

Damqātum

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Top Article

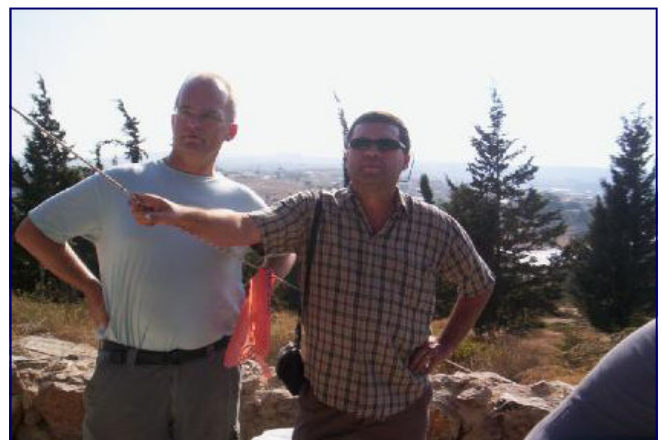
Ramat Rachel Revisited: An Interview With Oded Lipschits

By Juan Manuel Tebes

Archaeologist Oded Lipschits, from **Tel Aviv University** (Israel), is directing the excavations at Ramat Rachel, Israel, in a joint expedition with **Heidelberg University** (Germany). This is an interview with O. Lipschits, in which he tells us about the development of the dig, the history of the site, and how the recent war in the Lebanon influenced this year's dig.

J.M.T.: How did you get involved in the Ramat Rachel dig?

O.L.: I was in Ramat Rachel in a tour in 1985, in my first year in Tel Aviv University. The site was in a very miserable situation, a lot of garbage, a lot of destroyed walls. It was in such a contrast with the name of Ramat Rachel, with all the publications, and to the very nice plan we had for the site in all the encyclopedias for archaeology and everything, so I was amazed. Second I started to work on the "Yehud" seal impressions, of the Persian period. I started to realize that most of the seal impressions came from Ramat Rachel. But again, how can it be that for a site that looked such miserable, and there were not even plans for the Persian period, that can be so many "Yehud" impressions? So I started to think about it, and when I wrote my thesis in 1997, again Ramat Rachel went as a very important site.



Oded Lipschits (right) with Manfred Oeming in the excavations at Ramat Rachel (Photo: J.M. Tebes)

I had the very first idea that Ramat Rachel could be a very important administrative center for the Assyrians, because it was erected in a time when Judah was an Assyrian vassal. Then the idea was that maybe Ramat Rachel kept on going as a Persian administrative center. I saw in some of the publications that there was some continuation; some Persian vessels were found inside the Iron Age citadel. So I thought maybe there are other things that people usually think of Ramat Rachel: it is not a Judean palace, then destruction, then the Persian site, again destruction. So it can be something else. When I was in Heidelberg in my sabbatical year in 2003, I saw Manfred (Oeming) as a very good partner for this excavation. We sat together with Nadav Na'aman. Nadav Na'aman just wrote something that I wrote in my PhD, this very nice article about Ramat Rachel as an Assyrian center. When I told

Manfred, "maybe we should excavate together Ramat Rachel", from the start he was very pushing. On this evening we had a very nice glass of wine, and we decided to go in it. The hard thing was to get the money for it, to get such an excavation. But Manfred is a very good partner for it. We decided to do it in 2003, and in 2005 we already excavated the site. So it was too quick...

J.M.T.: Two years...

O.L.: Yes. In 2004 we already did some examination, we did some research, on the ground research, it was very quick.

J.M.T.: What is the archaeological history of the site?

O.L.: Again, things are becoming clearer and clearer from very year we are work-

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One Month Excavating a Biblical Site*

