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DNA legacy of ancient seafarers, By Paul Rincon, Science reporter, BBC
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Trojan arrows and unique seals from Perperikon stand out in archaeological
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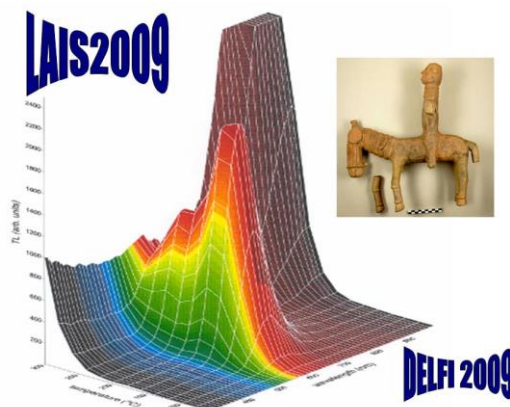
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ΣΥΝΕΔΡΙΑ - CONFERENCES/WORKSHOPS

LUMINESCENCE IN ARCHAEOLOGY INTERNATIONAL SYMPOSIA (L.A.I.S.)



1st L.A.I.S. Symposium

9 (Wednesday) – 12 (Saturday) September 2009

Delphi, Greece

[Website://kalamata.uop.gr/~LAIS2009/](http://kalamata.uop.gr/~LAIS2009/)

Local Organizing Committee

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Conference Outline

Dear colleagues,

Nearly 50 years after the publication of the first Thermoluminescence ages, the field of Luminescence Dating has reached a level of maturity, in both research and applications in archaeology and geology.

L.A.I.S. is a new international initiative that mainly focuses on the use of luminescence dating for materials and questions of archaeological significance; in addition supports archaeological and archaeometrical communities of the World to further develop and expose luminescence issues.

L.A.I.S. Symposia aim at bringing together experts in the fields of luminescence, archaeology and archaeological materials from all around the world. In an exchange of knowledge, the techniques and tools available in luminescence dating and luminescence applications will be introduced to the archaeologists and archaeological problems will be presented for the scientific community.

L.A.I.S. Symposia initiates a series of conferences planned to take place every two to three years; however, the next two symposia are planned for the consecutive years 2011 and 2013 while an initial planning on the next hosting countries has been made.

The 1st L.A.I.S. Symposium will take place in Greece and symbolically be hosted at the European Cultural Centre of Delphi (www.eccd.gr), Greece in September 9-12, 2009.

The papers and posters presented at these conferences will be published in a special edition of a peer-reviewed international journal related with luminescence.

Topics

The topics range from fundamental studies of the physical basics and mechanisms of luminescence dating, through advances in equipment technology and analytical procedures, to sound applications and studies on archaeological material from various cultures of the World. Comparisons with other dating methods are encouraged. A few invited lectures will provide an overview on the main topics. Both oral and poster contributions will be considered for presentation.

Scheduled Sessions

Dating of heated and solar bleached archaeological material (artefacts, sediments, rocks and buildings) and Rock Art, dating in Prehistoric, Classical Antiquity and Medieval Eras, New World Archaeology, Case studies for the World Palaeolithic, Geoarchaeology, New methodological developments, Dosimetry applications, Combined chronological studies (Luminescence, Radiocarbon, Uranium Series, etc), Precision and Accuracy in luminescence, Authenticity Testing, Instrumentations and facilities, Statistics in luminescence, Use of luminescence in archaeological material studies, Innovations and Special Applications.

International Standing Committee

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Conference Center

The European Cultural Center of Delphi (ECCD) will host the oral and poster sessions. There will be technical assistance, electronic projectors and PCs, Xerox machines, e-mail facilities.

Accommodation

Special arrangement has been made with mainly at Delphi Palace Hotel and Europa Hotel, a walking distance from the Conference Center with 60 E per person per night bed + breakfast. Double room is 90 E. However lower prices Hotels are also available. Final fixed prices and an Hotel list will be announced in the 2nd Circular by the official secretariat agent ZITA Congress..

Registration & Accommodation

The registration fee is 250 E and includes: access to all sessions, free meals, conference material, coffee breaks, guided trip to the Museum & the Sanctuary, free transport to Delphi and return to Athens.

