Along with the normal mixture of news from all of the usual quarters in our community, this issue of the Newsletter highlights ISAW’s program of Visiting Research Scholars. This very distinctive activity was part of the original mission as envisioned by Shelby White and Leon Levy. Most of the basic plan goes back to conversations I had with Shelby White and Dan Fleming when they visited me in the Dakhla Oasis in early 2007, even before my appointment as director was official.

Whereas our doctoral program looks to form future scholars from the outset in an intellectual milieu where ISAW’s wide definition of the ancient world and openness to all disciplines is taken for granted, the visiting scholar program brings together individuals who have already completed their doctoral training and gives them a chance to be a part of ISAW’s community for a year or two. We hope, one might say, that our approach to the study of antiquity will infect them and that they will then carry it wherever they go. The majority of our visiting scholars have been within a few years of the doctorate, but some have been mid-career and a couple of them retired from distinguished careers (but still very active in writing). Our experience is that the more senior members of the group serve in many cases as informal mentors to those earlier in their career, just as the postdoctoral scholars connect with and help build the scholarly networks of our graduate students.

What we could not foresee in early 2007, of course, was how seriously the economic downturn of 2008-2009 would affect the academic job market, making the visiting scholar program, more pragmatically, an attractive opportunity for recent doctorates to stay in the academic world while gaining experience, getting their dissertation work published, and looking for more permanent employment. In response to the crisis, we decided to convert up to two new appointments each year as visiting assistant professor for a two-year term, allowing promising young scholars to get some teaching experience, both graduate and undergraduate, while having most of their time to work on publications. This initiative has so far worked out well, benefiting both the university and the individuals. But we are reminded every year of the scale of the job-market problem, which even the partial recovery of the last few years has not removed. The 2014 applicant pool for the Visiting Scholar program included 245 individuals for six places (and about 145 for the two two-year places; I thank my colleagues for their herculean work in reading the applications). Most are early-career scholars, most look good, and many look brilliant. Making choices is excruciating. But the task of nurturing at least a few of them is important and often exciting. The rewards for us are both their presence at ISAW and their continuing connection to the community; the results for them you can see in the list of recent publications in this issue (pp. 4-7) and as they get permanent jobs. Today, as I was about to write this letter, I received an email from Sabine Huebner (2007-8) announcing that she had received the offer of a professorial position at the University of Basel (p. 12).

Roger Bagnall
Leon Levy Director

Cover: Iron Age bronze boat model from Sardinia (Bultei) with a stag’s head at the prow and quadrupeds and birds on the gunwales.
Photo courtesy of the Archaeological Service at Cagliari (Sardinia).
Right: ISAW conference room
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NEWS & PUBLICATIONS

Recent Publications
A selection of 2013-2014 academic year publications by members of the ISAW community.

Faculty
Roger Bagnall


Roderick Campbell

Lorenzo d’Alfonso


Daniel T. Potts


Beate Pongratz-Leisten


Digital Articles and Books from ISAW
Tom Elliott
Associate Director for Digital Programs
Sebastian Heath
Clinical Assistant Professor of Ancient Studies

Digital publications at ISAW reinforce and extend the Institute’s mission to encourage the connective study of ancient cultures. Scholarly communication—once dominated by individually authored prose, print dissemination, and long timespans—is now a hybrid enterprise in which these well-established, valuable forms coexist with a fecund and rapidly changing mix of collaborative, data-oriented, and tightly iterative modes of information exchange. Accordingly, ISAW’s digital publications reflect the joint efforts of its scholarly departments (library, academics, exhibitions, and digital programs) and extramural colleagues to prepare research findings and scholarly reference materials for dissemination both in print and online, with an emphasis on techniques that facilitate their longevity, relevance, and re-use in the digital age.

