

ISAW NEWSLETTER 4

Spring 2011



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INSTITUTE FOR THE STUDY OF THE ANCIENT WORLD
New York University

FROM THE DIRECTOR

At times, the hum of activity around ISAW makes me wonder what it will be like when we have several more faculty members and another fifteen students. It hardly seems possible that we could have even more lectures, and yet nothing is more likely than that the interests of additional members of the community will bring in speakers in even more diverse areas than we already see in a typical semester—if we can speak of such a thing in so young an institution. Some of our events are almost impromptu, the product of bringing together scholars with intersecting interests, whose conversations lead them to propose conferences like the one on Jewish Science planned for this spring.

Indeed, our fall-winter exhibition “Before Pythagoras” was a serendipitous event itself, the first instance of a faculty-initiated exhibition. Although it was originally planned to be a small archival display in connection with the conference honoring the life and work of Otto Neugebauer, a conversation between Alexander Jones and Jennifer Chi about the display led to a seemingly modest but transformative enlargement, bringing Babylonian mathematics intelligibly to an unsuspectedly large and passionate audience—including numerous school groups on one of the most unusual field trips they will ever take.

It has also been a season dominated by the faculty searches that we hope will bring us closer to our full complement. As these are all still in progress as I write, their results will have to wait for our next newsletter (and, of course, our news blog and new web site well before that). But the visits of the various candidates have both enriched our lecture offerings and given us a chance to get to know (or renew acquaintance with) some very gifted scholars.

I write these remarks in Egypt’s Dakhla Oasis, where the barrage of winter snowstorms in New York City seems very distant as we begin the eighth season of excavations at Amheida with a full house of researchers and students. The painting of the richly decorated rooms in our re-creation of the fourth-century House of Serenos (built by ISAW with the support of the Leon Levy Foundation; the painting is supported by the Dutch Embassy in Egypt) is advancing briskly. This fall, we plan to expand the student program, with a group in each semester. Dakhla veteran Nicola Aravecchia has been appointed academic director for that semester, joining Ellen Morris on our teaching team.

These words only scratch the surface; read on to see what has been happening and what’s on tap for the spring. You are, as always, most welcome at our events.

Roger S. Bagnall
Leon Levy Director



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This page: ISAW library stacks

Cover: View of the ISAW Gallery from the atrium

ISAW COMMUNITY NEWS

Recent Publications

A selection of 2010-2011 academic year publications by members of the ISAW community.

Faculty

Roger Bagnall

Everyday Writing in the Graeco-Roman East. Sather Classical Lectures Vol. 69. Berkeley: University of California Press, 2011.

Sebastian Heath

"Diversity and Reuse of Digital Resources for Ancient Mediterranean Material Culture." In *Digital Research in the Study of Antiquity*, eds. G. Bodard and S. Mahoney, 33-52. Farnham, UK: Ashgate, 2010.

Alexander Jones

Commentary in O. Pedersen, *A Survey of the Almagest, With Annotation and New Commentary by Alexander Jones*. New York: Springer, 2010.

Beate Pongratz-Leisten

"From Ritual to Text to Intertext: A New Look on the Dreams in Ludlul Bēl Nēmeqi." In *In the Second Degree: Paratextual Literature in Ancient Near Eastern and Ancient Mediterranean Culture and its Reflections in Medieval Literature*, eds. Ph. S. Alexander, A. Lange & R. J. Pillinger, 139-157. Leiden/Boston: Brill, 2010.

Caroline Sauvage

"Sondage sur l'acropole d'Ougarit – 2008." In *Rapport préliminaire sur les activités de la mission syro-française de Ras Shamra-Ougarit en 2007 et 2008 (67e et 68e campagnes)* by M. Al-Maqdissi, Y. Calvet, V. Matoïan, K. Bahloul, C. Benech, J.-C. Bessac, E. Coqueugniot, et al., 87:40-45. Syria: 2010.

"Objects of Prestige? Chariots in the Late Bronze Age Eastern Mediterranean and Near East." *Ägypten und Levante - Egypt and the Levant* 20:67-181, forthcoming.

ed. with H. Alarashi, M.-L. Chambrade, S. Gondet, A. Jouvenel, H. Tronchère. "Regards croisés sur l'étude archéologique des paysages anciens. Nouvelles recherches dans le bassin méditerranéen, en Asie centrale, et au Proche et Moyen-Orient," *Travaux de la MOM* 56, (2010). http://www.persee.fr/web/ouvrages/home/prescript/issue/mom_1955-4982_2010_act_56_1#

Lillian Lan-Ying Tseng

Picturing Heaven in Early China. Harvard East Asian Monographs. Cambridge: Harvard University Asia Center, May 2011.

Digital Programs

Hugh Cayless

"Digitized Manuscripts and Open Licensing." *Digital Proceedings of the Lawrence J. Schoenberg Symposium on Manuscript Studies in the Digital Age*, Vol. 2: Iss. 1, Article 7 (2010). <http://repository.upenn.edu/ljsproceedings/vol2/iss1/7/>

"Ktēma es aiei: Digital Permanence from an Ancient Perspective." In *Digital Research in the Study of Classical Antiquity*, eds. Gabriel Bodard and Simon Mahony, 139-150. Farnham, UK: Ashgate, 2010.

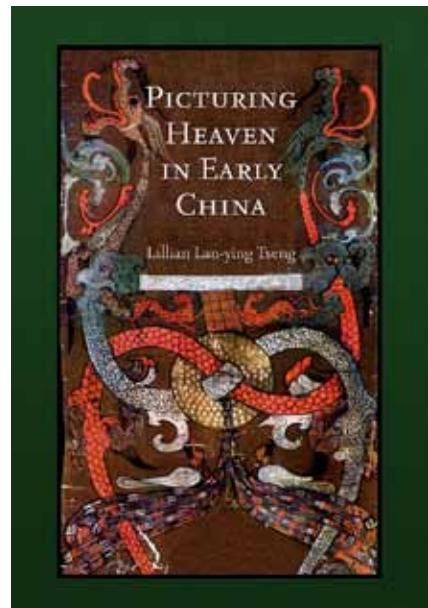
"On Implementing string-range() for TEI." In *Proceedings of Balisage: The Markup Conference 2010*. Balisage Series on Markup Technologies, vol. 5 (2010). doi:10.4242/BalisageVol5.Cayless01.

