



ACOR
أخبار أكور

AMERICAN CENTER OF
ORIENTAL RESEARCH
المركز الأمريكي
للأبحاث الشرقية

أخبار أكور NEWSLETTER

Volume 26.1 Summer 2014

New Light on Classical and Late Antique Pella

Stephen Bourke

Ancient Pella, modern Tabaqat Fahl, is an extensive site in the northern Jordan Valley, and it has been excavated for more than sixty years by several different projects. The University of Sydney excavations, originally in collaboration with the College of Wooster, began in 1979. The history of past excavations at Pella, most particularly those of the Australian teams, and some of the more salient recent discoveries from early periods were already conveyed in “Pre-Classical Pella in Jordan: A Conspectus of Recent Work” in *ACOR Newsletter 25.1* (Summer 2013), which can be found on the ACOR website. This is the promised sequel.



View from the north above the Byzantine Cathedral Church in Area IX excavated from 1979 to 1985 by the Wooster and Sydney teams with a Roman period temple below; looking towards Tell Husn (on the right); a bath complex lies at the base of the staircase and the Odeon to the south; photo by Barbara A. Porter; all other images, unless noted otherwise, courtesy of Pella Excavation Project, the University of Sydney, and photographed by Bob Miller

Anyone who works at a site with the name Pella has the search for Alexander forever in the background. It is generally theorized that Bronze Age Pihil or Pehal (known from Egyptian inscriptional evidence of the Middle and New Kingdoms) was re-named as Pella after the Alexandrian conquest of the Levantine holdings of the Persian Empire.

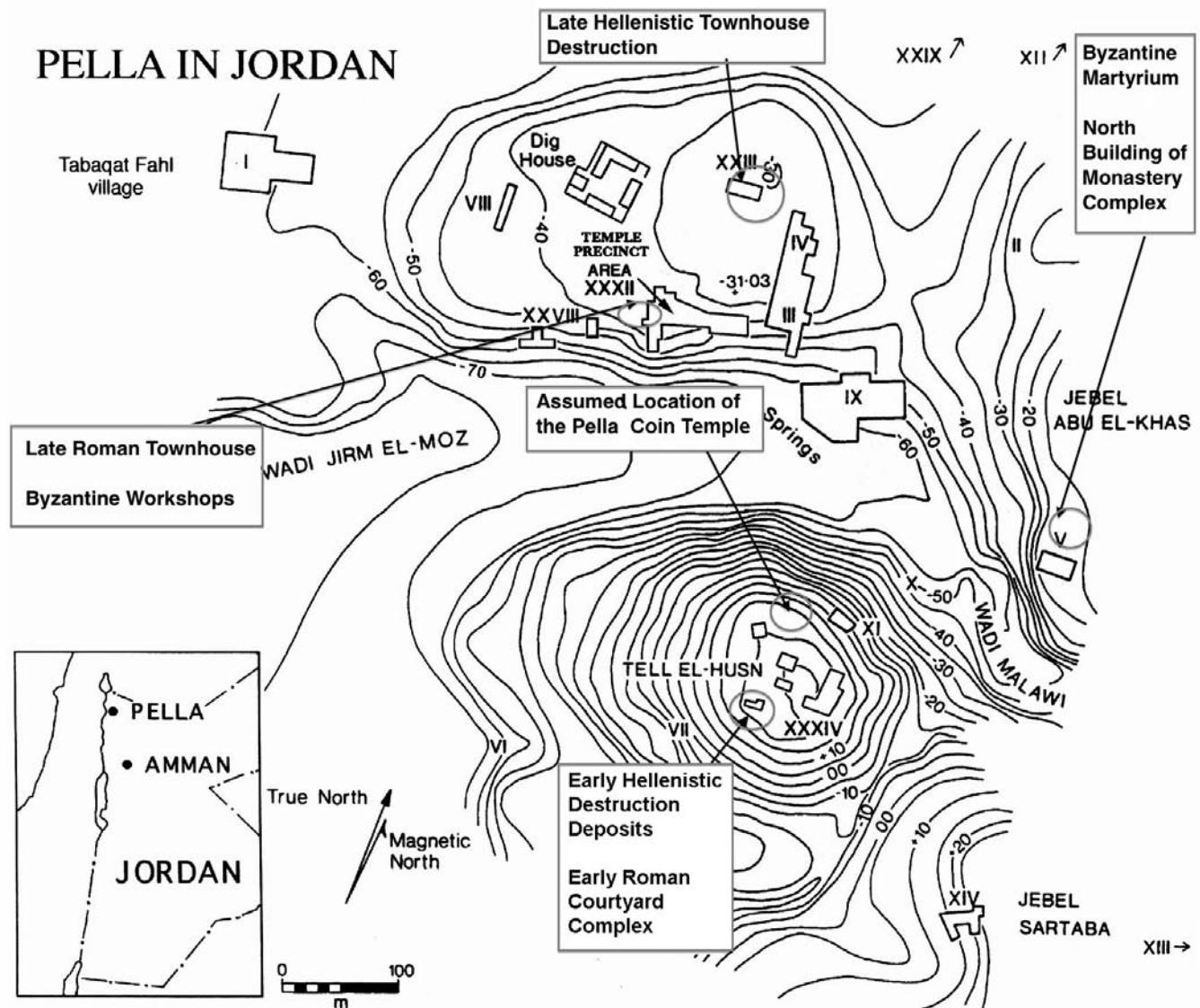
Early Hellenistic Pella (ca. 250–200 B.C.)

Much has been made of the choice of the name of Pella, a royal center in Macedonia, for Pihil's rebranding, with some arguing that this implies a very early (perhaps Alexandrian) re-foundation of the settlement. However, critics have noted that an Alexandrian foundation was often more aspirational than factual, as such a pedigree accrued status to the settlement in question. It is widely accepted that very few of the Alexandrias scattered across the former Persian Empire were actually founded by Alexander.