Two initiatives that purposefully adapt existing modes of scholarly communication to the online environment are the digital journal ISAW Papers and the continuing publication of book-length scholarship that appears both online and as printed volumes under the joint

Exhibition Catalogue
Visiting Research Scholars
Victor Alonso (Spring 2013)

Jonathan Ben-Dov (2010-11)

Gilles Bransbourg (2010-11)

Jonathan Ben-Dov (2010-11)

Gilles Bransbourg (2010-11)


Jan Bremmer (2012-13)


Tamara Chin (VRS 2008-09)

Lidewijde de Jong (2010-11)


imprint of ISAW and the NYU Press. To date, six *ISAW Papers* have been published, covering topics ranging from ancient astronomy to Syriac geographical knowledge. The most recent in the series is Mantha Zarmakoupi’s report on recent archaeological fieldwork on the Aegean island of Delos. At the time of this newsletter, ISAW has published three born-digital books and more are in pre-production. The newest title is *Ancient Jewish Sciences and the History of Knowledge in Second Temple Literature*, itself the outcome of a conference organized at ISAW by former Visiting Research Scholars Jonathan Ben-Dov and Seth Sanders.

A third initiative, the Pleiades gazetteer, engages volunteers around the world in continuous improvement of a freely re-useable digital dataset for ancient geography. Jointly published online by ISAW and the Ancient World Mapping Center at the University of North Carolina at Chapel Hill, Pleiades is rigorously overseen by an expert editorial board and serves not only the interests of individuals but also the emerging needs of digital libraries, websites, and other online publications. These needs include: on-the-fly display of custom maps, on-demand aggregation of information from third-party databases on the basis of shared geography, and easily installed code for pulling short geographical glosses from Pleiades into any website. Recently, Pleiades expanded its core competence in the Greek and Roman world by adding over 2,600 historical placenames and sites that pertain to the ancient Near East.

Sabine Hübner (2007-08)


David Klotz (2009-10)


**Judith Lerner (2010-11)**


**Jinyu Liu (2007-08)**


**Rita Lucarelli (2011-12)**


**Annalisa Marzano (2010-11)**


**Christine Proust (2009-10)**


**Ian Rutherford (2013-14)**


**Darrel Rutkin (2009-10)**


**Caroline Sauvage (2009-10)**


with V. Renson, et al. “Lead isotope analysis on White Slip II sherds from Late Bronze Age sites in Cyprus (Hala Sultan Tekke, Sanidha) and Syria (Ugarit) and their potential raw material sources.” In *Applied Geochemistry* 28 (2013): 220-234.

Oleksandr Symonenko (2009-10)


Mantha Zarmakoupi (2009-10)


Sarah Laursen (Visiting Assistant Professor 2011-12)
Assistant Professor of History of Art & Architecture, Middlebury College Curator of Asian Art, Middlebury College Museum of Art

In January of 2013, I arrived at Middlebury College to take up a joint position teaching East Asian art history and curating the collection of Asian art at the Middlebury College Museum of Art. Upon entering the Museum’s Robert F. Reiff Gallery of Asian Art for the first time, I noticed a majestic three-foot-tall stele of the Hindu god Vishnu standing in an architectural setting that evoked an Indian temple. I stood back and considered the cool slate gray archway and surrounding wall, and then turned to our museum designer and said, “I think this wall should be a warm sandstone pink.” Thus began the transformation of the Reiff Gallery, whose reinstallion will be complete by February of 2014, in time for the start of the spring semester.

When the Middlebury College Museum of Art was established in 1992, the permanent collection consisted primarily of antiquities, European and American art to the year 1900, and Modern and Contemporary art—especially photography. However, a generous gift from Middlebury alumnus Robert P. Youngman supported the 2003 hire of the first curator of Asian art, the building of the Asian collection, and the 2005 opening of the Reiff Gallery, which was named for the art history professor who had inspired Youngman to become a devoted collector later in life.

After assessing roughly 300 objects in the Asian collections and surveying the needs of faculty in various departments, I decided to shift the display’s emphasis away from the Chinese literati aesthetic of the previous installation, toward a more inclusive view of Asia. An important first step was augmenting the collection in certain key areas, including early Korean and Japanese ceramics. A few long-neglected loans and items in the permanent collection will also be brought on view for the first time. The South and Southeast Asian portion of the gallery now features a ninth or tenth century stone sculpture of the elephant-headed god Ganesha, which was previously misidentified as a late Indian work but is now attributed to the kingdom of Champa in Vietnam.
Following the repainting of the sandstone temple wall, the remaining powder blue walls were darkened to a dramatic teal, making an aesthetic signal of the transition from temple to tomb. Four arched text panels distributed throughout the gallery, which were written collaboratively with faculty in Middlebury College's Religion and History departments, introduce visitors to the major religions of Asia. The remaining cases are configured thematically, addressing subjects such as the spread of Buddhism, early ceramic technology, conceptions of the afterlife, and the impact of steppe cultures on the arts of Asia.

