

# AIA

## New York Society News



### THE PRESIDENT'S LETTER

*Come work with us and get involved!*

Greetings, and I hope everyone had a pleasant summer. As usual, your fellow AIA members have been busy. Several society members found themselves participating on archaeological projects in the Mediterranean this summer. If you are curious about the projects that people work on, come and ask board members (identified by their colorful AIA buttons) or other society members to tell about their adventures at our after talk receptions. Our Winter/Spring lectures covered a wide range of topics, and there were some very lively post lecture discussions. This year's AIA Gala was once again held at Capital, with a Turkish theme, and the Bandolier Award for public service was given to Crawford H. Greenewalt, Jr. for his work at Sardis. The Friends of the AIA were also very active (as well as generous) this year. We thank them all for helping to support AIA-New York's lecture program. If you are interested in joining the Friends and participating in the smaller and more intimate events that are organized by the Friends Committee, please contact the Friends at [NYfriends@aia-nysociety.org](mailto:NYfriends@aia-nysociety.org).

Currently the board is working on firming up our 2012-13 lecture schedule. We are looking forward to a wide variety of interesting topics, starting off with past AIA President Brian Rose speaking to us about his work at Gordion. Other lectures will explore topics from the Greek World, Mayan caves, Near Eastern cylinder seals, Swiss lake dwellings, and Bronze Age metallurgy. The schedule is still evolving, so please check out our website [Http://AIA-NYSociety.org/events](http://AIA-NYSociety.org/events) for updates. Remember, if you ever forget when or where a lecture is to be held, just check the website. Our annual open society meeting will be held

at 6pm on Oct 2<sup>nd</sup>, just before the lecture. Please join us to hear a round-up of current activities and to vote for new/renewing board members.

October once again brings the AIA's National Archaeology Day event, now in its second year. This year we are very excited to host our first symposium for graduate and post-graduate students as our contribution to NAD. What better way to celebrate than to hear from some up-and-coming scholars about their recent research. We hope you will join us on Oct 20<sup>th</sup> and support the next generation of archaeology scholars.

Lastly, the AIA-New York Society is looking for a few enterprising and energetic members to volunteer with us. In particular, we are looking for two new people to chair our Program Committee and others who might assist them with our events. Volunteers should have good organizational and people skills. Don't worry if you are not an expert. Board members will help in identifying and selecting lecturers, but we are looking for folks to help with planning our activities, following up with speakers, and helping with set up and clean up at events. We are also looking for people willing to help with our National Archaeology Day event and perhaps some of our other initiatives as well. (*Graduate students, this might be a great opportunity for you to get involved with the AIA!*) Please contact us at [info@aia.org](mailto:info@aia.org) if you are interested in volunteering.

Wishing everyone a good start to the fall season. I look forward to seeing you soon!

- Paula Kay Lazrus  
President, AIA New York Society

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## aia New York Society lecture series for Fall 2012

September 13, 6:30 (reception to follow lecture)

**“Recent Fieldwork at Gordion, Royal City of Midas”**

**Brian Rose, University of Pennsylvania**

15 East 84th St., First Floor, ISAW (co-sponsored by the Institute for the Study of the Ancient World)

Located approximately 100 km southwest of Ankara, Gordion was continually inhabited for nearly 4000 years. Its heyday was in the first half of the first millennium BCE, when it was the royal capital of the powerful Iron Age kingdom known as Phrygia to the Greeks and Mushki to the neighboring Assyrian empire. Gordion's fabled king Midas, in myth cursed with asses' ears and the "golden touch," was actually an historical figure, and the monumental burial mound (Tumulus MM) that bears his name was probably one of his first building projects. This talk includes discussion of new discoveries with the "Midas Mound" and a new circuit of fortifications revealed by remote sensing.

October 2, 6:30 (reception to follow lecture). *Please come to our Annual Meeting at 6:00 before the talk!*

**“The Use and Abuse of Images in Classical Culture”**

**Rachel Kousser, Brooklyn College and CUNY Graduate Center**

American Academy in Rome, NY offices, 7 East 60th (enter through 1 East, walk across the courtyard to the door on the right, and ring the buzzer)

The ancient experience of the arts was not purely visual, but physical, tactile, and profoundly interactive. In Greece and Rome, images were washed and clothed and fed; they were believed to move, sweat, and bleed; they were grasped by suppliants, abducted by conquerors, and assaulted by lovelorn madmen. At times they were mutilated, buried, or destroyed in attacks which furnish incontrovertible testimony to their significance within ancient society. This talk examines violence toward images as part of a broader set of cultural practices. In so doing, it offers a new perspective on the role of the image in ancient society. At the same time—since in the classical world memory was preserved above all through monuments rather than texts—it gives fresh insights into the formation of cultural memory in Greece and Rome.