In the early years of the Pella project, classical period co-director Anthony McNicoll spent much time and effort searching for traces of Alexandrian (late 4th century B.C.) or Ptolemaic (3rd century B.C.) occupation at Pella. His considerable excavations on the main mound of Khirbet Fahel and on the north slopes of Tell

Husn as well as the exploration of hilltop fortifications in the surrounding hinterland, produced nothing beyond a handful of worn Ptolemaic coins and small lamp fragments of debatable significance, found out of context in later deposits.

After ten years of excavation, the evidence seemed clear; significant Seleucid period (2nd–1st century B.C.) horizons were found across the site, but nothing earlier. As many authorities viewed the Seleucids as the only significant city builders away from the coastal plains, it appeared that Pella conformed to this model. Archaeological evidence seemed consistent with Pella being a Seleucid re-foundation, immediately after the battle of Panion (198 B.C.) that saw the southern Levant fall permanently under Seleucid control. So it seemed until the 2009 season exposed on the western slopes of the Tell Husn summit in Area XXXIV a large Roman period Courtyard Complex. As the paving stones had been removed in ancient times, it was possible to delve deeper below the Roman foundations, where a thick destruction level of the Hellenistic period was encountered. Twenty-five years of excavations had revealed Late Hellenistic period destruction across the ruin field, so it was assumed initially that this was the same phenomenon.



Contour plan showing main excavation areas referred to in text



One of several Ptolemaic coins found in the Early Hellenistic destruction debris; obverse Zeus and reverse eagle and lightning bolt, dated to either Ptolemy IV (221–204 B.C.) or Ptolemy V (204–180 B.C.)

However, as soon as the pottery was analyzed, it became obvious that the material derived from the late 3rd century B.C. Ptolemaic period. As the Rhodian amphora handles all dated to around the last quarter of the 3rd century B.C., and the few readable coins suggested a date at the time of either Ptolemy IV or V, it seems likely that this destruction relates to the Ptolemaic wars of Antiochus III, falling within the last quarter of the 3rd century B.C., after which the Seleucids remained in firm control of the southern Levant until the Hasmonaean uprising and the coming of Rome with Pompey's campaign of 64/63 B.C.

During the 2011 field season, the small probes to the north of the Roman street were expanded and uncovered further 3rd century B.C. destruction deposits. Frustratingly, while these provided additional pottery, small finds, and coins which conformed to the initial reading of the evidence, no architecture was encountered; all deposits appear to be debris washed down the sharply sloping hillside from the east.

It can now be stated that there is indeed Ptolemaic occupation at Pella, but we still know very little about its nature. Initial impressions favor the presence of a small fortress/watchtower situated on the upper west slope of the Husn summit, overlooking the Jordan Valley from its eastern rim. Such a watchtower would have enjoyed direct line-of-site access to the major Ptolemaic garrison at nearby Beth Shan, 9 km to the northwest. However, Ptolemaic period occupation cannot have been extensive across the top of Husn, as several probes have reached bedrock in the central summit and on the north, south, and eastern margins, without encountering in situ Ptolemaic remains.

Late Hellenistic Pella (ca. 200–50 B.C.)

While the Ptolemaic horizons seem confined to the Husn west summit, there is no doubt that after the Seleucid conquest of the southern Levant (198 B.C.) city life was reborn at Pella. Wherever excavations have penetrated below Roman horizons in the east, central, and southern regions of the tell (conducted by the University of Sydney) and in the west (undertaken by the College of Wooster), extensive Late Hellenistic destruction levels have been encountered. The Seleucid Hellenistic settlement across the main mound of Khirbet Fahl and on the Husn east summit began within the first half of the 2nd century B.C. and came to a sudden and disastrous halt around 83/82 B.C., with a site-wide destruction, generally attributed to the Hasmonaean king Alexander Jannaeus.



Early Seleucid (ca. 150 B.C.) period sub-floor drain in Area XXIIID cut by a later (ca. 100 B.C.) structure; both phases show sophisticated construction and confirm that this area was for elite residences from the outset of the Hellenistic settlement on this area of the mound

Recent excavations have probed the earliest horizons of Seleucid occupation and isolated one phase of reasonably substantial buildings below the final Hellenistic horizon. Further work in Area XXIII on the central tell has explored a large and well-appointed townhouse of the Late Hellenistic period with sizable basement storage rooms complete with Rhodian amphorae, much fine ware pottery—such as Eastern Sigillata platters—and spindle bottles, along with a number of readable coins. This assemblage tightens the dating of this extensive destruction and confirms it took place in the early 1st century B.C. with a break in settlement thereafter.

Early Roman Pella (ca. 50 B.C.–A.D. 200)

How long this break in occupation lasted is a matter of some debate. The actual effect of Pompey's "liberation" of the Hellenistic cities of the Decapolis after 63 B.C. is difficult to see in the barren deposits across the main mound. There is some suggestion of renewed settlement on the Husn summit, and this easily defended (but waterless) hilltop would seem a logical place for settlement to contract to after the trauma of destruction. Even so, there are few traces of Early Roman occupation on the Husn summit before the late 1st century A.D.

Historical and numismatic evidence suggest that significant economic and civic activity occurred by A.D. 82/83, when Pella minted its first city coins under the Roman emperor Domitian. The Wooster team under Robert Houston Smith attributed the

first substantial constructions in the Civic Complex at the head of the Wadi Jirm (Area IX) to the early 80s A.D., which is also the likely date for the Odeon and a major temple building (perhaps to Serapis) below the Byzantine Cathedral Church.

That said, over 30 years of excavation on the main mound have not uncovered a single structure of 1st century A.D. date. This is puzzling, as it is hard to imagine a flourishing city center without any settlement on the nearby tell. It is also odd given that this is precisely the time when the early Christian community supposedly sought refuge at Pella (ca. A.D. 70).