Visiting Research Scholars

Jonathan Ben-Dov

"The 364-Day Year in the Dead Sea Scrolls and Jewish Pseudepigrapha" in *Calendar and Years II* ed. John M. Steele, 69-105. Oxford: Oxbow Publishers, 2011.

"Science in Aramaic and in Hebrew at Qumran: Translation and Concealment." In *Aramaica Qumranica. Proceedings of the Conference on the Aramaic Texts from Qumran in Aix-en-Provence*, STDJ 94, eds. K. Berthollet and D. Stökl, 379-401. Leiden: Brill, 2010.



"The Qumran Dial: Text and Artifact." In *Qumran und Archäologie*, ed. J. Frey. Tübingen: Mohr Siebeck, forthcoming.

Lidewijde de Jong

"Performing Death in Tyre: The Life and Afterlife of a Roman Cemetery in the Province of Syria." *AJA* 114(4): 597-630.

Jacco Dieleman

"What's in a sign? Translating Filiation in the Demotic Magical Papyri." In *The Multilingual Experience in Egypt from the Ptolemies to the 'Abbāsids*, ed. Arietta Papaconstantinou, 127-52. Surrey: Ashgate, 2010.

"The Artemis Liturgical Papyrus." In *Agyptische Rituale der griechisch-römischen Zeit*, ed. Joachim F. Quack. Orientalische Religionen in der Antike - ORA. Tübingen: Mohr Siebeck, forthcoming.

"Continuity and Innovation in Scribal Conventions in Egyptian Formularies." In *Continuity and Transformation in the Magical Tradition*, eds. Shaul Shaked, Yuval Harari, Gideon Bohak. Leiden: The Israel Academy of Sciences and Humanities; Brill Academic Publishers, forthcoming.

Bryan Hanks

"Constructing the Warrior: death, memory and the art of warfare." In *Archaeology and Memory*, ed. D. Boric, 121-137. Oxford: Oxbow, 2010.

"Agency, Hybridity, and Transmutation: human-animal symbolism and mastery among early Eurasian steppe societies." In *The Master of Animals in Old World Iconography*, eds. D. Counts & B. Arnold, 175-191. Budapest: Archaeolingua, 2010.

"Archaeology of the Eurasian Steppes and Mongolia." *Annual Review of Anthropology* 39:469-486.

Judith Lerner

with Nicholas Sims-Williams, *Seals, Sealings and Tokens from Bactria to Gandhara (4th to 8th Century CE)*. Studies in the Aman ur Rahman Collection 2. Vienna: Österreichische Akademie der Wissenschaften, forthcoming.

"Yidu: A Sino-Sogdian Tomb?" In *Sogdians at Home and Abroad. Papers in Memory of Boris Il'ich Marshak*. Trudy Gosudarstvennogo Ermitazha. St. Petersburg: State Hermitage Museum, forthcoming.

"Observations on the Typology and Style of Seals and Sealings from Bactria and Greater Gandhāra." In *Coins, Art and Chronology II. The First Millennium CE in the Indo-Iranian Borderlands*, eds. M. Alam, D. Klimburg-Salter, M. Inaba, and M. Pfisterer, 245-266. Vienna: Österreichische Akademie der Wissenschaften, 2010.

Annalisa Marzano

"L'antichità attraverso l'Italia." In *La Cultura Italiana. L'arte e il visuale* 10.1, eds. M. Wallace and M. Kemp, 50-75. Turin: Utet, 2010.

"Rank-size Analysis and the Roman Cities of the Iberian Peninsula and Britain: Some Considerations." In *Oxford Studies in the Roman Economy, vol 2: Demography.*, eds. A. Bowman and A. Wilson. Oxford: OUP, forthcoming.

"Snails, Wine and Winter Navigation." In *Maritime Technology in the Ancient Economy: Ship-Design and Navigation*, ed. W. V. Harris. JRA Suppl. Series, forthcoming.

Joan Westenholz

"Ninkarrak — an Akkadian Goddess in Sumerian Guise." In *Von Göttern und Menschen, Beiträge zu Literatur und Geschichte des Alten Orients. Festschrift für Brigitte Gronenberg*, ed. D. Shehata, F. Weiershäuser, and K. V. Zand, 377-405. Cuneiform Monographs 41. Leiden/Boston: Brill, 2010.

"Drink to Me Only With Thine Eyes." In *Opening the Tablet Box, Near Eastern Studies in Honor of Benjamin R. Foster*, ed. S. Melville and A. Slotsky, 463-484. Leiden/Boston: Brill, 2010.

with Julia Asher-Greve, *Goddesses in Context: On Divine Powers, Roles, Relationships and Gender in Mesopotamian Textual and Visual Sources*. Orbis Biblicus et Orientalis. Fribourg, Switzerland: Academic Press, forthcoming.

Awards

Jonathan Ben-Dov has been named a 2010 Michael Bruno Memorial Award winner for his Biblical scholarship. This award annually recognizes Israeli scholars and scientists under 50 whose achievements to date suggest future breakthroughs in their respective fields.

This past November, **Annalisa Marzano** was awarded Honorable Mention and a Silver Medal from The Premio Romanistico Internazionale Gérard Boulvert for her book, *Roman Villas in Central Italy. A Social and Economic History* (Brill, 2007). The award, which recognizes the work of younger scholars of all nationalities

in topics related to Roman law, is given every three years under the auspices of the President of the Italian Republic with other government institutions and various private foundations.