Among these, the display devoted to funerary offerings features a variety of grave goods typical of East Asian tombs from the third to seventh century CE. In addition to a selection of carved jades, bronze mirrors, and glazed ceramic vessels, this case will include a Sasanian silver lobed bowl, a gold Roman thumb ring with a carnelian intaglio, and a group of early West Asian glass beads. By highlighting the presence of imported objects from the West, as well as the material culture of the nomads of North and Central Asia, I aim to impart an appreciation for the cross-cultural exchange that was active in Asia from the very earliest times.

Kevin van Bladel (Visiting Research Scholar 2008-09)
Associate Professor and Chair, Department of Near Eastern Languages
Ohio State University

This year I joined the department of Near Eastern Languages and Cultures at the Ohio State University as its chair. My latest research continues to focus on learned traditions from ancient Iran, especially on their later survival and syntheses with other traditions.

I am awaiting the publication of another finished article, “Eighth-Century Indian Astronomy in the Two Cities of Peace,” which explains the initial eighth-century Arabic reception of Sanskrit traditions of mathematical astronomy as closely related to the caliph al-Mansūr’s foreign relations with the Tang Chinese court, where patronage of Indian astronomical methods flourished. It also de-emphasizes the prevailing theory that this reception was conditioned mainly by the prior Sasanian Middle Persian reception of Sanskrit astronomy.

At present, I am finishing an article on the early history of the Mandaeans, a small and reclusive sect of baptizers, popularly but misleadingly construed as “gnostic,” which originated under the Sasanid dynasty and which survives tenuously in Iran, Iraq, and in diaspora into the present. Using several sources that have either entirely or almost entirely escaped the attention of previous scholarship on the Mandaeans, I am able to offer firm testimonial to their conspicuous existence in Sasanian Mesopotamia in the early sixth century along with a substantial and sympathetic account of Mandaean villagers and their social life dating to the early tenth century. I also address the fraught question of Mandaean origins.

Meanwhile I happily continue to supervise doctoral students working on the late antique Near East, who are conducting research with sources in different languages, and to teach lecture surveys on ancient Iran, as well as courses in rarely taught ancient Iranian languages for smaller groups of students interested in historical and philological research, lately Avestan, Middle Persian, and Parthian.

To my colleagues at ISAW, I send my greetings, with fond memories of my three semesters there.

Fiona Kidd (Visiting Research Scholar 2011-12)  
Assistant Curator, Department of Ancient Near Eastern Art  
Metropolitan Museum of Art

As a Central Asian archaeologist, my focus is typically on ‘big picture’ issues reflecting the complex web of interactions that has shaped this dynamic region over millennia. People inhabiting the oasis and desert/steppe are considered as a population, but rarely as individuals. The detailed documentation - specifically tracing - of monumental wall paintings from a ceremonial building at Akchakhan-kala, Khorezm, however, has given me ample opportunity to closely observe the work of individuals to an extent that is unusual in the ancient world.

Perhaps the best preserved corpus of early Central Asian mural art, the first century BCE Akchakhan-kala paintings facilitate micro-perspectives on the artistic environment in which artists and craftspeople operated; when seen comparatively - at other sites and in other regions - these perspectives can generate new insights on local and long distance exchanges beyond the formal, political realm. One of the aims of our work is to build a database of artistic details and techniques manifest in the paintings to encourage such comparative studies.

A snapshot of the daily work of wall painters is found in a pigment preparation area close to the center of the ceremonial building. Charcoal, lime or gypsum, and chunks of red and yellow ochre - all locally available - were scattered over the floor; exactly these colors, and mixtures thereof, are found in the paintings. Highly corroded copper alloy pieces were also found here - perhaps once a vessel for the pigments?