The most recent archaeological work has reinforced this Early Roman absence from the main mound, as there is still no trace of 1st or 2nd century A.D. remains on Khirbet Fahl. However, on the Husn west summit (Area XXXIVB), renewed excavations in 2009 uncovered a large paved Courtyard Complex, bound by a small colonnaded street on its north face. The neatly paved courtyard has boundary walls preserved on its west and north sides, and they are constructed of carefully dressed small stone masonry. Within the rubble that sealed the paved courtyard are several small (and one large) fragment of a pedimental entablature, suggesting the presence of an elaborate structure nearby. While the nature and precise dating of this structure remains to be ascertained, its location on the far southwest corner of the summit suggests an intention to announce the presence of Pella to those traveling down the Roman era Jerash road to Pella. The Courtyard Complex dates from around the 1st/2nd century A.D. transition, most probably around A.D. 90 and thus of similar date to the Odeon in the valley below.



Early Roman (ca. A.D. 90) Courtyard Complex in Area XXXIVB on southwest corner of the Husn summit; note large pediment fragment lying in background at the right

In the 2011 excavation season, just 10 m north of the paved Courtyard Complex, a small stretch of a 4 m wide Roman era roadway (unpaved) was discovered, running east-west across the Husn summit. On the north side of the roadway, directly across from the paved Courtyard Complex, similarly dated 1st/2nd century A.D. walls were uncovered, and they made up two sides of a large structure, alas rather badly cut up by later Byzantine (6th century) constructions.

So far there has been no trace of the famous temple atop Husn so vividly illustrated on the Pella temple coin minted under Commodus (ca. A.D. 183/184). The splendid hexastyle temple is shown on top of a high hill, the base of which is girdled by colonnades. We have always assumed the temple coin illustrates the north face of the Husn summit and have concentrated several seasons of work

prospecting for the temple, placing trenches close by fine polished pink marble stylobate blocks and fallen monumental column drums, but all to no avail. This failure to find any trace of what must have been the most significant Roman period structure at Pella has led numismatists to suggest that the hill on the coin image has nothing to do with Husn but alludes to the originally much more sharply sloping region of the Civic Complex (Area IX) and thus the “Coin Temple” should be identified as lying below the Cathedral Church in this area.



Pella temple coin minted under Commodus (ca. A.D. 183/184); note the diagonal groove running down from the summit to the monumental entrance gateway (photo courtesy of Sandra Gordon)

However, I continue to believe that the temple is on Husn and wonder if we have been looking on the wrong side of the summit. Recently I have been staring at several versions of the temple coin and posit that the central groove in the hillside below the temple is meant to represent a major pathway up to the temple on the summit. Nobody has ever suggested that such a pathway ran up the north face of Husn, but many have suggested that a major staircase and formal entranceway can be discerned below later constructions on the valley face of the Husn west slope. If the temple were to be located on the western summit edge (rather than the north) it would overlook the Jordan Valley and provide a stunning vista for all to see, from whichever way you approached Pella. Perhaps time and future excavation will tell if we have been looking in the wrong location.

Late Roman Pella (ca. A.D. 200–395)

While the layout and strength of Early Roman (1st/2nd century A.D.) Pella is still to be determined, recent work has added quite substantially to the picture of the Late Roman (3rd/4th century A.D.) period. Early excavations across the main mound produced little evidence for major Late Roman building but there was sufficient ceramic and numismatic evidence to imply a consistent Late Roman presence there. This picture has been reinforced with the new excavations on the south-central region of the main mound (Area XXXII).

Below buildings of the Late Byzantine/Umayyad periods (6th–7th century) a substantial Late Roman peristyle courtyard townhouse was found, around 30 m northwest of the Bronze Age Temple. This structure was cut down virtually to its floor levels so that very few walls were preserved more than 20 cm high. The ground plan that remained was nonetheless reasonably coherent: a roughly square structure with a simple east wall along a north-south street leading into a colonnaded peristyle courtyard. A number of mosaic floor panels were found in the exterior walkways flanking the western and northern sides. Major rooms led off the courtyard to the north and west, and probably to the south as well, although



Late Roman mosaic floor as disturbed by Byzantine structures in Area XXXIIIBB looking from above



Byzantine period glass kiln in Area XXXIIIGG

nothing remains here beyond the peristyle border. Most mosaic floors were of simple white patterns with black borders; several panels in the northwestern corner give evidence of more elaborate three-colored geometric designs.

In the past, there has been speculation that one possible use of the high main mound in the Late Roman period would be for south-facing aristocratic townhouses situated to take advantage of the afternoon breezes. This newly discovered building is the first indication that this may actually have been the case, so although Late Roman Pella has been slow to appear, it would seem that the wait has been worthwhile.

Byzantine Pella (ca. A.D. 395–650)

The Byzantine period is the highpoint in the urban life of Late Antique Pella. The settlement density and the visible remains of at least three well-appointed churches underline the undoubted prosperity of the 20 ha Christian city. It is not surprising to note that the most recent excavations uncovered substantial Byzantine (5th–7th century) architectural remains wherever a trench was placed. What is interesting about the recent discoveries is how they



Raw glass fragments from Khirbet Fahl excavations indicating the existence of a nearby glass kiln



Gaza amphora exemplifying the main commercial transport vessel of the Byzantine period

demonstrate the disregard that the Byzantine urban planners held for the Late Roman cityscape.

For example, the handsome townhouse of the Late Roman period was cut down to its foundations, with completely new structures built over it, thereby leveling walls and largely destroying the mosaic floors. The character of the area changed to one dedicated to industrial and commercial activities. Traces of artisanal workshops, glass kilns, and metal smelters were found in a series of small but sturdily constructed workshops located at the back of a row of commercial shop fronts, probably opening onto a major east-west thoroughfare. These shops were constructed in the later Byzantine period (6th century) and went out of use after the hugely destructive earthquake of A.D. 749, which interrupted all occupation on the main mound for perhaps a century.