Seth Sanders received the Frank Moore Cross Award at the 2010 Annual Meeting of the American Schools of Oriental Research for his book, *The Invention of Hebrew* (University of Illinois Press, 2009). The award is presented to the editor or author of the most substantial volume related to ancient Near Eastern and eastern Mediterranean epigraphy, text and/or tradition.

RESEARCH & TEACHING

Investigating “Long Walls” in Western Central Asia

Sören Stark

Assistant Professor of Central Asian Art and Archaeology

Territorial barrier-walls are a widespread phenomenon in many parts of the Ancient World. As early as the end of the 3rd millennium BCE cuneiform documents mention impressive barrier-walls in Southern Mesopotamia, and various archaeological evidence points to similar “long walls” in the Syrian desert steppe and in the Hijaz. These early Near Eastern structures seem to be examples of the complex interplay between sedentary, often highly urbanized communities, and an environment of mobile pastoralists, characteristic of many parts of the Old World arid belt.

“Long walls” in Western Central Asia seem to be linked to the same nomadic-sedentary interplay. In the regions east of the Iranian plateau and on the southern fringes of the Eurasian steppe belt two types of barrier walls can be observed. Spectacular oasis walls, up to a length of several hundred miles, once surrounded large parts of the irrigated farmlands of major urban centers, such as Bukhara, Samarqand, Balkh and Merv, in modern day Uzbekistan, Afghanistan and Turkmenistan. Linear barriers blocked important corridors, including the Western passage into the rich Ferghana Valley, the corridor between the regions of Ustrushana and Soghdia and the famous “Iron gates” between Soghdia and Bactria. For both types of barrier-walls, we are in the fortunate position to have both written records and archaeological evidence.

Compared to their famous Roman or Chinese counterparts, the “long walls” of Western Central Asia are much less studied and therefore confront us with a number of challenges. One of the most urgent problems concerns their dating. Although some of these buildings are said, according to the testimony of early Muslim geographers and historians, to have been first built shortly after the Muslim conquest (8–9th century), there is both written and archaeological evidence which points to the existence of “long walls” in the region, both around oases and at strategically important passages, before the Muslim conquest, and at least since the Hellenistic period (3rd century BCE). Obviously, in this regard the early Muslim governors of Khorasan resorted to a long-established tradition, and in some cases these projects might have resulted in the reconstruction of older “long walls” rather than the construction of entirely new ones. It is unclear how far back this tradition might be traced and where the original practice came from to erect “long walls.”

Another important question, of course, is the walls’ actual purposes. Written sources unanimously refer to them as “fortifications” intended to protect the irrigated and densely populated oasis territories from nomadic raiders. Being situated in a complex frontier region on the fringes of the great Eurasian steppe belt this was a constant and serious threat to the oasis societies to the east of the Iranian plateau. But



Remains of the oasis wall around Bukhara, with watchtower remains visible in the background.

was this their only function? In some cases the geographic setting of these walls seems to point to alternative purposes, namely to control and contain seasonal migrations of mobile pastoralists and their herds as well as to channel and tax (regional and far distant) trade flows.

Approaching these questions from an archaeological perspective is the aim of a forthcoming field project. A cooperative effort between ISAW and the Institute of Archaeology at Academy of Sciences of Uzbekistan in Samarqand, the project will focus on the regions of Soghdia (at the rivers Zerafshan and Kashka-Darya), Chach (around present-day Tashkent), and Ustrushana (on the middle Syr-Darya). Given the increasing destruction of these monuments, mainly due to the expansion of settlement areas, top priority will be given to compiling a comprehensive and detailed archaeological map tracing all remain-

ing sections of walls and related archaeological sites, to be complemented by investigations on the walls, notably of their building techniques, including associated structures like forts, watch-towers, gates, etc. It is planned to systematically apply radiocarbon and, in particular, OSL dating to provide for a more secure and consistent chronology of the various, often isolated, sections of the remarkable fortifications that remain.

Even if this investigation is only at the beginning, it is safe to say that “long walls” were considered a valid strategic concept in Western Central Asia for several millennia. As recently as 1870, a petty ruler in a small oasis south of Samarqand made use of an extensive oasis wall of nearly 40 miles in his – ultimately futile – attempt to resist the modern field artillery of a Russian expeditionary force.

The Monsters and the Critics: Mesopotamian Heroes, Myths, and Monsters

Karen Sonik

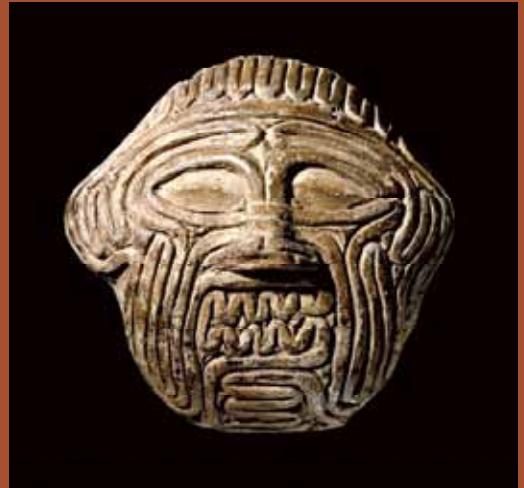
ISAW Visiting Research Scholar

In the ancient world, monsters and daimons populated artistic and literary sources from the beginnings of civilization and the period of the founding of the first cities. Typically composite in form, a mélange of anthropomorphic and various theriomorphic parts, their incorporation of elements from the more dangerous wild beasts of the regions to which they belonged ensured they were immediately and viscerally significant to their intended audience. At once familiar and grotesquely alien, their miscegenation emphasized both their exile from the natural and ordered world and the threat that they posed to it. Fitting easily into neither cognitive nor ontological categories, they functioned as effective social agents, whose transgression of corporeal, cosmic, and other boundaries signposted those behaviors, qualities, and actions that were feared or forbidden, thus defining and reiterating the unique cultural identity and values of the communities to which they belonged against those of the outsider and the “other.”