Owing to *Biblical Archaeology Review's* "Richard and Joan Scheuer" Scholarship I was able to participate in the excavations at Ramat Rachel, south of Jerusalem. My experience in this dig, a joint expedition of Tel Aviv University and Heidelberg University (Germany) under the direction of Dr. Oded Lipschits, was astonishing. First of all, the place: Ramat Rachel is an ancient settlement occupied, as far as we know, from the Late Iron Age to the Early Islamic Period. We know, from Y. Aharoni and G. Barkai's previous excavations, that during the Late Iron there was a large structure in the center of the site, identified as a palace either of the late Judaean monarchy or of the Neo-Assyrians. The primary aim of this dig season was to expand our knowledge of this structure, and especially to refine the chronology of this phase. The findings of this year were beyond what the excavators expected. Several seal impressions on jar handles, of the Late Iron "Lamelech" and Persian "Yehud" types were discovered. The most notable discovery was a water installation (featured in many news media) dated to the Late Iron and Persian periods. I worked at Area D1, in the southern part, where we dug and discovered several Byzantine and Early Islamic (Abbasid) structures. One stamp seal of the Abbasid period, several oil lamps, and an industrial installation were among the most notable findings we made at D1. During the excavations we resided at the Hotel of Kibbutz Ramat Rachel, a lavish 4-stars hotel with huge installations (swimming pool, jacuzzi, sauna, gym) and tasty meals. Those who have dug at least during one day in the Middle East know that this kind of facilities are completely unusual in excavations. After one day of hard work which includes a wakeup at 4:45 in the morning), with the typical sun, dust and high temperatures of Israeli summers, excellent meals and sumptuous facilities for leisure time are very good received! Another important feature of Ramat Rachel is its location. Located on a ridge between

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ing here. We all know there is a late eighth century BC in the site, because there is a lot of pottery, many "lamelech" seal impressions. Ramat Rachel is one of the sites with the biggest amount of "lamelech" seal impressions. Of course, in Jerusalem is clear why we could find so many "lamelech" seal impressions, eighth century (from the time of Hezekiah) pottery. Lachish, of course, was the second city in Judah. But Ramat Rachel, was nothing in it? So now we know more, from our excavations, and from other excavations, we know more about the place, where the eighth century center was. We know it was not where we excavated: we found nothing, not even one potsherd or something. But we know that it is more to the west, in the center of the seventh century. We had more negative answers, but there are important answers: we know that in the courtyard, in the north or northwestern side of the citadel there is nothing from the eighth century again. We found quarries, we found some seal impressions, but no settlement. So the limits of the eighth century are closing, it is very interesting for us. I think that in this season we found many negative but also positive answers for it.

Then comes the seventh century of course. We know now it was the second half of the seventh century: this is the big citadel, from the late times of the Iron Age, we know now that it is not like in Aharoni's plans. We have three different structures from the late seventh century: we have a palace, with very nice walls, very nice architecture, very nice finds; we have the citadel, just west of the palace; and we have this water installation or water system, that we are excavating now but no one knew about it before. But again, we will know more about this seventh century

building, with all installations around, and maybe with a settlement that was around it (now under the kibbutz) and around the tell. We will know about it in the coming seasons. Then came the Persian period. Until now, no walls from the Persian period appeared. On the other hand, we know that most of the administrative finds from the Persian period are here, at Ramat Rachel. So again, the options are getting narrower.

In our main excavation we found the first floor with Persian pottery, and we hope to get in the same line in the next season. We have more seal impressions, so we can date it more: it is more clear that the site was important in the fifth and the fourth century. And it kept on, being also very important, in the third century, in the Ptolemaic period, in the early Hellenistic period. But in the second century, in the Hasmonean period, it was destroyed or it went out of use, because on the water system we find a lot of second century BC material, which covered the water system. We nearly had no walls, nice buildings from the second century BC, from the Hasmonean period; but we had a small settlement, a lot of Jewish baths all around. And this was also going on in the first century BC, the early Roman period. All of it was destroyed around 70 AD, in the time when Jerusalem was destroyed. In the Late Roman period, we have again a small settlement, we can see very nice signs of it. Also a very nice Roman bath and a very big administrative building that was conserved on the area of the palace, in the western side of the palace. The Byzantine period was the biggest period of this site. We have a very large

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People working in the Ramat Rachel excavations (Photo: J.M. Tebes)

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village. We have what people think is a church and a monastery; we do not think so. We think that the big church and the monastery were down the hill where the Katisma is, and here was the village. We found a cemetery from this time. Again, I think that the picture from the Byzantine period is getting more clear.

But the main surprise for us was in this season: we have a very nice continuation from the Byzantine to the Umayyad and Abbasid periods. People did not think before about the Abbasid period. We have a very large building, which is the last stratum of the site. So this is the history that we have for the site.

J.M.T.: Which were your main goals for this dig season?