One final discovery of note concerns the Byzantine period. Ever since the 1930s when John Richmond surveyed the standing remains at Pella for the authorities during the Mandate period, a complex of buildings (Richmond's "Monastery Complex") on the lower eastern slopes of Jebel Abu al-Khas has featured large in discussions about the site. In the first Sydney field season in 1979, McNicoll excavated one of the two main structures of this complex in Area V. He hoped that it would be a Roman era temple, based on the classical spolia that littered the surrounding area. However, the structure turned out to be a well-appointed, but fairly standard triapsidal church dating from the 6th century, although it did contain a sealed reliquary below its altar.



A selection of ceramic vessels recovered from the Umayyad destruction (A.D. 749) of the Martyrium building in Area XXXVIII. Most pieces are utilitarian (jars, jugs, bowls), but note the multi-spouted ritual offering vessel in the middle of the record photo; many of these were restored by Naif Zaban of the ACOR Conservation Cooperative

The second major structure in the “Monastery Complex” remained unexplored until the 2011 field season when it was investigated in order to determine how (or if) it related to the first. In newly instituted Area XXXVIII, work rapidly confirmed a single-period 6th century date for the newly excavated structure. The ground plan of the second building was anything but standard. The roughly square edifice has ambulatory passageways around a central room, implying a public or ritual function divorced from known church practice. The placement of the structure at the highest point of the city overlooking the Civic Center underlines the importance of the structure to Byzantine citizenry.

Although excavations are still ongoing, we can postulate two main functional possibilities for the building’s primary use as either a ceremonial reception palace for the bishop or more probably a martyrium for the bones of a prominent local saint. The structure is elaborately fitted out with multicolored mosaics for the walls and perhaps ceiling decoration in the central room. Red and white clay tiles in a checkerboard pattern cover the lateral passageways and a delicate geometric mosaic graces the rear ambulatory.

This entire structure was destroyed in the same event that brought all occupation on the main mound to an end, namely the A.D. 749 earthquake. The extensive ceramic corpus of a variety of vessel types provides parallels with earlier destruction assemblages excavated in the 1980s. There is some archaeological evidence to support the “two-quake” scenario, more recently developed from a consideration of church materials at Jerash. It has been tentatively suggested that an initial clean-up and a stripping down of the structure had taken place before the final earthquake brought all occupation in the area to an end.

We have much new data illustrating the prosaic artisanal and commercial occupation of the main mound, while at the same

time uncovering unique and still-obscure materials alluding to the esoteric religiosity of Byzantine Christianity. Byzantine Pella is still surprisingly rich in mysteries awaiting discovery. If there was any period in Pella’s occupation that we might have felt we already understood quite well, it was the Byzantine. Delightfully, our most recent work has demonstrated that there is still much more to learn.

Acknowledgments

Primary research funding for the Pella Excavation Project is drawn from the Australian Research Council, the National Gallery of Australia, the Near Eastern Archaeology Foundation of the University of Sydney, and numerous private donors. Digging at Pella has been a huge undertaking for more than 35 years, and its success relies on the constant hard work of a large number of dedicated staff, students, and volunteers mostly drawn from universities and towns across Australia.

The work of the University of Sydney Pella Project would not be possible without the continued support of the Department of Antiquities in the Amman offices and the Pella Regional Office. The staff at the local Pella dig house and the workforce from Amman and Tabaqat Fahl are vital to the project’s success. The British Institute in Amman (CBRL) and ACOR have provided assistance in many ways, including the ACOR Conservation Cooperative, which thanks to the skills of Naif Zaban, has reconstructed numerous vessels from a variety of destruction horizons across the Pella ruin field.

Special acknowledgments are due here to Pella’s Classical/Late Antique period co-directors—John Tidmarsh (Hellenistic/Early Roman), Pam Watson (Late Roman/Byzantine), and Kate da Costa (Byzantine)—who have undertaken most of the work reported here. The views expressed herein are shaped by their erudition and expertise, but all errors remain my own.

The Wadi Hafir Petroglyph Survey: Shedding New Light on Thamudic Inscriptions

Glenn J. Corbett

Wandering through the breathtaking scenery of the Hisma desert in southern Jordan—the region popularly known as Wadi Ramm—one often stumbles across the inscribed messages of the ancient peoples who inhabited this remote corner of North Arabia some two thousand years ago. Carved on the innumerable boulders and rock faces of this towering, wind-swept landscape, these inscriptions—termed “Thamudic E” or “Hismaic” by scholars—are striking reminders that human culture can survive and thrive in even the remotest settings.

Used and written primarily in what is today southern Jordan and northwestern Saudi Arabia, Hismaic is part of a family of dialects and scripts known to scholars as Ancient North Arabian. Linguistically similar to Arabic, Ancient North Arabian was written in various but closely related forms of the alphabetic script indigenous to ancient Arabia beginning sometime in the first millennium B.C. Based on clues found in the inscriptions, Hismaic seems to have been used by the tribes of the Hisma in the centuries around the turn of the era, when the Nabataean kings of Petra held economic and political sway over much of North Arabia. Several thousand such inscriptions have now been recorded, almost all of which are the simple, personal messages of local nomads and pastoralists who, in addition to leaving their names and the names of their fathers and forefathers, wrote short prayers to Nabataean and Arabian gods, mused about lost loves and departed friends, and autographed often exceptional drawings of desert life and activities, particularly scenes of camels and hunting.