Characteristically potent and visually compelling, the ability of monsters to immediately grasp – and hold – the human imagination may account for their ability to transcend their cultural specificity, and for the consequent frequency with which they were transmitted between cultures and regions in contact in the ancient world. Taking this transmission as its subject, I

am exploring the monster both as a passive signifier of interregional relationships in the ancient world and as an active agent with complex associated meanings specifically based in the culture in which it originated, against the backdrop of a remarkable period of human social and political development, that of the massive and well-documented Neo-Assyrian and Achaemenid empires of the first millennium.

In querying the translatability of the monster as agent, namely, what of its complex function-



Mask of Humbaba

Photography: British Museum

ing, connotations, form, and encoded aspects of belief system survived the process of transmission into a new cultural context and what was adapted or altered to suit local needs, the project is structured around several points, considering the specific aspects of the originating culture's belief system encompassed in the bodies of its monsters; the nature of the transmission of these from their originating cultures to new cultural contexts; which elements of the physical form were emulated or adopted; the extent to which the associated meanings were transmitted; and how the monster was locally adapted or recontextualized subsequent to its transmission. Given the specifically imperial context of this study, questions are raised also as to how the monster was utilized in the official art of the empire and whether the imperial backdrop against which the transmission of the monster form occurred provide a means, motive, or channel for this transmission, as well as how this transmission differed depending on whether the region was directly integrated into, influenced by, or distinct from the empire and the implications (social, political, and religious) of the transmission following the adoption of the monster into its new cultural context.

Beginning with the role of monsters and monstrous images and motifs in the definition of self and "other" in specifically imperial contexts, in which the "other" is no longer necessarily outside the borders of the city but may now be sub-

sumed or integrated into the empire, the potential routes for the dissemination or transmission of the monster are the substance of my exploration. Acknowledging the developing economic consolidation of vast swathes of territory and the new social reality created by the simultaneous political consolidation of diverse cultural groups, the extent to which the monster, a very specific cultural construct, is actually translatable between cultures is closely considered.

Focusing on Mesopotamia, Greece, Anatolia, and Iran, this study treats the common corpus of monstrous and daimonic elements specifically appearing in the glyptic; the bronze, stone, and terracotta plaques; the ivories; and the relief carvings. Textual evidence and the transmission of narratives relating to monstrous figures or motifs are also considered where available.

In an uncertain world, where chaos lurked perpetually beyond the borders of civilization and the city walls, where unseen and invisible forces struck without warning, trailing disease, death, and ill-fortune in their wake, and where even the gods were not invulnerable to defeat and to disaster, the crystallization of fear, its endowment with a concrete physical form, offered a rare opportunity to combat, and potentially to control, that which was otherwise unfathomable – and offers us a rare glimpse into these fears, and the extent to which they could be transmitted into or shared between cultures in contact.

Ancient Liturgical Papyri: Artemis, Daughter of Herais

Jacco Dieleman

ISAW Visiting Research Scholar, Associate Professor of Egyptology, UCLA

My year at ISAW as a Visiting Research Scholar is devoted to preparing a critical edition of an Egyptian liturgical papyrus. Compared to the lavish Books of the Dead, the Artemis Liturgical Papyrus may not look very attractive at first glance. The manuscript lacks colorful vignettes, its text columns are without elegant borders, and the writing is often a mere scribble. The scribe obviously took little time and care producing the manuscript.

Despite its plain appearance, the Artemis Liturgical Papyrus offers unique insights into Egyptian ritual and scribal traditions. It contains an idiosyncratic selection of ritual texts used in the cult of Osiris, the Egyptian god of the dead. The temple liturgies were adapted for the burial of a private individual named Artemis, daughter of Herais. They are written in Classical Egyptian in hieratic cursive, alternating with rubrics

in Demotic Egyptian which prescribe when and where the priest recites the incantations. The liturgies are thus combined into a meaningful ritual, progressing from embalming to the burial chamber.

We know very little about Artemis, daughter of Herais, other than that she lived in Egypt and likely died around the time Egypt became a province of the Roman Empire. In life, as suggested by her Greek name, she was likely conversant with Greek culture, may well have spoken Greek, and donned a Greek hairstyle and dress. In death, however, she was thoroughly Egyptian. As we learn from the manuscript, her body was mummified and transported to the burial chamber with priests chanting Egyptian incantations. Her mummy, if preserved at all, has not been located, but thanks to the liturgical papyrus we are informed of her funeral.

In the period from the fourth century BCE to the first century CE, several individuals were buried with similar liturgical papyri. For example, Pawerem and his brother Psherkhonsu were buried with at least four liturgical manuscripts in Thebes at the end of the fourth century BCE. Two manuscripts were appropriated from the temple library and individualized by adding the deceased's names and a colophon; the other two were copied from similar manuscripts. Together they comprise a collection of about 24 self-contained liturgies for rituals of glorification, execration, and procession originally conceived for the cult of Osiris and the sun god. By adding the names of the deceased, the two brothers became the private beneficiaries of these temple rituals in perpetuity.

Currently about twenty manuscripts of this type are known. They have never been studied as a group and the majority remain unpublished. This is remarkable because most are in good condition, carefully written, and several meters in length. The scholars that have worked on them studied the liturgies outside of their material context, resulting in several important synoptic editions of individual temple liturgies, but little insight into the production and use of this type of manuscript. An important, innovative aspect of late dynastic Egyptian funerary culture thus remains overlooked.