O.L.: I think that, unlike many other excavations, we are excavating and choosing the areas according to the goals that we have. We first have the questions and the goal and then we think what to excavate and what to do then. So this year we have three main areas. The area which we call D3 was inside the Iron Age palace. We wanted to check the chronology of this palace to see if there was anything before the seventh century before in this area; we wanted to check if this is really the gate, because we had many suspicions after working on Aharoni's field plans. So it was chronology, stratigraphy and the plan of what it is inside. I think that after these weeks we will have perfect answers for these questions. The second question was to understand more the water system that we started to find the last year. We exposed this system in a much larger area. We had many surprises: a new water tunnel, the new pools, the connections, its finishing. We know now more about the chronology: we know that its beginning was in the Late Iron Age. Its second phase was in the Persian period, and it went out of use in the Hasmonean period. It is very interesting and in the coming weeks we will have more answers in this area, and we will expose this area much more in the coming seasons. Of course, Area D1. We are trying to understand the chronology and stratigraphy from the top soil to bottom. Again, we have this Abbasid, Umayyad and Byzantine phases, we are going down to Late Roman now. It is very interesting to know more about the internal chronology of this area. So these are the main questions for this season and we have the questions for the next one.

J.M.T.: In D1 you are reaching the Iron Age level...

O.L.: Yes, we are getting into the Iron Age. We want to excavate



Replicas of Proto-Aeolic Capitals found by Aharoni's excavations (Photo: J.M. Tebes)

the area Aharoni thought it was a church and a monastery, and to see what was really going on in this area. We want to excavate all the eastern side of the site, what we think was the original wall of the site, to excavate all the eastern side, open it. We want to open new areas where, according to underground radar checks, we can see walls all around the area where we can see a parking place. So these are the main goals for the next year.

J.M.T.: You talked about the chronology of Ramat Rachel. You know that the Tel Aviv University is famous because of Israel Finkelstein's low chronology. What is your position, and the position of the staff, Yuval Gadot, with regard to the chronology debate?

O.L.: For our luck, we are beyond this debate [laughs]. We begin in the late eighth century, and there are no many debates, at least in Israel. I am not talking about all kinds of weird debates. For me, you know...I was a student and colleague of Israel Finkelstein and Nadav Na'aman, and I could see how it developed. I am a very good friend of Amihai Mazar, so I can see both sides of it. I think that in the last two years the gaps between the high and the low chronology were narrowed. I am speaking about a difference of about seventy years, which from the archaeological point of view is nothing, but from the historical point of view is, you know, the matter about if Solomon is there or not. So unless we find something of ninth century at Ramat Rachel, and we start dealing this topic in this site, we are really putting our heads between the two sides. So from this point of view we have no problems.

J.M.T.: Talking about the political situation in Israel, especially the war in Lebanon. How did the war in Lebanon influence the dig in Ramat Rachel?

O.L.: The main points in these excavations were two crucial things. First, we checked and we know that Ramat Rachel is not in the occupied territories. It is inside the international borders of Israel, from 1947. So it is legal for Israel to excavate here. However, our main plan was to try to cooperate with our neighboring Palestinian universities. We had some talks with the University of Bethlehem, which is just one kilometer to the south of here, and we had some agreements about it. But you know the situation in the area in the last years, it was just talking, it was sure we cannot...not even in the one meeting that we have done together with the Italian embassy. We had a meeting with students, and some of our students and some of the Palestinian students were together in Rome. It was very interesting to see. But we could see that the political situation in the area in the last year or two...we cannot work together actually in the field because there are two different places with very clear borders in between, and if someone wants to move from one area to the other, it is a big problem. So I really hope that if things are more quiet in the coming years, we will start the cooperation and maybe...One of my dreams is that Palestinian archaeologists and students will excavate with us. Now we are excavating a site that was a center for Jews, for Christians; we know now it was a place where Muslims used to live. So it is fascinating to work, we have Jews, we have Christians, we add Muslims to it, it cannot be more than a dream.