Since 2005, I have directed the Wadi Hafir Petroglyph Survey (WHPS; see wadihafirsurvey.info), which aims to use the methods of modern survey and landscape archaeology to gain greater insight into these mysterious messages and the lives of those who left them. The Wadi Hafir is a long, narrow canyon located in the northern Hisma (about 15 km north of Diseh village) that gradually rises from the desert’s soft dune sands to the rugged heights of the Ras en-Naqab escarpment and the Ma’an plateau. With slopes and wadis littered with endless fields of blackened sandstone boulders, the Hafir preserves thousands of Hismaic inscriptions and drawings,



Wadi Hafir, located in the northern part of the Wadi Ramm desert, is littered with thousands of Thamudic (or “Hismaic”) inscriptions and drawings dating to the time of the Nabataeans. This massive boulder near the southern end of the wadi features more than a dozen such inscriptions, including one that signs the large, well-executed drawing of a camel that dominates the stone’s upper face (all photos by Michael Fergusson).

not to mention countless other examples of rock carvings dating from the Neolithic to the present. The Hafir was first surveyed in the 1980s by the late Australian scholar and former ACOR Annual Professor William Jobling as part of the ‘Aqaba-Ma’an Archaeological and Epigraphic Survey (see *ACOR Newsletter* No. 1 [November 1989], pp. 4–5). With permission from Jobling’s family to use the archive and photo records of his earlier survey, the WHPS has been, in many ways, an attempt to update, analyze, and ultimately publish the findings from Jobling’s important work. Using high-powered digital cameras, handheld GPS units, and a systematic surveying strategy, the WHPS has now recorded the precise locations of many of the inscribed stones photographed by Jobling as well as hundreds of others.

The GPS points, along with relevant information about each inscription and drawing, have also been input into a Geographical Information System (GIS) that allows site locations to be viewed over high-resolution satellite images, detailed topographic maps, and hydrological data. The resulting GIS database has proven a powerful tool not only for querying the content of the carvings, but also for analyzing and interpreting meaningful patterns within their spatial distribution. For example, locations where inscriptions tend to concentrate were mapped in relation to local rainwater runoff patterns. Though the carvings were certainly found scattered throughout the research area, close analysis shows that they often cluster in deep wadi interiors, at precisely those spots where runoff from powerful winter rains tends to drain, collect, and pool. This distribution shows that the authors of the inscriptions, much like their Nabataean contemporaries, were keenly aware of desert topography and hydrology and knew exactly where to go to find both water and pasture for their herds as well as the watering holes of the ibex, oryx, and ostrich they so frequently hunted. What is more, analyzing the content of the carvings within a GIS allows us to track the movements of individual authors, many of whom signed their names multiple times, and even discern other family members and friends who may have joined them on their travels through the wadi.

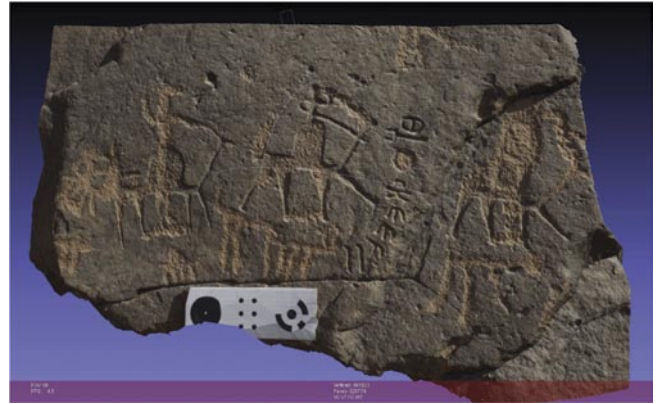
Another aspect of my research seeks to understand the various meanings the authors of the texts may have ascribed to their carved words and images. All too often these texts have been treated as little more than idle graffiti, spontaneous creations of the moment that offer only passive reflections on the lives and thoughts of those who carved them. But by studying the texts in light of archaeological, historical, literary, and poetic evidence from Nabataea and ancient Arabia, it is clear that many of these carvings were, in fact, meaningful creations that convey something of the authors’ thoughts, ideas, and experiences. In pre-Islamic Arabia, as in much of the rest of the ancient world, for example, written words were repositories of power, physical vessels that gave material reality to prayers, curses, and the eternal desire for one’s name and lineage to be remembered. Similarly, camels and hunted animals, which appear so often in the signed drawings of the Hisma, were images laden with potent symbolism related to death and the sacred. Camels, for example, in addition to being esteemed sacrifices offered to Arabian gods, were often buried with their owners to serve as mounts in the afterlife. Likewise, hunted animals like the ibex and the oryx had



Glenn Corbett, director of the Wadi Hafir Petroglyph Survey and now ACOR Associate Director, placing a scale on a stone carved with several Himaic inscriptions, one of which signs an exceptional scene of an ibex hunt

strong ritual associations; both were considered sacred to major deities and may also have been venerated as fellow sentient beings by the desert tribesmen who still partially depended on hunting for their subsistence.

My ongoing research in the Wadi Hafir has also allowed me to collaborate with George Bevan, professor of Classics at Queen's University in Ontario, to establish new, state-of-the-art digital photographic methods for recording North Arabian inscriptions and carvings. These methods can produce dynamic three-dimensional representations of carved surfaces, informative re-lighting and enhancement of worn carvings, and super high-resolution images of carved stones and landscapes. Using a technique called digital photogrammetry, for example, we are able to convert scores of high-resolution images of the same stone into an incredibly lifelike 3D model that can then be viewed, manipulated, and analyzed with computer software. By using an array of digital filtering, shading, and re-lighting tools, the user can enhance or reveal details on an object's surface that are difficult or impossible to see in standard



This three-dimensional computerized rendering of a stone surface carved with a Himaic inscription and several camel drawings was created using digital photogrammetry. With various visual enhancement tools, such models can reveal important details that are nearly impossible to make out with the naked eye or in standard digital photographs.

digital photographs or even with the naked eye. Given the inherent problems of weathering, ancient vandalism, and heavy patination found among North Arabian carvings, where important details are often faint, obscured, or obliterated, photogrammetric imaging thus opens up valuable new horizons for analyzing and interpreting these remains.