Moreover, unlike the contemporary Book of the Dead manuscripts and Books of Breathing, these manuscripts do not represent a reproductive tradition of transmission in the sense that they preserve a stock repertoire of spells. Instead, each manuscript offers a unique selection and sequence of liturgies. Whether an underlying system of organization can be detected in individual manuscripts, such as the meaning or purpose of individual liturgies, as single texts and as part of a larger sequence, which liturgies were favored for private adaptation, and who had access to such temple documents are all unanswered questions for future scholarship.

A one-day colloquium organized at ISAW on May 5 will explore these patterns and relationships, bringing together six scholars who are preparing editions of unpublished Egyptian liturgical manuscripts. We will discuss the nature and function of these manuscripts in their primary and secondary contexts of temple and tomb. The colloquium will not only shine a light on a large, often neglected text corpus, but also provide an opportunity to reflect on the intersection of Egyptian temple cult and private funerary practices from the fourth century BCE to the first century CE. We hope through this colloquium to encourage the scholars to cooperate and contextualize their editorial work, providing more insight together than any one can provide individually.



*Sokar-Osiris.
Facsimile of
a vignette
from the
Papyrus of
Ani.*

Libraries

Charles E. Jones

Head of the Library at ISAW

ISAW Library Passes 20,000 Volumes

As of December 2010, the ISAW Library holds 15,340 titles representing 20,512 volumes available on the shelves. Just as significantly, services in the ISAW library continue to expand.

While some of the space in the reading rooms on two floors has been taken to store materials previously kept on the sixth floor, this has not impacted our ability to host visitors or for scholars and students to access the stacks. Another

addition to the variety of tools available to library patrons, the digital color book scanner, has been used in 560 sessions, producing images totaling over 20,000MB of data. This results in a very substantial reduction in paper consumption and in the wear and tear on the collection.

Since the summer of 2010 we have been working closely with Circulation Services at Bobst Library to develop and implement a remote delivery system. Over the past few months, faculty and scholars at ISAW are able to request books from Bobst Library and offsite storage for delivery directly to ISAW. As we go to press, over 50 volumes have been requested and successfully delivered through this program. Bobst, offsite, and Interlibrary Loan books can also be returned to Bobst Library via this system, saving scholars the time and headache of traveling across town to pick up research materials. By all reports this has been a very welcome development and we expect its use to expand. It is further expected that PhD students will be allowed to make use of the service in the near future.

Library Acquisitions Continue

We are pleased to report the acquisition of three important scholars' libraries:

The Classical Texts collection of Pieter Sijpesteijn. This collection is in the process of being organized and cataloged.

The Library of Emmy Bunker. A donation to ISAW, the Bunker Library has great strength in the art of the Central Asian Steppes, much of it collected on trips abroad and not widely accessible in the West. We expect to begin cataloging the Bunker collection later in 2011.

The Library of Hayyim and Miriam Tadmor. The Tadmor library has great strengths in First Millennium Mesopotamian texts and history, and in Northwest Semitic Philology, Bible, and Israeli orientalist publications of the twentieth century. It is also rich in excavation reports for sites in Palestine. It remains in storage pending sufficient space to unpack and process it.

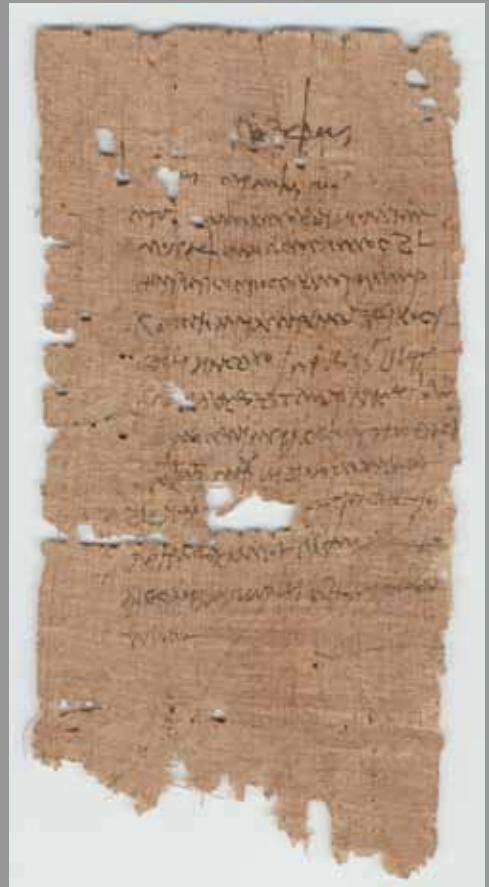
Digital and Online Library Projects

A notable milestone in the development of the Ancient World Digital Library is the partnership we have developed with NYU's Digital Library Technology Services to develop an online book reader for the Ancient World Digital Library. Starting from the tooling produced for the Afghanistan Digital Library (<http://afghanistandl.nyu.edu/>), a prototype was developed taking into

account our specifications. This book reader is publicly available at: <http://dlib.nyu.edu/awdl/> In its initial form, it includes a large collection of titles scanned from books in the Institute of Fine Arts library collection; additional books will be added.

The ISAW library's online publication of AWOL: The Ancient World Online (<http://ancientworldonline.blogspot.com/>) [ISSN 2156-2253] continues to collect and provide access to the corpus of open access scholarship on the ancient world. AWOL's List of Open Access Journals in Ancient Studies now includes more than 800 titles and the number of subscribers is approaching 2,200.

Based on the model of AWOL, and in close collaboration with Peter Magierski at Bobst Library, Access to Mideast and Islamic Resources (AMIR) (http://amirmideast.blogspot.com) is establishing itself as a central place for these fields and has a subscribership over 100.