The war in the Lebanon was a total shock to us. I am living in the north, and the missiles were around my house. But it was not so important for me as the danger that all these excavations were to fall, because for people that are living in the United States, Europe or South America, sixty or eighty kilometers between

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Jerusalem and Bethlehem, Ramat Rachel is nowadays part of modern Jerusalem's southern suburbs. This means that the excavators could be in the Old City or in the center of Jerusalem in just a 20 minutes bus ride, to visit places, have dinner, going shopping or just walk. Mention should also be made to the particular political situation in which the excavation was carried out. The dig began a couple of weeks after the war started in the north, and many of us felt naturally nervous about this. Once at Ramat Rachel, however, we realized that the situation in the site was completely normal, and that with only taking simple precautions we had nothing to fear. Fortunately, in the middle of the excavation came the cease of fire. Last but not least, the people. The participants in this dig season were extraordinary. I knew people from Israel, Germany, Canada, Spain and China, with all of whom I shared striking experiences, travels, and talks. Needless to say, I got several new friends in Ramat Rachel. I would like to express my gratitude to the Biblical Archaeology Society and the Editor of *BAR*, Hershel Shanks, for allowing me to participate in this incredible dig experience. My gratitude also to Ms. Katy Miller for all the arrangements she made to make possible my travel. Lastly, many thanks to Dr. Manfred Oeming of Heidelberg University for his financial help in the last two weeks of the excavations.

*Juan Manuel Tebes

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places where rockets are falling and Ramat Rachel, where they are not, they do not care about it, they see how dangerous is to be in Israel. I tried to work as hard as I could to explain to people, to try to make people to come. I had all the connections with the police, with security. I do not know if you can see, but we have a lot of security all the time. Every half an hour a patrol of the police and the army is coming. We have guards in the hotel. We are paying a lot of money for it, of course. But I am very happy that most people came. Something like twenty percent of the people cancelled, which is sad, but I think it is a minimum. I think that we are the only excavation that is excavating during this time in Israel. The only excavation. There are others, of course, in the north, that cancelled, but also excavations not far from here cancelled because the people did not come. I do hope that it is a good sign for the coming season, that the situation will be better, and that more people will come. I really hope that next season will be much more calm, and many others will be.

J.M.T.: OK. That's the past. For the near future, you are planning another season, two seasons...

O.L.: No, we have at least three seasons more planned and financed. We have the money for three more seasons. If we see we need more, then we should be worried. The next season will be in July 20th 2007; it will be for four weeks. We have rooms for 100 people. I hope that, like this year, 100 people will promise to come and will come. This year we had in the first week, 60-70, we had in one week 80, but I think that all people will come in the next season. And then we will excavate again in 2008, and then we have another season in 2010. The logic behind is that we want to start thinking about the publication of some of the chapters now, because we finished three areas and some strata from other areas. So we can start

thinking about the publication of the first two seasons, and finishing it in the next year. And then we have two more seasons. And when we will start working with the publications, we will have much more questions. To check, we will have one more season to finish, but as this excavation is expanding, we have more information that is coming. I think in the end we will find that we need five more seasons. We will spend here five more summers, which is something that makes me very happy.

J.M.T.: So, the last question is not about the excavation itself, but about the facilities for the people that is excavating here, because this excavation is quite unique. I'm talking about excavations in the Negev or in Jordan, where people have to live in tents, drinking water from I do not know where...

O.L.: My good friend, Ephraim Stern, who is one of the most famous archaeologists in Israel (he is living just a few hundreds meters from here), he is laughing at me all the time that first I found the hotel and the swimming pool and then I began looking for a site nearby to excavate. We are really lucky to have the best facilities that any excavations need, and any excavators can have. We have a great hotel with very nice rooms with air conditioned. I think the food is great, the breakfast that the hotel is serving in the site is wonderful. I think that for everyone that is working so hard, the jacuzzi, the swimming pool, the health club, are wonderful. And I think that the best thing in the hotel is not this: the best thing for this excavation is that we are just five minutes from Jerusalem. We can just go and visit the City of David, to see all the Christian, Jewish and Muslim sites in the Old City. The best thing is this combination of Jerusalem, the facilities, the great people that we have in this excavation.♦♦

"Hans Goedicke-Foundation" for Egyptology

The Egyptological "Hans Goedicke-Foundation" at the Austrian Academy of Sciences will commence its activities by the end of 2006. The purpose of this international foundation is the support of academic research by Egyptologists without differentiation in nationality, gender, ethnicity, race or religion. Applicants should have completed their education with a doctorate or its academic equivalent and should not have passed their 40th birthday.