In the coming years, the WHPS will continue using the latest methods and technologies to locate and redocument as many of Jobling's sites as possible, while also working to digitize and catalogue all of the original photographs, notes, and readings contained in his survey archive. Ultimately, the results of both surveys will be published in a single comprehensive volume documenting the impressive archaeological, epigraphic, and rock art remains of the Wadi Hafir. At the same time, the GIS database of Himaic carving locations and content will be expanded to include Jobling's work, thereby providing scholars a robust and powerful tool for discerning the names, movements, and activities of the individuals and families who roamed the valley nearly two thousand years ago.

Workshops on Roman Pottery in the Near East

The initial idea for a pottery workshop on the regional production and trade of Roman coarse ware pottery was born in 2008 at the 3rd *International Congress on Late Roman coarse wares, cooking wares, and amphorae in the Mediterranean* in Parma and Pisa, Italy. The main focus there was on the abundant pottery assemblages from Italy, Greece, and the western Mediterranean, with almost no material from the Roman Near East presented or included in the discussions.

Thus came about the idea to organize a pottery workshop which would bring together researchers currently working on common ware pottery from the Roman period (including petrographic studies) in the Near East in order to identify regional pottery traditions. The long-term goal of the workshops is to establish an academic network for this type of material.

The first pottery workshop was held with 20 participants in Berlin in February 2010 at the TOPOI House of the Humboldt University and was supported by the German Archaeological Institute and the Fritz Thyssen Foundation. Some participants brought samples of their material and this allowed for specific characteristics

to be directly compared. The papers of the Berlin workshop have been published by Archaeopress in the series *Roman and Late Antique Mediterranean Pottery* (volume 3, 2014).

For the second workshop hosted at ACOR in Amman, the program followed up on the questions of the identification of local production and regional distribution and included 23 delivered papers. There were also intensive discussions on the chronology of Nabataean fine wares, which are often used as a reference point for the common ware assemblages in the region. It was very rewarding to have several students of S. Thomas Parker from North Carolina State University present their current research. After the sessions in Amman, many participants visited the Museum at the Lowest Point on Earth in Ghor es-Safi and afterwards Petra, where further lively exchanges ensued.

Bettina Fischer-Genz, Marie-Curie Fellow, Lebanon and Yvonne Gerber, Department of Classical Archaeology, University of Basel, Switzerland

Public Lectures at ACOR (January–June 2014)

- January 29—Morag Kersel (Assistant Professor in the Department of Anthropology at DePaul University and ACOR-CAORC Senior Fellow), “The Lives of Pots: Grave Goods, Excavated Artifacts, Looted Items, and Collected Objects from the Early Bronze Age Mortuary Sites on the Dead Sea Plain of Jordan”
- February 25—Gary Rollefson (Professor of Anthropology at Whitman College and ACOR-CAORC Senior Fellow), “The Late Neolithic Colonization of the Eastern Badia”
- March 19—Robert Schick (Independent Scholar and ACOR Publication Fellow), “Western Christian Pilgrims to the Holy Land in the Early Ottoman Period”
- April 29—Cynthia Finlayson (Associate Professor of Anthropology at Brigham Young University), “The Ad-Deir Monument and Plateau in Petra: UAV/Drone Mapping and New Theories Concerning Functions and Importance”
- May 21—Jane Taylor (Author and Photographer), “Jordan in a ¼ Century + Flying on the Wings of the Wind ...”
- June 3—Robert Darby (Lecturer in School of Art at the University of Tennessee) and Erin Darby (Assistant Professor in Religious Studies at the University of Tennessee), “Words in the Sand: A New Monumental Latin Inscription from ‘Ayn Gharandal”, co-hosted with the Department of Antiquities



Fawzi Zayyadine using the ACOR Library before Cynthia Finlayson's lecture



Cynthia Finlayson in front of aerial photos of the Deir Plateau displayed in the ACOR upper library as part of her presentation



Friends of Archaeology & Heritage discussion; Sharifa Nofa Nasser with Adeib Abu Shmais (right) and Asem Abu Doleh (left) after ad-Deir lecture



Gary Rollefson addressing the full house at ACOR during his February lecture in the lower library



Researchers interacting on the ACOR patio after Jane Taylor's presentation; from left Katharina Lenner, Francesca Burke, and Paul Burtenshaw



Morag Kersel between Wael and Lorraine Abu-Azizeh at the reception after Gary Rollefson's lecture



Director General of Antiquities Monther Jamhawi (middle) with Robert Darby (left) and Aktham Oweidi, standing beside the inscribed lintel discovered in the ‘Ayn Gharandal fort in 2013

Fellows in Residence (January–June 2014)

National Endowment for The Humanities Post-Doctoral Research Fellowship

Kate McClellan, Anthropology and Middle Eastern Cultures, Mississippi State University; *Reviving Himas: Conservation and New Multispecies Tradition in Jordan and Lebanon*

Julie M. Peteet, Anthropology and Middle East & Islamic Studies, University of Louisville; *The Cultural Politics of Baths (Hammamat) in Jordan*



Kate McClellan



Julie Peteet

ACOR-CAORC Fellowship

Elias Saba, Near Eastern Languages and Civilizations, University of Pennsylvania; *What's the Difference? Distinctions and Development in Post-Formative Islamic Law*

Christian Sahner, History Department, Princeton University; *A One-Way Street? Varieties of Conversion between Islam and Christianity, 650–850*



Elias Saba



Christian Sahner

ACOR-CAORC Post-Graduate Fellowship

Leigh-Ann Bedal, Anthropology, Pennsylvania State, Erie; *It's in the Pipeline: Ceramic and Lead Pipes from the Petra Garden and Pool Complex*