Deadlines

Abstract submissions: **April 3, 2009** Paper Submissions **September 12, 2009**

Website & Abstracts

Information on LAIS2008 will be available and regularly updated from kalamata.uop.gr/~LAIS2009/

Communication can be made through LAIS2009@uop.gr. An abstract template can be found at Symposium's website. All submitted Abstracts shall be reviewed by members of the advisory committee regarding acceptance and any amendments.

Looking forward to seeing you in Delphi!

20 NOVEMBRE 2008: CONFERENZA " GEO-ARCHAEOLOGICAL ACTIVITIES IN SOUTHERN CAPPADOCIA (TURKEY)"

The archaeological mission of the University of Pavia in Northern Tyanis is organizing a conference on the Geo-archaeological activities in Southern Cappadocia (Turkey).

The conference will take place at the Institute for Advanced Study (IUSS), Pavia, on November the 20th, 2008.

For the program and more information on the event please look at the following link:
<http://www.iusspavia.it/news.php?id=715&menu=menu-news.html>

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CSPS INTERNATIONAL CONFERENCE

CSPS ΔΙΕΘΝΕΣ ΣΥΝΕΔΡΙΟ

HONOURING THE DEAD IN THE

PELOPONNESE

ΤΙΜΩΝΤΑΣ ΤΟΥΣ ΝΕΚΡΟΥΣ ΣΤΗΝ

ΠΕΛΟΠΟΝΝΗΣΟ

SPARTI, 23-26 APRIL 2009

ΣΠΑΡΤΗ, 23-26 ΑΠΡΙΛΙΟΥ 2009

PROGRAMME

Πέμπτη 23 Απριλίου 2009 – Thursday 23 April 2009

17.00-19.00 Εγγραφή στη Δημόσια Βιβλιοθήκη του Δήμου Σπάρτης
Registration at Sparta Public Library.

19.00 Τελετή έναρξης Συνεδρίου - Προσφωνήσεις
Opening Ceremony- Addresses

19.15 Ceremony of the Award to Professor W.G. Cavanagh of the Honorary
Citizenship of Sparta

Τελετή Αναγόρευσης του καθηγητή W.G. Cavanagh σε Επίτιμο
Δημότη Σπαρτιατών

20.15 Δεξίωση/ Reception

Παρασκευή 24 Απριλίου 2009 – Friday 24 April 2009

Συνεδρία 1Α: Θάνατος και Κοινωνική Υπόσταση I

Session 1A: Death and Social Persona I

Αίθουσα/Venue: Sparta Library Building/Κτήριο Βιβλιοθήκης Σπάρτης

Πρόεδρος/Chair:

08.30 *Michael Boyd*, The role of mortuary practices in the construction of Aegean
Late Bronze Age social order and identity

08.50 *Emily Banou and Louise Hitchcock*, 'The Lord of Vapheio': The social identity of
the Dead and its implications for Laconia in the LH II-III A period

09.10 *Rachel Fox*, Vessels and the body in Early Mycenaean funerary contexts

09.30 *Konstantinos Kalogeropoulos*, The social and religious significance of the
'palatial jars' as grave offerings

Συνεδρία 2Α: Ήρωες και Λατρεία I

Session 2A: Heroes and Cult I

Αίθουσα/Venue: University of Peloponnese Building/ Κτήριο Πανεπιστημίου
Πελοποννήσου

Πρόεδρος/Chair:

08.30 *Ελένη Ψυχογιού*, Τιμώντας τους 'μεταφυσικούς' νεκρούς: Αρχαίες και σύγχρονες
θρησκευτικές τελετουργίες αναγέννησης με αφετηρία παράσταση σε μυκηναϊκό κρατήρα

08.50 *Diana Burton*, Gods, heroes and the underworld: Cult and iconography

09.10 *Χρήστος Πιτερός*, Η ηρωική λατρεία των Διοσκούρων στο Άργος και τα δόκανα

09.30 *Ελένη Μαράντου*, Λατρεία των προγόνων και ηρωολατρεία στην κεντρική και νότια Πελοπόννησο: η μαρτυρία του Πausανία

9.50-10.10 Διάλειμμα (Καφές-Τσάι)

Break (Coffee-Tea)