October 20, Time to be announced, reception will follow

**National Archaeology Day: Graduate and post-graduate student public symposium**

Location to be announced via a mailed flyer to members and posted on our website

This event will showcase the archaeological fieldwork of current graduate students in the New York metropolitan area as well as the work of post-graduate scholars. It promises to be a fascinating event!

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*To view updated information about lectures and other AIA-NYS matters online, check out our (relatively) new website:*

<http://aia-nysociety.org>, and click on the “events” tab.

*Also, save some trees! To share your email with us or to update it, please email us at: [Info@aia-nysociety.org](mailto:Info@aia-nysociety.org).*

*Finally, consider joining the Friends of the New York Society. Your additional contribution will help us maintain our lecture schedule and will allow you access to special Friends events. We are also always looking for volunteers. If interested in any of these opportunities, check out our website and click on the appropriate links provided. We look forward to seeing you online and in person.*

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November 29, 6:30 (reception to follow lecture)

THE ENGLISH LECTURE: **“Nemea and the Pan-Hellenic Sanctuary of Zeus”**

**Kim Shelton, University of California, Berkeley**

15 East 84th St., First Floor, ISAW (co-sponsored by the Institute for the Study of the Ancient World)

This lecture will focus on the Sanctuary of Zeus at Nemea and the history of the pan-Hellenic festival and games celebrated there from the 6<sup>th</sup> to the 2<sup>nd</sup> centuries BCE. Life on the site began much earlier with habitation during the prehistoric period. This evidence will be discussed along with the possibility of continuity of cult to the establishment of a hero shrine and the establishment of the pan-Hellenic sanctuary in the 6<sup>th</sup> century BCE. The festival and games, best known from the 4<sup>th</sup> century BCE, will be discussed in detail as will also the unique features and structures of Nemea, discovered through excavation by the University of California at Berkeley, especially the initial results of the renewed research on the site during the 2010 and 2011 seasons under the direction of the speaker.

***See the Winter Newsletter***

***For abstracts and detailed information about the following upcoming talks:***

January (date & time TBA): **“Matching a Cylinder Seal with its Ancient Impression.”** Yelena Rakic, Metropolitan Museum of Art. Location TBA

February 21, 6:30 (reception to follow): THE HAUPT LECTURE: **“Lake Dwelling Fever: 150 Years of Exploring Neolithic and Bronze Age Switzerland.”** Bettina Arnold, University of Wisconsin, Milwaukee. NYU Department of Anthropology, Kriser Room theater, 25 Waverly Place (NW corner of Waverly and Greene Streets).

March 6, 6:30 (reception to follow): **“The Eurasian Spread of Tin-Bronze Metallurgy with Special Reference to Prehistoric Southeast Asia.”** Vincent Pigott, Institute for the Study of the Ancient World. 15 East 84th St., First Floor, ISAW (co-sponsored by the Institute for the Study of the Ancient World)

April 25, 6:30 (reception to follow): THE BRUSH LECTURE: **“Quen Santo, Huehuetenango, Guatemala: Using 19th Century Scholarship on a 21st Century Archaeological Project.”** James Brady, California State University, L.A. Location TBA.

May (date TBA), 6:30 (reception to follow): **“Towards an Archaeology of Comanche Imperialism in the American West.”** Severin Fowles, Barnard College, Columbia University. Columbia campus, precise location to be announced next newsletter.

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***Also... PLEASE CONTRIBUTE TO OUR NEWSLETTER***

Send news of your own or your colleagues' excavations, new books, awards, or any other items you deem of interest to: Ellen Morris ([efm2110@columbia.edu](mailto:efm2110@columbia.edu))  
snail mail: c/o New York Society News, 217 Manhattan Avenue #7A, New York, NY 10025

## Spotlight on...

### *Excavations at Yeronisos*

Off the shores of western Cyprus, just opposite the well-loved pilgrimage site of St. George of Peyia, rises the tiny island of Yeronisos. Its name means “Holy Island,” and it is easy to understand why this place of extraordinary beauty has been long associated with the divine. Since 1990, Yeronisos has been the setting for a pioneering investigation that integrates ecological and archaeological fieldwork toward the common goal of preserving and protecting the island’s natural and cultural resources. Each May a team of international scholars, NYU students, and supporters from the private sector travel to Cyprus for the NYU Yeronisos Island Excavations and Field School.