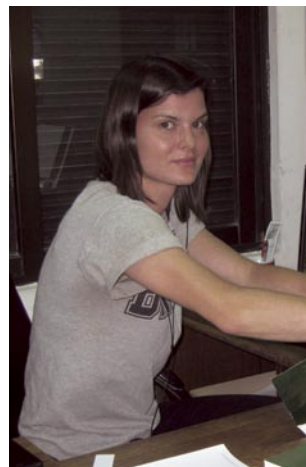
Gary O. Rollefson, Anthropology, Whitman College; *Reconnaissance and Artifact Analysis of the Eastern Badia Archaeological Project, Black Desert, Jordan*



Gary Rollefson



Leigh-Ann Bedal



Emanuela Bocancea



Tracey Eckersley

Burton MacDonald and Rosemarie Sampson Fellowship

Emanuela Bocancea, Archaeology, Joukowsky Institute, Brown University; *Imperium sine fine? Comparing Roman Colonialism in Arabia and Dacia*

Tracey Eckersley, Byzantine Art and Architecture, University of Louisville; *Putting Christians on the Map: Topographic Mosaics from Late Antique Jordan as Representations of Authority and Status*

For ACOR Fellowships, including scholarships for Jordanians to attend the ASOR meetings in Atlanta in November 2015, information can be found on the ACOR website: www.acorjordan.org

To be on the mailing list for ACOR public lectures or to receive our newsletter, please send a message to acor@acorjordan.org with your mailing address

ACOR Annual Appeal Results 2013 and 2014

Funds and Endowments	Fiscal Year 2013	Fiscal Year 2014
Annual Fund	\$68,622	\$ 75,425
Annual Library Support	\$15,315	\$ 15,585
ACOR General Endowment	\$2,045	\$ 11,357
ACOR Jordanian Graduate Student Scholarship Fund	\$16,440	\$ 9,237
Anne C. Ogilvy Memorial Library Endowment	\$4,100	\$ 3,300
Pierre and Patricia Bikai Fellowship Endowment	\$4,940	\$ 705
Bert and Sally de Vries Fellowship Endowment	\$3,310	\$ 1,500
Jennifer C. Groot Memorial Fellowship Endowment	\$3,050	\$4,448
Harrell Family Fellowship Endowment	\$1,500	\$ 200
Burton MacDonald and Rosemarie Sampson Fellowship Endowment	\$35	\$2,031
Kenneth W. Russell Memorial Fellowship Endowment	\$280	\$615
James A. Sauer Memorial Fellowship Endowment	\$2,505	\$2,900
Petra Papyri and Other Publications Fund	\$100	–
Petra Church Conservation Initiative	\$570	\$4,070
Temple of the Winged Lions (TWLCRM) Initiative	\$75	\$250
Total	\$122,887	\$131,623

Donations to ACOR (January–June 2014)

General Donations to the Annual Fund

Mitchell Allen; Mohammed and Karen Asfour; Edward and Jocelyn Badovinac; Patricia M. Briska; Nancy Coinman; Edward Curtis IV; Laurel Doermann; Anne M. Dunn; Paul Fitzpatrick; Charles and Marie-Henriette Gates; Lois Houghton; Joukowsky Family Foundation; Caroline and Edward Hyman; Renee Menard; Noor Foundation (through auspices of Noor Mulder-Hymans); Don and Jeanette Nadler; Carole O. O'Leary; Diana Putman and Adam Messer; Francis B. Randall; Lewis and Margaret Reade; Barbara Reeves; Ann Boon Rhea in honor of Widad Kawar; Ann Boon Rhea in honor of Hazem Malhas; David H. and Sarah H. Roberts; Barbara C. Sampson and W.L. Hamilton; Jimmy Schmidt; Warren Schultz (on behalf of DePaul University student group); Darcy and Dan Sreebny; Robert Whitman; James R. Wiseman and Margaret L. Wiseman

Annual Fund Donations for Library Support

Laurie Brand in honor of Humi Ayoubi; Council for International Education Exchange (through the auspices of resident director Elena D. Corbett); Meryle Gaston; Gerald Mattingly; Phemie and Stanley Maxwell; Noor Foundation (through the auspices of Noor Mulder-Hymans); Jean Peyrat; Bonnie Sampson

The ACOR General Endowment

Elizabeth Gebhard and Matthew W. Dickie in honor of Martha and Artemis Joukowsky; Jack Josephson and Magda Saleh

The Pierre and Patricia Bikai Fellowship Endowment

Pierre and Patricia Bikai; Tareq Ramadan

The Jennifer C. Groot Memorial Fellowship Endowment

Barbara Reeves

The Burton MacDonald-Rosemarie Sampson Fellowship Endowment

Barbara Reeves

The ACOR Jordanian Graduate Student Scholarship Fund

H.R.H. Prince Raad bin Zeid

The Anne C. Ogilvy Memorial Library Endowment

Meryle Gaston; James R. Wiseman and Margaret L. Wiseman

The James A. Sauer Memorial Fellowship Endowment

Nancy Lapp in memory of Eleanor Sauer; Stephen F. Lintner and Pamela B. Johnson

Petra Church Conservation Endowment

Donna Antoon; Thomas Davis; R. Allen Irvine and Ann Lang Irvine; Barbara A. Porter

TWLCRM Initiative

Donna Antoon; Jane Swicegood

In-Kind Donations

Cynthia Finlayson; K. Robert Kimball; Randolph B. Old; S. Thomas Parker

Donations to ACOR Library (January–June 2014)