Συνεδρία 1B: Θάνατος και Κοινωνική Υπόσταση II

Session 1B: Death and Social Persona II

Αίθουσα/Venue: Sparta Library Building/Κτήριο Βιβλιοθήκης Σπάρτης

Πρόεδρος/Chair:

10.10 *Iro Mathioudaki*, Honouring the dead with polychrome pots: The case of 'mainland polychrome pottery' in Peloponnesian funerary contexts- An interpretative approach

10.30 *Ολυμπία Βικάτου*, «Ὁ δὲ θρῆνος οὐ περιγράφεται χρόνῳ»: Θρήνος-θρηνωδία και ταφική τελετή όπως απεικονίζονται στα πρόσφατα ευρήματα από τα Μυκηναϊκά νεκροταφεία της περιφέρειας Ηλείας

10.50 *Ιωάννης Μόσχος*, Ο κοινωνικός χαρακτήρας και η σημασία των τυπικών θανάτου κατά την ΥΕ ΙΙΙΓ περίοδο στη βορειοδυτική Πελοπόννησο

11.10 *Marianna Louka*, Archaic jewellery from Greece and its connections with the Balkans

Συνεδρία 2B: Ήρωες και Λατρεία II

Session 2B: Heroes and Cult II

Αίθουσα/Venue: University of Peloponnese Building/ Κτήριο Πανεπιστημίου Πελοποννήσου

Πρόεδρος/Chair:

10.10 *Χρήστος Ματζάνας*, Ανασκαφή νεκροταφείου με αρχαϊκές και ρωμαϊκές ταφές στην παραλία Σαβαλίων, Ν. Ηλείας

10.30 *Maria Pipili*, Honouring the dead on some Laconian black-figured cups? Reassessing the evidence

10.50 *Florentia Fragkopoulou*, Sanctuary dedications and the treatment of the dead in Laconia (800-600 BC): The case of Artemis Orthia

11.10 *Ellen Millender*, The politics of heroization in classical Sparta

11.30-11.50 Διάλειμμα (Καφές-Τσάι)

Break (Coffee-Tea)

Συνεδρία 1C: Θάνατος και Κοινωνική Υπόσταση III

Session 1C: Death and Social Persona III

Αίθουσα/Venue: Sparta Library Building/Κτήριο Βιβλιοθήκης Σπάρτης

Πρόεδρος/Chair:

11.50 *Αήδα Μόσχου*, Ένας εμπορικός θάνατος: Σχόλιο σε ενεπίγραφα επιτύμβια μνημεία της Λακωνικής Μάνης, 2ος αι. π.Χ. – 4ος αι. μ.Χ.

12.10 *Christos Stavrakos*, Byzantine aristocracy in Sparta of the Middle Byzantine period

12.30 *Πέπη Γαβαλά*, Τα μνημεία των κοιμητηρίων της Λακωνίας

12.50 Συζήτηση – Discussion

Συνεδρία 2C: Ήρωες και Λατρεία III

Session 2C: Heroes and Cult III

Αίθουσα/Venue: University of Peloponnese Building/ Κτήριο Πανεπιστημίου Πελοποννήσου

Πρόεδρος/Chair:

11.50 *Michele Lucchesi*, Heroisation and ruler cults in Sparta between Thucydides and Plutarch

12.10 *Katherine Rassia*, The Cult of Homeric and Local Heroes and its contribution to the formation of Spartan identity

12.30 *Nicolette Pavlides*, The veneration of local heroes: Burial rediscovery and identity in Sparta

12.50 Συζήτηση – Discussion

14.00-17.0 Διάλειμμα για μεσημεριανό γεύμα

Lunch Break

Συνεδρία 3: Ταφικές Τελετές και Ταυτότητα

Session 3: Death Rites and Communal Identity

Αίθουσα/Venue: Sparta Library Building/Κτήριο Βιβλιοθήκης Σπάρτης

Πρόεδρος/Chair:

17.00 *Jean-Marc Luce*, Iron Age burial customs in the Peloponnese and their place in the funerary geography of the Greek world

17.20 *Ioannis Georganas*, Stuck in the Past: Early Iron Age tholos tombs in Messenia

17.40 *Άλκησις Παπαδημητρίου*, Ταφικά έθιμα της πρώιμης εποχής του Σιδήρου στην Αργολίδα: Κοινωνικά και πολιτικά 'υπονοούμενα'