A declaration of property in Greek, dating to 21 CE, from the Oxyrhynchite Nome in Egypt, now in the NYU Library collection (P.NYU 2.12). Image from Papyri.info

Digital Programs

Tom Elliott

Associate Director for Digital Programs

ISAW's Digital Programs team uses digital technology to enhance and support the Institute's infrastructure, resources, and research, creating access to scholarly resources on the ancient world through a range of online publication projects.

Ancient World Image Bank

<http://www.flickr.com/photos/isawnyu/>

The AWIB serves students, instructors, and scholars by providing imagery at no cost for class projects, lectures, and publications. The site now hosts over 1,500 images of ancient sites and monuments. We are preparing another 400 images for publication and linking them to geographic information published in Pleiades.

Pleiades

<http://pleiades.stoa.org>

Pleiades is an online, collaborative gazetteer for ancient geography, operating jointly with the Ancient World Mapping Center at the University of North Carolina. Through the Pleiades website, ISAW supports scholarly work in ancient geography by documenting over 30,000 known ancient places to date, building on previous efforts at multiple institutions. Through collaborations, Pleiades is emerging as a hub for historical geographic information on the web, positioned to expand beyond its initial competency in Greek and Roman geography.

Papyri.info

<http://papyri.info>

Papyri.info is an online viewing and collaborative editing environment for ancient documents from Egypt and the eastern Mediterranean region. It compiles texts, translations, images, collection records, and metadata about documents in many ancient languages that are preserved on papyrus held in museums and libraries around the world. The site currently averages over 2,000 substantive user visits weekly. Papyri.info is the product of a multi-institutional collaboration, "Integrating Digital Papyrology" (IDP), which includes ISAW and NYU's Digital Libraries team, as well as contributors from Duke University, Heidelberg University, the University of Kentucky, and King's College, London.

Digital Publications

Accommodating books and articles in the new online journal *ISAW Papers*, peer-reviewed



Detail from a carved exterior doorway at Diocletian's Palace at Split (Croatia), depicting a wreathed face. Photograph by Anne Chen, 2009. Image from the Ancient World Image Bank.

publications will soon become available online and print-on-demand in a variety of formats. Over time, the digital versions will incorporate a suite of innovative digital features, providing links to maps and additional historical and geographical data. Work is proceeding on the first two titles: Roger Bagnall and Giovanni Ruffini's publication of ostraka from the site of Trimithis (modern Amheida) in Egypt, and a review of recent scholarship in Ptolemaic Numismatics by Catharine Lorber and Andrew Meadows. Manuscript availability will be announced on the ISAW website as they become available.

ISAW Website

<http://www.nyu.edu/isaw/>

As we go to press, a new ISAW website is rolling out. Built on an open-source content management system, with a completely new design, ISAW's website will better serve our academic community and the wider public interested in the ancient world. Faculty, staff, students, and scholars will have individual profile pages providing contact information, research summaries, and more. Links will provide ready access to ISAW's online resources and publications.

SPRING EXHIBITIONS & EVENTS

Exhibition

Nubia: Ancient Kingdoms of Africa

Jennifer Chi, Associate Director of Exhibitions

Geoff Emberling, Guest Curator

March 11–June 12, 2011

Nubia has challenged our views of ancient societies since the first decades of the twentieth century, when archaeological excavation and survey began along the Nile in southern Egypt and northern Sudan. Opening March 11 at ISAW, *Nubia: Ancient Kingdoms of Africa* explores the remarkable and distinctive aesthetic traditions that defined Nubia from the rise of its first kingdoms (ca. 3200 BCE) to the emergence of a powerful Kushite dynasty that conquered Egypt, fought against the Assyrian empire, and retreated to its homeland (900–400 BCE). The exhibition features an array of objects, from portrait statues of Nubian kings to military weapons to Egyptian representations of their rival neighbors, and presents an unparalleled overview—the first in New York in over three decades—of these little-understood African kingdoms.

Nubia and Egypt

In several ways, the history of Nubia has been defined by that of its northern neighbor, Egypt. At the same time that the first kings ruled Upper Egypt (ca. 3200 BCE), the elite of Lower Nubia amassed wealth expressed in a distinctive craft tradition. As Egypt expanded southward, depopulating Lower Nubia in the process, it encountered a new Nubian region known as Kush. The Egyptians built massive fortresses along the Nile to protect themselves against the rising power of Kush, based in its capital city Kerma. But as the Egyptian state collapsed in the Second Intermediate Period (ca. 1650–1550 BCE), Kushites captured the fortresses and assembled wide-ranging alliances to raid the Egyptian capital at Thebes.

The Egyptian state reasserted its power under a series of strong military leaders who succeeded in conquering most of Kush during the New Kingdom, establishing temples to their state god Amun along the Nubian Nile, and co-opting local leaders to extract massive tributes of Nubian goods: locally mined gold as well as products

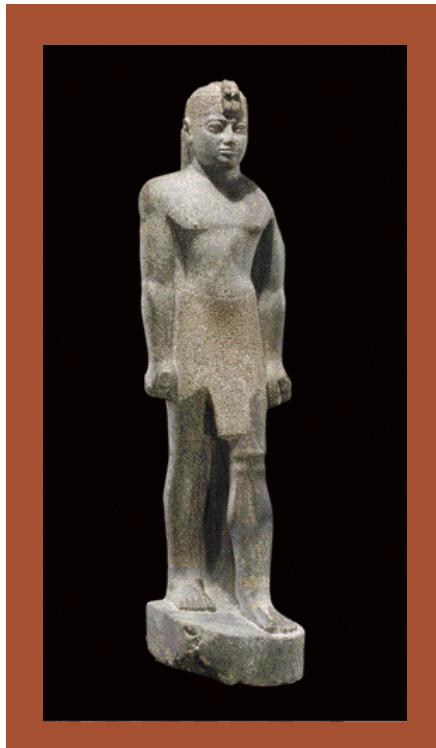
from further south—ivory, exotic animals, resins, and tropical woods, including ebony. When the New Kingdom collapsed around 1070 BCE, a dark age settled over Nubia about which we are only beginning to learn. As monuments were rebuilt, a Nubian dynasty modeling itself on Egyptian rulers and rituals began to bury its kings and queens in pyramids, and great leaders such as Piye and Taharqo captured Egypt as restorers of its traditions.