Projects for support in German, English and French have to fall in the areas of ancient Egyptian philology, interpretative or epigraphic, from the early Old Kingdom to the Roman Period (hieroglyphic or hieratic); further, studies in history, literature, religion, culture, art history or law. Excluded from support are linguistics, Demotic and Coptic, as well as archaeology: field archaeology or the analysis of archaeological excavations. Anyone interested should write to the "Hans Goedicke-Foundation" at the Austrian Academy of Sciences, Dr. Ignaz Seipel-Platz 2, 1010 Vienna, Austria.♦♦

NEWS

Hatshepsut: from Queen to Pharaoh*



The exhibition "*Hatshepsut: From Queen to Pharaoh*" at the **De Young Museum, San Francisco** (October 15, 2005-February 5, 2006), the **Metropolitan Museum of Art, New York** (March 28, 2006-July 9, 2006), and the **Kimbell Art Museum, Fort Worth, Texas** (August 27-December 31, 2006) explores the 20-year reign of Hatshepsut (ca. 1479-1458 B.C.E.), the woman, the queen, the pharaoh, and perhaps the most intriguing figure in ancient Egyptian history.

Hatshepsut was neither the first nor the last woman to rule Egypt, but her reign was the longest and the most successful. Ruling first as regent for, then as co-ruler with, her nephew Thutmose III (who ruled for another 33 years after her death), Hatshepsut enjoyed a relatively peaceful reign at the beginning of the New Kingdom. She stabilized the country, restored monuments, and renewed trade with the Near East, the land of Punt to the south, and the Aegean islands to the north. Using artistic propaganda and keen political skills, after six years as regent for Thutmose III, Hatshepsut became the "king" in statuary and other official art for the remaining 15 years of her rule. She even dressed in the traditional garb of male pharaohs. She was an able stateswoman, whose charisma allowed her to maintain firm control of Egypt in a period when other great powers, such as Mittanni and Hatti, were emerging in the Near East. Indeed, in a time of relative peace and prosperity for Egypt, she fostered a cultural renaissance rarely seen in the ancient world. "*Hatshepsut: From Queen to Pharaoh*" brings together a vast treasure of royal statuary and relief; sculptures representing members of the royal court; and a wide variety of ceremonial objects, finely crafted furniture, dazzling royal jewelry, and other exquisite personal items that tell the compelling story of Hatshepsut's reign.

The exhibition includes a limestone bust of a Queen (Ahmose-Nefertari?), a statue of Senenmut kneeling with *uraeus* cryptogram, and a colossal sphinx of Hatshepsut. Works in the exhibition have been assembled from the major American and European museums, including many works from the Metropolitan Museum of Art's extensive holdings of objects excavated by the museum's Egyptian Expedition in the 1920s and 1930s, as well as a group of select loans from Cairo and Luxor in Egypt. The exhibition features a number of monumental statues of Hatshepsut herself, including images of her as a female ruler, as a masculine king, and as a sphinx. They include one of only two statues of Hatshepsut from Deir el-Bahri, the site of her mortuary temple, in which her dress style and adornment depict her as female royalty. Numerous objects that belonged to courtiers and other elites during the rule of Hatshepsut are also presented, including elegant stone vessels, lavish gold jewelry, and furniture. Particular attention is given to statuary of the royal steward Senenmut, the most powerful man in Egypt, who oversaw Hatshepsut's estates when she was queen, was tutor to her daughter Neferure, and served as the "*Overseer of the estates of Amun*". The beautifully illustrated catalogue of the exhibition "*Hatshepsut: From Queen to Pharaoh*" was edited by Catharine H. Roehrig, Renée Dreyfus, and Cathleen A. Keller and was published by the Metropolitan Museum. It explores the glories of the art produced under Hatshepsut's leadership, with in-depth discussions on the influence of neighboring cultures on Egyptian royal sculpture, reliefs, ceremonial objects, personal items for everyday use, and jewelry. ♦♦

Learn more about these exhibitions in:

<http://www.kimbellart.org/exhibitions/exhibitions.cfm?id=29>

<http://www.thinker.org/deyoung/exhibitions/exhibition.asp?exhibitionkey=462>

http://www.metmuseum.org/special/Hatshepsut/pharaoh_more.asp

* Dr. Graciela Gestoso Singer

The Beth Shean Valley Archaeological Project

Tel Rehov, 2007 Season*

The Tel Rehov project, a major excavation in northeastern Israel, is offering volunteers an opportunity to participate in this important dig in the 2007 season. The excavation, part of the continuing Beth Shean Valley Archaeological Project, is led by Professor Amihai Mazar of **The Hebrew University in Jerusalem**. He will be assisted by an international staff of professional archaeologists and Bible specialists.

