, Palestine. A Four Thousand Year History

This rich and magisterial work traces Palestine's millennia-old heritage, uncovering cultures and societies of astounding depth and complexity that stretch back to the very beginning of recorded history. Starting with the earliest references in Egyptian and Assyrian texts, Nur Masalha explores how Palestine and its identity have evolved over thousands of years from the Bronze Age to the present day. Drawing on a rich body of sources and the latest archaeological evidence, the book shows how Palestine's multicultural past has been distorted and mythologized by biblical lore and the Israeli-Palestinian conflict. The concept of Palestine, the work argues, contrary to accepted belief, is not a modern invention or one constructed in opposition to Israel, but rooted firmly in the ancient past.

Paperback, £8.79. Zed Books, 2020. 458 Pages. ISBN: 9781786998699.

Richard Freund, The Archaeology of the Holocaust. Vilna, Rhodes, and Escape Tunnels

In the summer of 2016, archaeologist Richard Freund and his team made news worldwide when they discovered an escape tunnel from the Ponar burial pits in Lithuania. This Holocaust site, where more than 100,000 people perished, is usually remembered for the terrible devastation that happened there. In the midst of this devastation the discovery of an escape tunnel reminds us of the determination and tenacity of the people in the camp and the hope they continued to carry.



The Archaeology of the Holocaust takes readers into the field where a multi-disciplinary research group uncovered the evidence of the Holocaust, focusing on sites in Lithuania, Poland and Greece in the past decade. Using forensic detective work, the author tells the micro and macro-histories of sites from the Holocaust as his team carries out excavations and geophysical surveys at four sites in Poland, four in Rhodes and 15 in Lithuania. The book contains testimonies of survivors, photographs, information about a variety of complementary geo-scientific techniques and information gleaned from keyhole excavations. It serves as an introduction to the Holocaust and explains aspects of lost culture through the lens of archaeology and geo-science. Holocaust and conflict archaeology are growing fields within studies of the atrocities of World War II.
Hardback, £23.95, Rowman & Littlefield Publishers, 2019. 296 Pages. ISBN: 978-1-5381-0266-4.

TAILPIECE: VIRTUAL TRAVELS

By way of a tailpiece, if you feel like 'flying' off to visit some far-flung cultural wonders from the comfort of your sofa, here's a few virtual resources. Even today – or maybe especially today – the world of culture is more important than ever.

MUSEUMS

The Israel Museum is Closed. So Come On In!
The Israel Museum has developed a self-guided tour with panoramic views, or learn about 'Ramadan Nights: Sweet Dates and Symbolic Palm Trees' by Liza Lurie, Curator of Islamic Art and Archaeology. Sharon Weiser-Ferguson and Eran Lederman explain the history of isolation in 'Seated in Seclusion'.

Bible Lands Museum Jerusalem
Start-Up Bible Nations is a terrific tour led by Yael Ring letting you discover the roots of Israeli entrepreneurship in ancient inventions that changed the course of history centred on the six main subjects of Health and the prevention of sickness; Water, the development of civilizations around rivers; Information, the development of writing; Space, understanding the universe around us; Environment, storing products and food; and the Urban Revolution. Or take virtual tours 'In the Valley of David and Goliath', highlighting finds from Professor Garfinkel's archaeological work at Khirbet Qeiyafa, and about 'The Rivers of Babylon'.

Tel Megiddo
Drop into the front of a virtual tour of the ancient city of Megiddo.

At The British Museum
Whether it's a virtual visit or a curator's corner, there are plenty of ways to keep exploring the British Museum while it's closed. These include virtual tours with Google Street view, the museum's own virtual galleries access and behind the scenes podcasts.

Sacred Texts in London
'Discovering Sacred Texts' invites you to enjoy the richness and diversity of around 300 texts from some of the world's greatest faiths held by the British Library in London. Highlights include the 4th-century CE Codex Sinaiticus, one of the earliest Christian Bibles, the Ma'il Quran from the 8th century, and the first complete Mishnah from 1492.

The Vatican's Lapidarium
An extraordinary close-up view of the famous collection of Jewish funerary inscriptions recovered from Rome's Jewish catacombs in the late 19th century

Harvard Museum of the Ancient Near East
Take a fly around wall reliefs from ancient Lachish and an Iron Age Israelite house at the Harvard Museum of the Ancient Near East.

Ben Ezra Synagogue In 3D
Why not take a trip to the world famous Ben Ezra Synagogue in Cairo, complete with architectural and decorative detail. It was here that the astonishing Geniza documents were once stored. AIAS members visited the collection in Cambridge last summer and look forward to returning soon.

TALKS & WALKS

The Albright Channel is sharing a rich list of talks on subjects such as seals at Tel Kedesh, sugar production in the Ayyubid Levant, and Felicity Cobbing from the Palestine Exploration Fund talking about 'John Garstang's Excavations at Jericho'.

To hear more about Eric Cline's fabulous work, listen to his talk about '1177 BC: the Year Civilization Collapsed', courtesy of the Oriental Institute of Chicago.

CBN News, meanwhile, is bringing Israel to you in daily virtual tours of the most fascinating sites. Ride with them on the Sea of Galilee, walk the ancient pilgrimage road and visit ancient Shiloh.

Biblical Archaeology Review, well known to many of us, is sharing a changing selection of free articles from its archives and a digital version of the latest issue.

Links to the virtual places and spaces listed in this newsletter and much more can be found on the AIAS website: www.aias.org.uk

To keep in touch, come and see on Facebook too: https://www.facebook.com/IsraelArchaeologyLondon

If you'd like to learn more about the world of AIAS, to become a member or to donate to keep the show on the road, please contact Sheila Ford: secretary@aias.org.uk or visit our website

e-strata is edited & designed by Sean Kingsley, Time Analysts