Egypt has overshadowed Nubia from an archaeological perspective as well—our understanding of Nubia has depended in part on Egyptian texts and works of art that are inclined to portray Nubians as stereotyped enemies.

However, our ability to tell the story from a Nubian perspective is developing as further excavation is done in this region, and this exhibition provides an opportunity to look at Nubian civilization on its own terms.

The Exhibition

Several artistic traditions specific to the Nubian aesthetic highlight themes for the ISAW exhibition. Early ceramics illustrate distinctive Nubian traditions including the use of techniques such as burnishing, blackening, geometric decoration, and imitation of natural forms. A full array

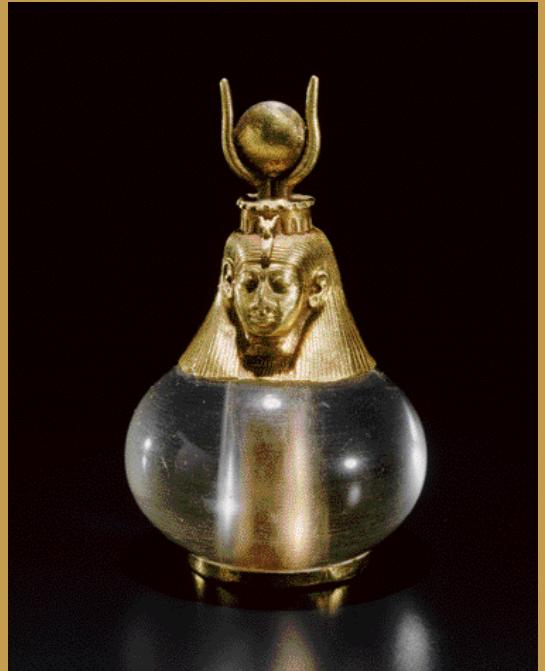


of shapes will be on display, demonstrating the sophisticated typology of their eggshell-thin ceramic ware.

Additional objects, mostly from later phases of Nubian history, present aspects of Nubia's relationship with Egypt. Production of faience—a greenish glazed material whose manufacture was introduced from Egypt—suggests the ways in which art is affected by political history, as some of the faience material features Egyptianizing themes, while other examples show uniquely Nubian aesthetic traditions. The distinctive synthesis of indigenous and Egyptian artistic traditions in the Napatan period can be seen through royal portrait statues, military weapons, and funerary objects employed to decorate elite Nubian tombs.

A publication accompanying the exhibition is available for purchase at ISAW. For more information about *Nubia: Ancient Kingdoms of Africa*, please visit www.nyu.edu/isaw/exhibitions.htm.

Nubia: Ancient Kingdoms of Africa is curated by Geoff Emberling and was organized by the Museum of Fine Arts, Boston. Supplemental material was lent by the Metropolitan Museum of Art specially for ISAW. This exhibition was made possible through the support of the Leon Levy Foundation.



Above: Hathor Headed Crystal Pendant
Gold and rock crystal, El-Kurru, 743–712 BCE (Napatan Period, reign of Piye). Harvard University—Boston Museum of Fine Arts Expedition: 21.321

Opposite Page: Statue of King Senkamanisken
Granite gneiss, Gebel Barkal, 643–623 BCE (Napatan Period, reign of Senkamanisken). Harvard University—Boston Museum of Fine Arts Expedition: 23.731

Photography © 2011 Museum of Fine Arts, Boston

Nubia: Ancient Kingdoms of Africa Lecture Series

- March 24** *In the Margins: The Latest Salvage Excavations in Nubia at the 4th Cataract of the Nile*
Geoff Emberling, Guest Curator
- April 14** *Discovering Empires: George Reisner in Nubia*
Rita Freed, John F. Cogan and Mary L. Cornille Chair of Art of the Ancient World, Boston Museum of Fine Arts
- May 11** *Discovery of an Egyptian and Nubian city at Dukki Gel (Kerma -- North. Province, Sudan)*
Charles Bonnet, Member of the Institute of France, Director of the excavations at Dukki Gel (Kerma)

For additional events and further details, please visit <http://www.nyu.edu/isaw/events>

All lectures begin at 6 pm in the ISAW Lecture Hall.
RSVPs are required, 212.992.7818, rsvp_exhibitions@nyu.edu

Lectures and Conferences

A World of Cities

March 25, 2011

Organized by ISAW Senior Fellow Norman Yoffee, this conference will consider the evolution and nature of early cities in worldwide perspective. Main themes include cities as creations, cities as arenas of performance, administrative technologies and cities, the distribution of power in cities, cities and their countrysides as

landscapes, imperial cities, and the history of the study of ancient cities. The proceedings of the conference will be published as Volume 3, "A World of Cities," in a new nine volume *Cambridge History of the World*. On March 25, the conference will be open to the public.

Ancient Jewish Science and the History of Knowledge

April 4, 2011

The exact sciences are not usually a field in which Jews in the Hellenistic-Roman period were thought to have participated. However, Jewish apocalyptic literature preserves an impressive array of scientific disciplines including astronomy, astrology, and physiognomy, the importance of which was further strengthened

with the publication of the Dead Sea Scrolls. A critical assessment of this tradition reveals the sources of "Jewish" science between Hellenism and the older Mesopotamian science. This conference provides a rare opportunity to bridge the histories of ancient science with those of early modern traditions.