Tracing has also illuminated some very human aspects of the painting process: small (and not so small!) flecks of paint imply painters were not always as careful as one would assume when working in an elite building. Moreover, a few fragments preserve faint traces of grey next to black lines, possibly the remains of pigment incorrectly applied and then erased. Other evidence of apparent carelessness is seen in color bleeding beyond the black outline. Nor is it unusual to observe thin red/brown ‘sketch’ lines under the black contours: probably drawn by a ‘master’, these lines acted as guides for the apprentices who filled them in.

The Akchakhan-kala paintings also present opportunities to define individual hands. The repetition of schematized ‘portrait’ figures means we can compare the way specific features - eyebrows, noses or ears - were painted across numerous examples. Small but consistent differences may point to the work of different hands. Research is ongoing, and will be presented as part of the first final report on fully treated fragments from Akchakhan-kala, to be submitted for publication later this year. Akchakhan-kala is excavated by the Karakalpak-Australian Expedition to Chorasmia, funded largely by the Australian Research Council.

In Spring 2014, I will be a guest presenter in Professor Sören Stark’s seminar at ISAW on Central Asian wall paintings. The manuscript of our co-edited Oxford Handbook of Central Asian Archaeology is nearing completion.
On March 22, 1961, Pessah Bar-Adon lowered himself into a cave in the cliffs high above the Dead Sea. “Looks like objects of copper!” he underlined in his journal. His team began to investigate what would later become known as the “Cave of the Treasure,” located by the Nahal Mishmar, a dry riverbed. Excavators first discovered fifty copper vessels, then textiles, and then the number of copper vessels exploded to more than four hundred. Bar-Adon struggled to even describe, much less comprehend, all that he was finding. But while he claimed to have found the first hoard dating to the Copper Age (4500–3600 BCE), many scholars did not believe that a society just learning to smelt copper tools could produce such finely crafted objects of ancient art.

For the last five decades, archaeologists studying the sites and material culture of the Copper Age in the Southern Levant have concluded that these spectacular findings not only further our knowledge of ancient metallurgy but, more importantly, of the cultural and political milieu that produced them. Archaeological evidence attests that it was during the Copper Age that families moved to organized villages headed by tribal chiefs. By pooling their resources and diversifying the workforce, they created structured communities formed by highly advanced specialists in agriculture, crafts, and rituals. They learned how to exploit the environment, no matter how naturally hostile to human settlements, by irrigating fields and, for the first time, by generating wool, cheese, olives, and dates on a large scale. They dedicated sanctuaries, creating spaces and architecture devoted to cults and rituals, and imported raw metals from great distances to forge tools for everyday subsistence as well as to create objects of status. This innovative society invented a way of life that would sustain the entire Near East for six thousand years.

Masters of Fire: Copper Age Art from Israel investigates this formative period in the history of humankind by exhibiting a comprehensive group of objects that illustrate the most diverse aspects of the life and death of Copper Age communities in the Southern Levant.

If the objects comprising the hoard found at the Cave of the Treasure prove that ancient artisans mastered sophisticated techniques to mix different metals and cast them in a wide array of utilitarian and symbolic tools, Copper Age funerary art speaks for a society that developed all aspects of its life, even those extending beyond the final moments. The most complete evidence for the existence of specific funerary traditions comes again from a chance discovery. In 1995, in the village of Peqi’in, located in the shadow of Galilee’s tallest mountain, a contractor excavating the foundation of a new building broke through the top of a natural burial chamber. The cave contained hundreds of burials in ornate clay containers, or ossuaries. These objects—displayed outside Israel for the first time in this exhibit—show that the elites of the Copper Age not only had access to rare copper scepters and “crowns” such as those assembled at the Cave of Treasure, but they were also treated differently in death. Indeed, the bones placed inside the ossuaries deposited inside this cave belong primarily to adult male individuals who constituted a social group that was distinct from the rest of the population, whose members were instead interred in the ground. Vo-
tive objects—ivories, figurines, pottery, beads, and shells—inserted inside the ossuaries and set around them, were brought from great distances to add prestige to the scene.

Many of these prestige objects, especially figurines and miniature vessels, have also been discovered within cultic complexes, large enclosed areas where rituals seemed to have primarily taken place around symbols of fertility connected to an early pantheon of partly anthropomorphic, partly zoomorphic divinities. On display at ISAW are objects from two of the main religious centers of the Southern Levant: En-Gedi, on the shores of the Dead Sea, and Gilat, in the sands of the Negev Desert in the south of Israel. Both sites suggest that architecture played a key role in the development of ritual traditions, and that the same elites who controlled resources and technological knowledge may also have been in charge of the religious life of the communities they ruled.