The Dig

The Beth Shean Valley was a fertile, densely inhabited region in antiquity, scattered with numerous mounds that mark the sites of ancient cities and towns. The valley is located about two hours north of Jerusalem by automobile, and a half-hour south of the Sea of Galilee, on the western edge of the Jordan River Valley. Beginning in 1989, our project focused on Tel Beth Shean, a fabulously productive mound that served for several centuries as the stronghold of the Egyptian New Kingdom in northern Israel. In 1997 we began excavation at Tel Rehov, the location of the largest ancient Canaanite and Israelite site in the Beth Shean valley and one of the largest tells in the Holy Land. The

town is mentioned in several Egyptian sources of the New Kingdom (15-12th centuries BCE). Although it is not mentioned directly in the Bible, there is no doubt that it was a major city during the premonarchic and monarchic periods. The seven seasons of excavations between 1997 and 2005 revealed successive occupational layers from the Late Bronze Age and Iron Age I (12th - 11th centuries BCE). Large and well-preserved buildings from two occupation layers were dated to the 10th - 9th centuries BCE (the time of the United Monarchy of David and Solomon and the Divided Monarchy under Omri and Ahab). Remains of the Iron Age II city that was violently destroyed by the Assyrians in 732 BCE include an 8 m-wide mudbrick wall around the acropolis. Evidence of Assyrian slaughter was found in destroyed 8th century BCE houses. The finds included abundant restorable pottery vessels, a unique pottery cult stand from the 9th century, clay figurines, seals and other objects from the Iron Age II city.

See our web page www.rehov.org for more details, copies of published articles and pictures.

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Tel Rehov, 2007 Season

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The 2007 season

Dates: June 24 - August 2, 2007

Major goals of this season will be the continued study of the 10th-9th centuries BCE city in Areas C, B, J and the continued study of the Iron Age I and Late Bronze levels in Area D. The season will last six-weeks. Up to 100 volunteers will be accepted. A full educational program with undergraduate and graduate credit will be provided. No experience is necessary to take part in the dig. Each year, volunteers include men and women from all walks of life and from many countries. All volunteers **MUST** be in excellent health, and **MUST** be willing to work hard in sometimes difficult conditions, including hot weather. The work includes hand digging with picks and shovels, moving dirt in buckets and wheelbarrows, sifting, washing and sorting pottery finds. Field work is done under shades.

Educational Program and Academic Credit

In 2007 the expedition offers an educational program that includes three lectures each week, a weekly guided tour of the excavation areas, two afternoon field trips to neighboring sites, and three full-day archaeological tours on Sundays, guided by experienced archaeologists. The tours are optional and cost a minimal fee of \$50 per day including bus, guide, packed lunch and entrance fees. The academic program is optional to all volunteers and obligatory to those who take academic credit. The latter will also have additional assignments. If you have a special interest in archaeology and/or in the Bible or biblical times, whether religious, historical or both, you will gain first-hand experience in archaeology and learn what this academic discipline has to offer biblical studies in general.

Academic credit at the undergraduate and graduate levels is optional and provided by the Hebrew University of Jerusalem School of Overseas Students. Students who participate for the full six weeks may receive up to six academic credits. Costs of credit tuition and transfer by the Hebrew University will be announced in a later date.

Time Schedule

The excavation schedule runs Monday through Friday, from 05:30 to 12:30 (the heavier work is scheduled to avoid the worst of the heat). During the afternoons, volunteers will help in pottery washing and analysis.