The 2nd Annual M.I. Rostovtzeff Lectures

David Wengrow

Reader in Comparative Archaeology

Institute of Archaeology, University College (London)

April 20, 21, 26, and 28, 2011. 6 pm.

This year's series examines distributions of "monstrous" imagery in the visual record of the western Old World as viewed across a chronological and spatial range extending from early prehistory to the Iron Age. While the focus is upon the ancient Near East and Eastern Mediterranean, comparative studies of similar material in Bronze Age China and medieval Europe will also be taken into account. At the broadest level, the lectures will explore the role of cognition in the historical process, the extent to which observable distributions of counter-intuitive or monstrous imagery can be accounted for as the outcome of innate cognitive biases, and the possible influence of historical, institutional, and technological factors on their creation.

The Sumerian Innovation (*April 20*) outlines Rostovtzeff's contribution to, and assesses the earliest evidence for, composite beings in Old World art.

The Cultural Ecology of Monsters (*April 21*) elucidates long-term patterns in the transmission and reception of composite forms during the Bronze and Iron Ages.

Fantastic Creatures between Nature and Nurture (*April 26*) evaluates explanatory models from cognitive anthropology and explores alternatives.

The Demonic State (*April 28*) considers archaeological and written evidence for the institutional contexts in which monstrous figures were given special prominence.

For additional information and conference schedules, visit our website
www.nyu.edu/isaw/events

ISAW Public Lecture Series, Spring 2011

Portraits in Miniature: Glyptic Art from Bactria to Gandhara, 4th – 8th cent. CE
Judith Lerner (VRS)
January 25

The Monsters and the Critics: Mesopotamian Heroes, Myths, and Monsters
Karen Sonik (VRS)
February 15

Belgians at Bersha (ARCE Lecture)*
Marlene de Meyer, Catholic Univ. of Leuven
February 17

Fishing and Aquaculture in the Roman Mediterranean
Annalisa Marzano (VRS)
February 22

Diviners and Scribes: Reconstructing the Activities of East Asia's Earliest Literate Institution
Adam Smith, Columbia University
March 1

Revelation and science in early Judaism: Babylonian sages, heavenly temples, and the recovery of a lost moment in the history of knowledge
Seth Sanders (VRS)
March 3

Jade and Chinese Culture: An Art Historical View
Wu Hung, University of Chicago
March 7

Bone Working at Tiesanlu, Anyang: Results and Potential
Roderick Campbell, University of Oxford
March 8

Recent Archaeological Research in Zeugma* (ISAW/The American Turkish Society Lecture)
Kutal Gorkay
March 21

Sculpture and Bricks as Evidence for Cross-Asian Contacts during the 3rd Century BCE
Lukas Nickel, University of London
March 28

New Perspectives on Dynamic Social Trends in Central Eurasia during the Second and First Millennia BCE
Bryan Hanks (VRS)
March 29

Early Writing in Ancient Egypt
Günter Dreyer (VRS)
April 12

Bugs Bunny and the Visigothic Kingdom: New Archaeological Sites and the Old Texts
Santiago Castellanos, University of Leon
May 4

Tutankhamun's Father (ARCE Lecture)*
James Allen, Brown University
May 19

All lectures begin at 6:00 p.m. in the Lecture Hall and run approximately one hour.

** RSVP required. See www.nyu.edu/isaw/events for details.*

The Fifth Annual Leon Levy Lecture

Tuesday, November 1, 2011

Marianne Bergmann

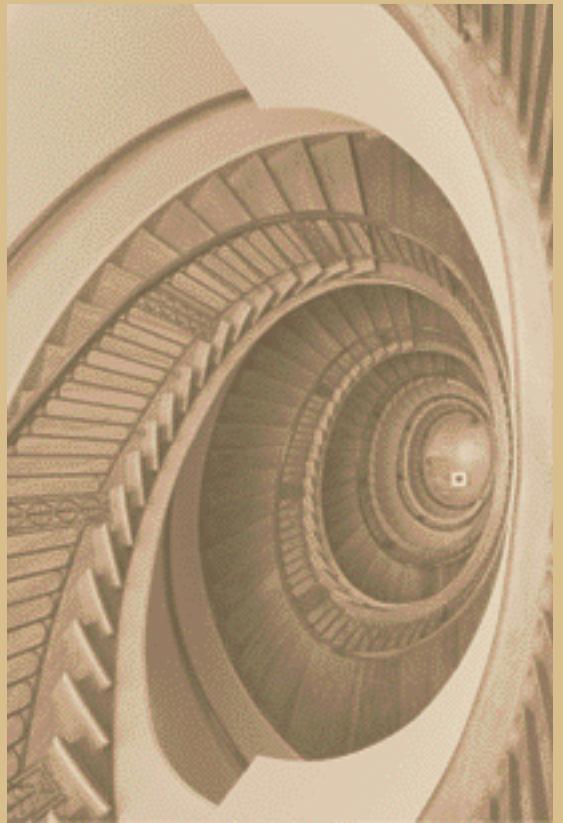
Director Emeritus,
Archäologisches Institut, Universität Göttingen
ISAW Senior Fellow

Until 2008, Marianne Bergmann was the director of the Archäologisches Institut at the University of Göttingen, where she also taught classical archaeology. She has published on Roman portraits of the 3rd century CE and other questions of Roman portraiture, on theomorphic representations of Hellenistic and Roman rulers and on late antique mythological sculpture. In recent times she has concentrated on problems of Greco-Roman Egypt. With M.Heinzelmann (University of Cologne), she excavates at Schedia near Alexandria.

ABOUT ISAW

The Institute for the Study of the Ancient World (ISAW) at New York University, established in 2006 by Shelby White with funds from the Leon Levy Foundation, is an independent center for scholarly research and graduate education.

The creation of the Institute 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.



INSTITUTE FOR THE STUDY OF THE ANCIENT WORLD

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