The idea of elites or chiefs was a concept new to the Copper Age, and no one is sure how a special group of people began to be treated in this exceptional way. Was this just an elaboration of family or tribal ties? Were these the most successful merchants or entrepreneurs? Or is it possible that control over the discovery of copper technology itself allowed certain individuals to gain power as chiefs and attract a retinue? Masters of Fire attempts to address these questions by assembling the full range of objects, materials, and iconographic motifs that characterized the lives of the communities settled in the Southern Levant. We are all aware that technological changes are often accompanied by social upheaval. As modern as this sounds, it also is the background for a prehistoric Copper Age that transformed the ancient world.

*Masters of Fire: Copper Age Art from Israel* opens to the public on Friday, February 14, 2014 and runs through June 8th, 2014. The exhibition is open Tuesday through Sunday from 11 am to 6 pm with a late closure at 8 pm on Fridays. There is a guided tour each Friday starting at 6 pm.

The *Masters of Fire: Copper Age Art from Israel* catalogue is available for sale in person at the ISAW galleries for $49.95.

Photo Credits


Stylized Head of Ram, taken by Clara Amit.
**ANNOUNCEMENTS**

**Welcoming David Ratzan, ISAW’s New Head Librarian**

David Ratzan will join ISAW this Spring as Head of the Library. David did his B.A. in Greek Literature from Yale University, was a Paul Mellon Fellow from Yale College to Clare College, Cambridge University, and did his Ph.D. in Classical Studies at Columbia University, writing his dissertation on contract norms and enforcement in Graeco-Roman Egypt. He is currently Visiting Assistant Professor in the Department of Greek and Roman Classics at Temple University.

He co-edited with Sabine R. Huebner *Growing up Fatherless in Antiquity* (Cambridge University Press, 2009), and has co-edited with Uri Yiftach-Firanko and Dennis Kehoe *Law and Transaction Costs in the Ancient Economy* (University of Michigan Press, 2014). He served as Curator of Papyri in Columbia University’s Rare Book and Manuscript Library (2011-13) and is involved in an ongoing interdisciplinary project investigating the chemical composition and history of ancient inks via Raman spectroscopy.

**Sabine Huebner (Visiting Research Scholar 2007-08) Offered Professorship at University of Basel**

Sabine Huebner, who was one of ISAW’s inaugural group of visiting research scholars in 2007-08, and who is currently Privatdozentin at Freie Universität Berlin and recipient of the prestigious Heisenberg grant, has been offered a professorship in ancient history at the University of Basel, Switzerland.

Professor Huebner is author and editor of several books in ancient social and economic history, the most recent of which is *The Family in Roman Egypt* (Cambridge University Press, 2013), and is one of the general editors of the *Encyclopedia of Ancient History*.

**First Publication on ISAW’s Annual M.I. Rostovtzeff Lectures**

We are very happy to announce the publication of the first volume to come from our M.I. Rostovtzeff series. David Wengrow, Professor of Comparative Archaeology at University College London, was the second presenter in the series and his talks were edited for the new book, *The Origins of Monsters: Image and Cognition in the First Age of Mechanical Reproduction*, published by Princeton University Press this year. Launched in 2010, the M.I. Rostovtzeff Lecture Series presents four lectures each spring by a mid-career scholar whose work displays the kind of breadth encompassed in the scholarship of Michael Rostovtzeff, who was Sterling Professor of Ancient History at Yale University and embodied the mission of ISAW by crossing disciplinary, geographical, and chronological lines.

In a departure from traditional approaches to the subject, Prof. Wengrow’s book uses aspects of psychology and cognitive science to examine the connections between images and cognition in an effort to explain the origins and dissemination of monsters, or “composites” as he terms them, across cultures of the ancient world and to find reasons behind the connections, patterns, adaptations, and adaptations found in each.
Migration has long constituted a major topic in archaeology, because people have moved over shorter and longer distances since early prehistory, as they continue to do today. The Mediterranean is no exception in this respect and similarities in material culture between distant regions as well as straightforward transfers of particular objects have long been seized upon as evidence of prehistoric migrations. For classical and later times, written sources bear direct witness to migrations from, for instance, mainland Greece to the South Italian and Sicilian shores, and thus leave us in no doubt whether migrations took place. They clearly did.