Accommodations and Cost

The expedition camp is located in the fabulous vacation camp "On the River" at Kibbutz Nir David, located about 7 kilometers from the site. Accommodation in air-conditioned wooden cabins, each containing two rooms and a sleeping attic, kitchenette, shower, toilets, cable TV and balcony. Each cabin accommodates four volunteers, so there are no more than 1-2 people in one space (living room, bedroom or attic). Swimming pool available at the kibbutz; the natural park of Sachne (Gan Hash-losha with its outstanding natural pools is close by. Costs for the program is 300 \$ per week during the first three weeks of participation and 270\$ per week for the 4th to 6th week of participation for those who stay more than three weeks. The last week of the season sixth week cost 30\$ less since no accommodation

is available after Friday August 2 (morning). Cabins for couples, if available, cost extra charge. Reductions to veterans are available. The weekly fee covers housing full board and laundry (once a week) in the kibbutz 7 days a week. Travel arrangements and transportation to and from the kibbutz within the country are the responsibility of the volunteer. Food and accommodation outside the kibbutz are not included in the above-mentioned fee; there are no refunds for those who do not stay in the kibbutz during the weekend. Laundry services will be available at the kibbutz once a week.

Check in: Sunday early afternoon.

Check out: Friday morning except if continue to participate the following week.

Registration: Since the number of places for volunteers is limited, we must insist on early registration. Thus, secure your place by registering as soon as possible. The deadline for registration is April 30, 2007.

Payments: \$300 upon registration. Of this money, \$25 is nonrefundable registration fee. Refunds for those who cancel their participation: until April 30: \$275; until May 30: \$175; until June 10: \$100. No refunds will be given after June 1. If you are interested, fill out the form (in our web page) and mail it to the appropriate address. We will then send you a full application. If you are accepted as a volunteer, you will receive a volunteer information packet with details concerning the project, along with travel tips, information on what to wear, and items you might wish to bring with you. ♦♦

Visit our Web Page: www.rehov.org

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**Professor Amihai Mazar, The Hebrew University of Jerusalem, Israel.*

5 y 6 de Octubre de 2006

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Oficina de Extensión y Posgrado, Facultad de Filosofía y Letras, UCA. Av. Alicia Moreau de Justo 1500, Primer Piso, Buenos Aires

Tutankhamun and the Golden Age of the Pharaohs*



On 1922, the British archaeologist and Egyptologist Howard Carter discovered Tutankhamun's tomb in the Valley of the Kings in Egypt. Tutankhamun is the world's best known pharaoh, partly because his tomb is among the best preserved, and his image and associated artifacts the most exhibited. The splendors of Tutankhamun's tomb are among the most traveled artifacts in the world. They have been to many countries, but probably the best known exhibition tour, attended by more than eight million people in the United States alone, was "*Treasures of Tutankhamun*", organized by the Metropolitan Museum of Art from 17 November, 1976 through 15 March, 1977 (and extended by other galleries until 1979). In 2005, hoping to inspire a whole new generation, **National Geographic**, **AEG Exhibitions and Arts and Exhibitions International**, with cooperation from the Egyptian Supreme Council of Antiquities, brought to the United States an extensive new exhibition, this time called "*Tutankhamun and the Golden Age of the Pharaohs*", with more than 130 objects from the tomb of Tutankhamun, from other tombs, and from additional ancient sites. The 27-month tour includes LACMA (Los Angeles County Museum of Art) (June-November, 2005); The Museum of Art, Fort Lauderdale (December, 2005–April, 2006); The Field Museum, Chicago (May, 2006–January, 2007), The Franklin Institute, Philadelphia (February–September, 2007); finally, the exhibition will also be shown at the O2 in London (November, 2007). The exhibit includes 50 major artifacts from Tutankhamun's tomb, such as his royal diadem; one of the gold and inlaid canopic coffinettes that contained his mummified internal organs; an alabaster sculpture of the boy king; a silver trumpet; and a gilded shrine portraying