To date, we have established three major periods of occupation, each separated by long years of abandonment: Early Chalcolithic (3800 BCE), late Hellenistic (80-30 BCE), and Byzantine (6-7<sup>th</sup> cent. and 13<sup>th</sup> cent. CE). The heyday of Yeronisos was in the very late Hellenistic period when Cleopatra VII of Egypt ruled Cyprus. During her reign, a great cistern was dug for water collection, a quarry was opened for building materials, a temple to Apollo was built at the western tip of the island and, along the south, a great complex of square rooms was constructed for the food preparation and distribution, drinking, dining, and sleeping.

This pilgrimage complex was found teeming with Hellenistic fineware pottery, both local fabrics and a wide array of imports. Drinking cups, bowls, lagynoi, casseroles, fishplates, and spouted strainers suggest a diet rich in strained and liquid foods, as well infusion drinks, probably herbal tea. The very narrow timeframe of the firmly dated deposits from which this material was excavated (50-30 BCE) makes the Yeronisos ceramic sequence particularly valuable in establishing local and regional pottery chronologies.

Much of the material culture of Yeronisos points directly to Alexandria. The only Ptolemaic ostraka found in all of Cyprus, coins of Cleopatra

and Ptolemy XV Caesarion, pottery, lamps, a scarab showing the goddess Sekhmet, a carnelian frog pendant, and a series of limestone amulets showing images of Ptolemaic rulers, the Ptolemaic eagle, and the Isis crown, all reflect a strongly Egyptian character for the sanctuary. Images from the amulets are exactly matched in clay seal impressions found at distant Edfu in Egypt. At the same time, the indigenous Cypriot character of the island sanctuary is reflected in the worship of Apollo, the most popular male divinity on Cyprus, as well as in the iconography of the amulets that show the free field bird, the tree of life motif, the Pan pipes, the anchor, and dog. One amulet preserves what may even be a very late occurrence of the Cypro-syllabic “alpha” sign. Thus, the Yeronisos sanctuary is marked by a certain hybridity in which local Cypriot and Alexandrian Egyptian influences co-exist.

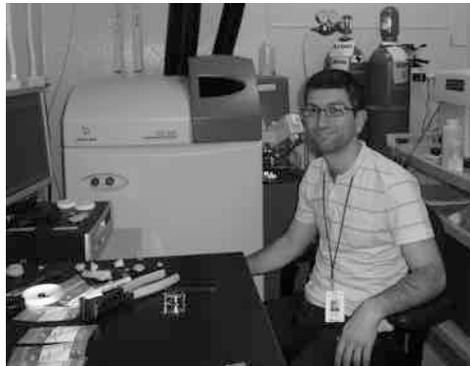
Next season, we will focus on an exciting vestige of ritual performance on “Holy Island,” a circular dancing platform constructed of two concentric terrace walls (measuring 13m and 21m in diameter) filled with marine silt. Students interested in joining us for the 4-credit fieldschool or members of the private sector interested in participating in our popular Exec-u-Dig program are welcome to consult our website for further information, [www.yeronisos.org](http://www.yeronisos.org) or contact [joan@yeronisos.org](mailto:joan@yeronisos.org).

- *Joan Breton Connelly*

Director, NYU Yeronisos Island Excavations



## CUTTING EDGE DOCTORAL RESEARCH FROM GOTHAM'S FINEST

**Asking New Questions of Old Pots***Matthew Spigelman tracks Black-on-Red ware*

Why do people “choose” to participate in globalization? While this question has many modern ramifications, in my dissertation I ask it of the people of Bronze Age Cyprus.

Cyprus at this moment of transition, roughly 1800 BCE, was an island of villages, without cities or evidence of elites. We know that trade abroad began at this time due to references to Alashiya (ancient Cyprus) in Near Eastern administrative documents (as a source of copper) and the appearance of Cypriot pottery abroad (at coastal sites from Turkey to Egypt). Trade in copper may have driven these initial connections, but it left few traces in the archaeological record. What does remain, however, are the ceramics. My research focuses on those decorated in the Red-on-Black style, so called because of their dramatic decoration in matte red paint atop lustrous black slip.