As it is therefore no exaggeration to claim that migrations may be seen as the stuff that (pre)history was made of, there has been remarkably little archaeological interest in this topic in recent decades. As theoretical agendas have shifted attention to local developments and indigenous agency, migration and external influences were downplayed by prehistorians and they were simply not an issue for archaeologists and historians studying later periods. As a result, past migrations remain a poorly understood and, as I will argue, underrated phenomenon, as research has not kept up with recent insights in and innovative approaches to contemporary migration.

At the same time, or perhaps as a result, few scholars of modern migration studies are aware of the deep (pre)histories of the processes they investigate in the modern world.

It is my intention in this lecture series first of all to take a fresh look at past migration. In doing so, it is not so much my aim to find ‘hard evidence’ of new migrations by resorting to new scientific techniques, even if such aspects may come into play when considering the range and variability of large-scale movements and migrant networks; it rather is my aim to examine the consequences of migration for both migrant and host societies. In short, this lecture series is about exploring the diversity and complexity of connectivity, mobility and migration in the past, both recent and distant, and about investigating the many dimensions of these broad processes. The emphasis thus falls as much on local actors, communities, practices and contexts as on overarching networks and long-distance connections in order to highlight the social and economic dimensions of migration and mobility of, within and between communities.

Because of the relative cultural coherence and connectivity of the Mediterranean throughout its (pre)-history as well as the region’s rich archaeological and documentary records, I focus my attention on the

Burial site in Cala d’Hort, Ibiza. Photo by Peter van Dommelen.

The Fifth Annual M.I. Rostovtzeff Lecture Series

Displacements: Migration, Mobility and Material Culture in the West Mediterranean

Peter van Dommelen

Joukowsky Family Professor of Archaeology and Professor of Anthropology, Joukowsky Institute for Archaeology and the Ancient World, Brown University

March 10, 17, 24, and 31
shores and islands of this region. I pay particular attention to the western basin, because it witnessed a series of major and minor migratory processes, not least those of Greeks and Phoenicians in Antiquity and in recent centuries of French settlers and African refugees. As I will argue, a crucial step change in mobility and connectivity occurred in the first millennium BCE and this period will thus feature prominently in my lectures, without losing sight, however, of earlier and, especially, later, including modern, instances of mobility and migration.

Spring Workshops at ISAW

February 8
News in Central Asian Archaeology
This workshop, organized by ISAW Professor Sören Stark, is a follow-up to a meeting held last year at Hofstra University. It will bring together scholars on the east coast to share and discuss the results of ongoing research immediately relevant to all aspects of Central Asian archaeology and art (from prehistory to the Mongol period).

March 29
Prehistoric Metallurgy of Xinjiang
Organized by ISAW visiting research scholar Liangren Zhang, this workshop will bring together a group of specialists to share data from other sites in Central Asia, West Asia, Mongolia, and Northwest China and their thoughts in order to allow a more complete understanding of the prehistoric metallurgy of Xinjiang and the role it played in the trade, migration, and transmission of technology across these regions.

April 11
Borders in the Archeology of Pre-classical Anatolia and the South Caucasus
With The American Turkish Society, ISAW will be presenting a lecture and workshop on April 10-11, organized by Lorenzo d’Alfonso and Karen Rubinson. The workshop, taking place on April 11th, will explore the concept of borders within the landscape of pre-classical Anatolia and the South Caucasus, areas with highly varied physical geographies and both past and recent political borders that have biased interpretation of archaeological information. Recent text-based studies on the historical geography of the region encourage the reconsideration of the correspondence between the written and archaeological records. Data from this area has been studied by a variety of scholars, some of whom look at it from “outside” and some from “inside,” to different effects. This workshop will bring some of these perspectives together.

The workshop will be preceded by a lecture on Thursday, April 10th at 6:00pm with Drs. Mehmet Işikli and Marcella Frangipane presenting on their excavations at Arslantepe/Malatya and Ayanis.