Raouf Abu Jaber; Nizar Al-Adarbeh; Fida J. Adely; Abdul Sattar Alazawi; Eva Andersson-Strand (for Centre for Textile Research); Zaki Ayoubi; M.A. Al Bakhit; Noura Barakat; Karin Bartl (for German Archaeological Institute); Ghazi Bisheh; J.M. Blázquez; Michelle Bonogofsky; Jeannette Hannah Boertien; Deborah Cantrell; Mahmoud Dabbas; Raed Eid; Mary K. Farag; Saba Farès; Omar al-Ghul; Nayef G. Al-Goussous; Patricia K. Gray; Joseph A. Greene; Scott Greenwood; David Ilan; Sylvie Janssens; Randa Kakish; Mohammed El-Khalili; Paula Kouki; Burton MacDonald; Joan Porter MacIver; Vlada Melnik; Kathryn A. Miller; Noor Mulder-Hymans; Khalil Naouri; Randolph B. Old; Carol Palmer (for Council for British Research in the Levant); S. Thomas Parker; Nicolò Pini; Barbara Porter; Nanette Pyne; Abdullah Qader; Judith Ramadan; Wael al-Rashdan; Yorke Rowan; Khadir Salameh; Paul Salopek; Warren C. Schultz; Micaela Sinibaldi; Amira Sob Laban; Donald B. Spanel; Margreet Steiner; Eveline van der Steen; Christopher Tuttle; Anastasia Vladimirova; Daniel C. Waugh; Malcolm H. Wiener; Moneef R. Zuo'bi (for Islamic World Academy of Sciences)

ACOR Announcement: New Associate Director



Glenn J. Corbett in front of ACOR on the Byzantine ruins of Khirbat Salameh

Glenn J. Corbett joined the ACOR staff in Amman in early June 2014 and became the Associate Director in July. Previously at ACOR he held an ACOR-NEH post-doctoral fellowship and an ACOR-CAORC pre-doctoral fellowship as well as the CAORC Multi-Country Fellowship. His degrees are from the University of Chicago's Department of Near Eastern Languages and Civilizations (Ph.D. 2010, M.A. 2001, B.A. 1999) and his research interests focus on the Wadi Ramm area. His dissertation was entitled "Mapping the Mute Immortals: A Locational and Contextual Analysis of Thamudic E/Hismaic Inscriptions and Rock Drawings from the Wadi Hafir of Southern Jordan." Glenn also now serves as ACOR Co-Director of the Temple of the Winged Lions Cultural Resource Management Initiative (TWLCRM) in Petra with M. Elena Ronza. We welcome him to the ACOR family!

**To donate to ACOR use the
Annual Appeal Notice or PayPal
on our website
www.acorjordan.org**

Current ACOR e-mail addresses in Amman:

**acor@acorjordan.org
reservations@acorjordan.org
library@acorjordan.org**

Find us on Facebook

**ACOR – The American Center of Oriental
Research**

June 2014 Board Meeting

The ACOR Board of Trustees annual spring meeting took place at the Ajlun Lodge of the Royal Society for the Conservation of Nature (RSCN) on 12 June 2014. All Jordanian Committee Board members were present and at this meeting, long-term Board members Widad Kawar and Leila Sharaf retired. The other members of the Class of 2014 were re-elected to the Class of 2017 and Mary Ellen Lane was elected to that class. It was the last meeting in which Christopher A. Tuttle was present as ACOR Associate Director and Glenn J. Corbett was there as Associate Director Designate. Afterwards there was a board retreat at the RSCN Dana Lodge which afforded visits to places in the south—including ACOR's projects in Petra—and extra time to discuss Board matters.

ACOR Trustees

Class of 2015: Dr. Susan E. Alcock; H.E. Mr. Mohammed Asfour; Dr. Moawiyah M. Ibrahim; Dr. Øystein S. LaBianca; H.E. Mr. Hazem Malhas; Dr. John P. Oleson; Dr. Megan A. Perry; Mrs. Elizabeth Barlow Rogers; Dr. Bethany J. Walker

Class of 2016: Mr. Henry Christensen III (Secretary); Dr. Bert de Vries; Mrs. Jane F. Geniesse; H.E. Dr. Abdelelah Al Khatib; Mrs. Nina J. Köprülü; H.R.H. Prince Raad bin Zeid (First Vice President)

Class of 2017: Mrs. Anne M. Dunn, H.E. Mr. Edward W. Gnehm, Jr., Dr. Mary Ellen Lane; Dr. David W. McCreery; Mr. Randolph B. Old (President); Dr. S. Thomas Parker (Second Vice President); Dr. James R. Wiseman (Treasurer)

Trustee Emeriti: Mr. Artemis A.W. Joukowsky; Mrs. Widad K. Kawar; Prof. Nancy Lapp; H.E. Senator Leila Abdul Hamid Sharaf

Ex officio: Dr. Barbara A. Porter

Contents

New Light on Classical and Late Antique Pella.....	1
The Wadi Hafir Petroglyph Survey: Shedding New Light on Thamudic Inscriptions	7
Workshops on Roman Pottery in the Near East.....	8
Public Lectures at ACOR (January–June 2014).....	9
Fellows in Residence (January–June 2014).....	10
Donations to ACOR (January–June 2014).....	11
Donations to ACOR Library (January–June 2014).....	11
ACOR Annual Appeal Results 2013 and 2014.....	11
ACOR Announcement: New Associate Director	12
June 2014 Board Meeting.....	12
ACOR Trustees	12

**Thank you to those who donate their new
publications to the ACOR library!**

ACOR, the American Center of Oriental Research, is a nonprofit academic institute, the services of which are supported through endowments, donations, and grants. ACOR is tax exempt as a 501(c)(3) organization, as determined by the U.S. Internal Revenue Service. Inquiries may be sent to ACOR, P.O. Box 2470, Amman 11181, Jordan, Tel.: (962-6) 534-6117, Fax: (962-6) 534-4181, e-mail: acor@acorjordan.org, or to ACOR, Boston University, 656 Beacon St., 5th Floor, Boston, MA 02215-2010, Tel.: 617-353-6571, Fax: 617-353-6575, e-mail: acor@bu.edu
The *ACOR Newsletter* is edited by Barbara A. Porter, Glenn J. Corbett, and Isabelle A. Ruben.

Printed in Jordan by National Press.