The goal of my fieldwork was to collect samples of Cypriot Red-on-Black ceramics abroad, which I could then link back, based on the chemistry of their clay, to specific sites on Cyprus; thus identifying the first communities that engaged in international exchange. I began this journey in Turkey, with visits to the excavations at Tarsus, Kinnet Hoyuk, and Alalakh. The dig directors of these sites were the first of many to open their “depots” and negotiate export permits. Book-

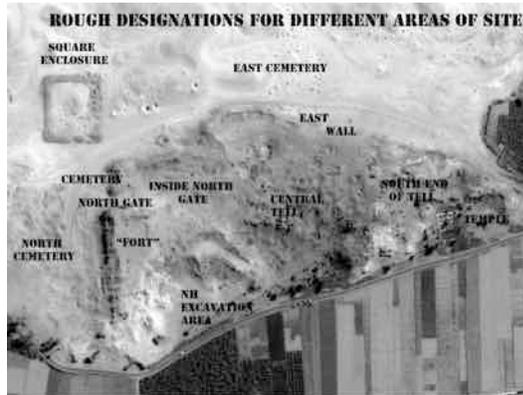
ending my fieldwork, over a year later, was a trip to Israel, where curators at the Israeli Antiquities Authority and Albright Institute opened their storerooms with equal generosity. These samples provided coverage of both the northern and southern Levant; what remained, however, was to construct a reference collection from Cyprus, identifying the distinct chemical “fingerprints” of the sites where Red-on-Black ceramics were produced.

My fieldwork in Cyprus stretched over a full academic year. The ceramics I needed were stored at a pair of locations, the character of which could not have been more different: the desolate Terra Umbra warehouses in Larnaca and the Cyprus Museum in Nicosia, a large colonial era building that houses both hushed exhibit halls and the frenetic offices, conservation laboratories, and storage rooms of the Department of Antiquities.

The most memorable moment occurred while I was studying a group of pottery excavated in 1956 from a tomb in the village of Galinoporni, at the far northern end of the Karpas peninsula. Professor Karageorghis casually walked by and remarked that he remembered excavating that tomb. He and a technician had made the long drive up to the site and finding that the tomb contained hundreds of vessels, they were forced to spend the night in a nearby barn. He recalled with a wry smile that they awoke in the morning to gunshots being fired at them by would-be looters, who hoped to scare them off and excavate the tomb for themselves. Thankfully the archaeologists were undeterred, and today sherds from that tomb form the core of my Galinoporni reference group.

Since returning from the Eastern Mediterranean I have been immersed in lab work, generating and analyzing chemical data to determine where and how Red-on-Black ceramics for export were made. I hope, before long, though to return to the dusty storerooms and even dustier excavations of Cyprus and the Levant.

- *Matthew Spigelman*, Ph.D. Candidate  
Department of Anthropology  
New York University

*A TALE OF ORGANIZED LOOTING IN POST-REVOLUTION EGYPT AT EL-HIBEH*

El-Hibeh lies in northern middle Egypt, on the east bank of the Nile River. It is the remains of an ancient Egyptian provincial town mostly of the first millennium BCE, with a small limestone temple and an impressive town wall. The temple was built by the Libyan pharaoh Sheshonq I, first king of Dynasty 22, and evidently used through Roman times. A series of desert cemeteries, mostly ancient and badly looted, surround the tell to the north, east and south. Together, tell and desert cemeteries occupy approximately two square kilometers.

A multi-disciplinary team from the University of California, Berkeley has been investigating El Hibeh since 2001. We seek to understand El Hibeh in its many contexts—local, regional, national, political, historical, social, economic, urban, and so forth; to trace the development and interrelationships of the town and its hinterland through time and space; and to relate the textual and epigraphic materials from and about the site to the archaeological findings in as specific a manner as possible. Hibeh is especially important for the insights it can provide into the archaeological dark age of the Third Intermediate Period (1070-664 BCE).

Hibeh reached its greatest occupational extent during the Third Intermediate Period, followed by a marked shrinkage of town size in subsequent eras. We have found nothing earlier than the TIP at the

site. Hibeh, arguably among the best preserved tells in Egypt, therefore represents a unique opportunity to excavate and investigate a TIP town. Few settlement sites elsewhere in Egypt preserve known TIP stratigraphy; no other town site that I know of has the varied and extensive stratified TIP deposits of Hibeh. The on-going destruction of the site by looters thus represents a hugely significant loss of cultural heritage.

In the aftermath of the January, 2011 Egyptian revolution, I called a number of colleagues in Egypt, first to make sure they were okay, and second to see how Hibeh had fared, since I had heard there had been some site and magazine looting. Everyone I spoke with was fine, but all informed me that Hibeh had been damaged. The site was characterized as “very bad.” I had no idea what that meant. I was soon to find out.