May 9
Ancient Near Eastern Literature: Topics, Issues, and Approaches
Organized by ISAW Prof. Beate Pongratz-Leisten, this workshop intends to investigate what constituted literary works of the Ancient Near East, how literary works became part of the stream of tradition, how they affected and were affected by historical conditions, and how they entered intertextual and intermedial relations.

ISAW’s Spring workshops are free and open to the public. Seating is limited, and registration required to isaw@nyu.edu.
Spring 2014 Public Events

January 23
_Landscape and Regionalism in Old Kingdom Egypt_
Deborah Vischak, Queens College
ARCE Lecture

January 28
_The Archaeology of Water in Mesopotamia_
Emily Hammer, ISAW Visiting Asst. Professor

February 4
*Father and Son at the Beginning of Chinese History (ca. 1300 BC)*
Adam Schwartz, ISAW Visiting Asst. Professor

February 8
_News in Central Asian Archaeology*_
Workshop, organized by Sören Stark (ISAW)
9:00am – 6:00pm

February 25
_Watching Them Watching Us: Learning to Look at the Earliest Monastic Portraits from Egypt_
Thelma Thomas, ISAW Visiting Research Scholar

March 4
_Balkh: Coin Finds, Urban History, and Methodological Challenges_
Stefan Heidemann, University of Hamburg

March 6
_Women in the Iron Age – Weavers of Destiny_
Hrvoje Potrebica, University of Zagreb
AIA Lecture
6:30pm

March 10
_The Fifth Annual M. I. Rostovtzeff Lecture Series* Out of Place: Migrations Past and Present_
Peter van Dommelen, Brown University

March 11
_Exchanging Views: Cultural Interrelation in the Levantine Artistic Production in the Late Bronze Age_
Anna Lanaro, ISAW Visiting Research Scholar

March 17
_The Fifth Annual M. I. Rostovtzeff Lecture Series* Going Local_
Peter van Dommelen, Brown University

March 24
_The Fifth Annual M. I. Rostovtzeff Lecture Series* Rural Connections_
Peter van Dommelen, Brown University

March 29
_Prehistoric Metallurgy of Xinjiang*†_
Workshop, organized by Liangren Zhang
ISAW Visiting Research Scholar

March 31
_The Fifth Annual M. I. Rostovtzeff Lecture Series* Connected Communities_
Peter van Dommelen, Brown University

April 8
_The Elusive Persian Phoenix: On the Identification of the Simurgh and Khvarenah in the Art of Pre-Islamic Iran_
Matteo Compareti, ISAW Visiting Research Scholar

April 10
_Excavations at Arslantepe/Malatya and Ayanis_
Mehmet İşiğli, Ataturk University
Marcella Frangipane, Sapienza University of Rome

April 11
_Borders in the Archaeology of Pre-classical Anatolia and the South Caucasus (BA-IA)†_
Workshop, organized by Lorenzo d’Alfonso (ISAW) and Karen Rubinson (ISAW)

May 1
_Ancient Egyptian Conviviality: A Gap in Modern Knowledge?_
John Baines, Oxford University†
ARCE Lecture

May 9
_ANE Literature: Topics, Issues, Approaches*_
Workshop, organized by Beate Pongratz-Leisten (ISAW)

All lectures are held in the 2nd floor lecture hall and begin at 6 pm unless otherwise noted. Admission to lectures closes 10 minutes after scheduled start time. *Registration is required to isaw@nyu.edu †Please check isaw.nyu.edu for event updates. ◊Postponed.
ISAW.NYU.EDU

ISAW’s website provides information on our public lectures and exhibits, our academic courses, our digital and library resources and projects, and our people. Visit our news blog for updates on ISAW projects or subscribe to our mailing list and receive news and event reminders delivered directly to your email.

ABOUT ISAW

The creation of the Institute for the Study of the Ancient World (ISAW) at New York University had its roots in the passion of Shelby White and Leon Levy for the art and history of the ancient world, which led them to envision an institute that would encourage the study of the economic, religious, political, and cultural connections among ancient civilizations across geographic, chronological, and disciplinary boundaries.

The Institute, established in 2006, is an independent center for scholarly research and graduate education.