Tutankhamun and his wife. Visitors can also walk through a replica of Tutankhamun's inner burial chamber, which managed to escape looting by grave robbers. More than 70 artefacts from other royal tombs of the 18th Dynasty are showcased, including those of pharaohs Amenhotep II and Thutmose IV, as well as the rich, intact tomb of Yuya and Tuya, parents-in-law of Amenhotep III and great-grandparents of Tutankhamun. The tomb of Yuya and Tuya was the most celebrated find in the Valley of the Kings until Howard Carter discovered Tutankhamun's undisturbed burial chamber in 1922. The exhibit also features National Geographic images and film footage about the golden age of the pharaohs, and information about the life and death of Tutankhamun. The current exhibition received worldwide press coverage and sparked a renewed public interest in Ancient Egypt. It is expected to draw more than three million people. Some visitors have been disappointed by the show, claiming that the advertising on the contents of the exhibit was misleading. The exhibition is marketed around Tutankhamun, but more than half of the artifacts are from the reigns of Tutankhamun's immediate predecessors in the 18th Dynasty. Also, the advertising centers on an image in gold of the face of Tutankhamun, strongly reminiscent of his famous death mask, which is not in the exhibit. In fact, the image is a close-up of an exhibited miniature coffin which held the king's liver. The item is labelled in most of the advertising as a "canopic coffinettes" or "miniature coffin", but viewers have complained about feeling misled. ♦♦

For more information, visit:

<http://www.nationalgeographic.com/tut/> and <http://www.kingtut.org/>

* *Dr. Graciela N. Gestoso Singer.*

NOTICIAS DEL CEHAO/ CEHAO NEWS

Nuevo Título Académico/New Academic Degree

El 14 de junio de 2006, el *Pbro. Lic. Santiago Rostom Maderna*, Secretario del CEHAO, defendió su tesis "*La diosa Asherah en Os 2, 4-5a.6-7.10-14. Estudio histórico-exegético*", obteniendo el grado de Licenciado en Ciencia Bíblica y Arqueología, otorgado por la Facultad de Ciencias Bíblicas y Arqueología (Studium Biblicum Franciscanum) de la **Pontificia Universidad Antoniana**, con sede en Jerusalén, Israel. ♦♦

In June 14th, 2006, the CEHAO's Secretary, *Pbro. Lic. Santiago Rostom Maderna*, presented his dissertation "*The Asherah Goddess in Os. 2, 4-5a.6—7.10-14. Historical and Exegetical Study*" (In Spanish). He received a B.A. Degree in Biblical Science and Archaeology, at the Faculty of Biblical Sciences and Archaeology (Studium Biblicum Franciscanum), **Pontificia Universitas Antonianum**, Jerusalem, Israel. ♦♦

Ciclo de Conferencias

Egipto, Israel y Palestina en la Antigüedad Evidencias Escritas y Arqueológicas

El día 28 de Septiembre entre las 15:30 y las 20:00 hs, tendrá lugar el Ciclo de Conferencias 2006, a cargo del Dr. Gabriel M. Nápole OP (Facultad de Teología – UCA); el Dr. Marcelo Campagno (UBA—CONICET), el Lic. Juan Manuel Tebes (UCA-UBA-CONICET) y la Lic. Roxana Flammini (CEHAO-UCA).

Sala Multimedia, Edificio Santa María, 3er. Piso.
Av. Alicia Moreau de Justo 1300 (y Av. Belgrano).

Entrada general: \$ 20; Alumnos y Profesores UCA: \$ 10. Entrada libre.
Se entregarán certificados de asistencia.

Curso de Extensión

Historia del Antiguo Israel, Arqueología Bíblica y los Conflictos Contemporáneos del Medio Oriente

A partir del 3 de Octubre de 2006, 7 clases. Dictado por el Lic. Juan Manuel Tebes.

Día y hora: Martes de 18:00 a 20:00 hs.

Costo: \$ 60; alumnos y profesores UCA: \$ 40. Entrada libre.

Se entregarán certificados de asistencia y/o aprobación.

Informes e Inscripción para los cursos del CEHAO:

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Oficina de Extensión y Posgrado, Facultad de Filosofía y Letras, UCA.

Av. Alicia Moreau de Justo 1500, Primer Piso, Buenos Aires

Message from the Editor

Dear Friends,

We are pleased to announce the first issue of *Damqātum*, whose main aim is to promote the activities of the **Centro de Estudios de Historia del Antiguo Oriente (CEHAO)** of the **Universidad Católica Argentina (UCA)**. *Damqātum* is an Akkadian term, used especially in the Mari letters, meaning “good things” and that usually conveyed the friendly relationships between political partners. This is the objective of our Newsletter: to serve as a medium of relationship between the CEHAO and others research institutions of Argentina and all over the world. I hope that this is the beginning of a fruitful enterprise.

Sincerely,

Juan Manuel Tebes