In June 2011, I received a series of photographs via email from a member of one of the foreign institutes at Cairo. A group had gone to visit Hibeh, had been chased away by site guards (who at that point were evidently functional), but were so appalled by what they saw in their short visit that they tracked me down and sent me their site photos. I now knew what “very bad” meant. The site was pock-marked with looting pits as far as the eye could see; broken body parts from destroyed burials were scattered everywhere. In July and December of 2011 and January of 2012, I was sent more pictures of the plundering. These photographs documented massive looting everywhere, as well as the uncovering of previously unknown and clearly significant structures in various locations. As I reviewed these pictures I was able to identify new depredations; it was clear that the plundering was on-going.

Given the scale of the destruction, we applied to the Ministry of State for Antiquities (MSA) for a 2012 study season that also included mapping, assessing and, where necessary, mitigating the looting damage. I spoke again with colleagues in Egypt, who indicated that most of the looting had occurred im-

mediately after the revolution when the police had completely withdrawn from their duties. Subsequent pillaging was the work, I was told, of a single man from the village north of the tell who shoveled holes at night, and whom the police were unable to catch. The implication was that he was doing only minor damage.

So we prepared for our field season. The day before we were to begin work, I received an official call saying that the head of the Beni Suef Antiquities Police had revoked our security clearances because it was too dangerous for us to work at the site. Further investigation elicited the information that an armed “mafia-like” gang, led by a “master criminal,” was looting the site on an industrial scale and threatening the MSA inspectors.

We next traveled to our dig house, hoping at least to be permitted to work in our storehouse, which was off the site proper and easily protected. As negotiations got more protracted, I returned to Cairo to see if I could expedite matters. The fastest way to Cairo from our dig house was a road that ran directly past Hibeh. As we drove past the site in the afternoon (we still hadn’t been allowed to set foot on it), we observed about ten men openly looting the site. When they saw us they took off on their motorcycles, but not before we were able to take pictures from our van. In one picture the face of the looter is clearly identifiable. Eventually we were given permission to move our study materials from the Hibeh storehouse to the MSA storehouse at Ihnasya el-Medinah. Although we had a three hour commute every day, we were able to do a solid month’s work, and I remain grateful to the MSA for salvaging our field season.

However, we continued to hit a brick wall about stopping the looting of the site and protecting it. In desperation, after being contacted by media personality, former member of Parliament, and Wafd party member Mohammed Sherdy, we decided to go public with Egyptian media. The Wafd newspaper published two feature articles on the pillaging of Hibeh, and the issue was even debated in the Egyptian par-

liament. Shortly thereafter we established a Save El Hibeh Egypt facebook site (<https://www.facebook.com/#!/groups/337119989673652/>), which today has almost 1800 members.

Finally, to our delight, we were permitted by the MSA to visit the site on March 18. The damage was far worse than even the pictures indicated. Every part of the tell and surrounding cemetery had been plundered, including all of our excavation areas. On March 23, we again visited the site as part of an official MSA inspection tour of looted sites in Middle Egypt. This visit resulted in the sending of an official report to the MSA headquarters in Cairo; as a result of this report a second, high-level MSA committee visited the site on April 17; unfortunately we were not invited to accompany this group. Our final return to the site was the last day of our field season, April 19. We returned our study materials to the Hibeh magazine, and reburied as many bodies—actually body parts—as possible. Hibeh remains unprotected, unfortunately. The looting continues. The loss to Egypt’s cultural heritage is incalculable. We continue to do what we can.

- Carol Redmount.

Associate Professor of Egyptology  
University of California, Berkeley  
Director of the El-Hibeh Project, Egypt



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Don't miss **ECHOES OF THE PAST: Buddhist Cave Temples of Xiangtangshan**

This digitally innovative exhibit explores the Buddhist cave temples of Xiangtangshan (shahng-tahng-shahn), the crowning cultural achievement of the sixth-century Northern Qi dynasty (550–77 CE). Carved into the mountains of northern China, the temples were once home to a magnificent array of sculptures—monumental Buddhas, divine attendant figures, and crouching monsters framed by floral motifs. These statues are among the finest embodiments of the essence of Chinese Buddhist sculpture and are seminal to our understanding of the history of Chinese Buddhist style and iconography. Echoes of the Past brings twelve of the surviving sculptures from the complex together with digital components—including an immersive re-creation of one of the largest temples—to bring the cave temples to life. ISAW is the final venue for this traveling exhibition.



Winged Monster, Xiangtangshan

Organized by the Smart Museum of Art and the Arthur M. Sackler Gallery, the exhibit is on view from September 11th to January 6th.

Institute for the Study of the Ancient World (ISAW)  
15 E. 84th Street

Open every day but Monday from 11-6; and on Fridays 11-8

Admission is free.

For more info see: <http://isaw.nyu.edu/exhibitions/echoes/echoes-exhibit-info>

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