Συνεδρία 4: Ενθυμούμενοι τους νεκρούς στη Βυζαντινή και σύγχρονη εποχή

Session 4: Remembering the Dead in Byzantine and modern times

Αίθουσα/Venue: University of Peloponnese Building/ Κτήριο Πανεπιστημίου Πελοποννήσου

Πρόεδρος/Chair:

17.00 *Αιμιλία Μπακούρου*, Κοιμητηριακοί ναοί στη Βυζαντινή Λακωνία (προσωρινός τίτλος)

17.20 *Αικατερίνη Καμηλάκη-Πολυμέρου*, Οι νεκροί της ασφάλτου. Μνημεία και μνήμες

17.40 *Γιάννης Σαΐτας*, Κοιμητήρια και οικισμοί στη Μάνη. Μέσοι και Νεώτεροι Χρόνοι. Συμβολή Δεύτερη.

18.00-18.20 Διάλειμμα (Καφές-Τσάι)

Break (Coffee-Tea)

Συνεδρία 5: Γενεά και Πρόγονοι

Session 5: Ancestry and the Ancestors

Αίθουσα/Venue: Sparta Library Building/Κτήριο Βιβλιοθήκης Σπάρτης

Πρόεδρος/Chair:

18.20 *Carla Antonaccio*, Making Messenian heroes and ancestors

18.40 *Terry Brown*, Echoes of ancestry in ancient DNA from the Peloponnesian Bronze Age

19.00 *Oliver Gengler*, Leonidas and the heroes of Thermopylae: Memory of the dead and identity in Roman Sparta

19.20 *Theodora Zampaki*, The burial customs for Alexander the Great in Arabic historiography and the Alexander romance

19.40 Συζήτηση – Discussion

Συνεδρία 6: Θρήνος και Μοιρολόι

Session 6: Mourning and Lament

Αίθουσα/Venue: University of Peloponnese Building/ Κτήριο Πανεπιστημίου

Πελοποννήσου

Πρόεδρος/Chair:

18.20 *Nadia Seremetakis*, Antiphony, ritual and the construction of truth

18.40 *Eleni Gasti*, The poetics of lament in Aeschylus' Oresteia

19.00 *Θεόδωρος Κατσουλάκος*, Η σχέση της μοιρολογίστρας με το νεκρό ως πηγή έμπνευσης

19.20 *Δημήτριος Κατσουλάκος*, Το μοιρολόι της νότιας κοίλης Λακεδαίμονος και οι ιστορικές περιπέτειες της χώρας

19.40 Συζήτηση – Discussion

21.00 Δείπνο
Dinner

Σάββατο 25 Απριλίου 2009 – Saturday 25 April 2009

Συνεδρία 7A: Μνημεία και Μνήμη I

Session 7A: Memorials and Memory I

Αίθουσα/Venue: Sparta Library Building/Κτήριο Βιβλιοθήκης Σπάρτης

Πρόεδρος/Chair:

08.30 *Tracey Cullen and Anastasia Papathanasiou*, Funerary markings of memory: Mortuary ritual at Neolithic Franchthi Cave and Alepotrypa Cave

08.50 *Chrysanthi Gallou*, The burial tradition in Early Mycenaean southern Peloponnese

09.10 *Nikolas Papadimitriou*, 'Passing away' or 'passing through'? Changing funerary attitudes in the Peloponnese at the transition from the Middle to the Late Bronze Age

09.30 *Λένα Παπάζογλου-Μανιουδάκη*, Ατιμάζοντας τους Νεκρούς. Η λεηλασία των θολωτών τάφων στην πρώιμη ανακτορική περίοδο και η περίπτωση του θολωτού τάφου στο λόφο της Μυδαλιάς (Πετρωτό) στην Αχαΐα

Συνεδρία 8A: Οι Επιφανείς Νεκροί

Session 8A: The Glorious Dead

Αίθουσα/Venue: University of Peloponnese Building/ Κτήριο Πανεπιστημίου Πελοποννήσου

Πρόεδρος/Chair:

08.30 *Θανάσης Παπαδόπουλος και Λίτσα Παπαδοπούλου*, Θάνατος, εξουσία και αναταραχές στην Υστερομυκηναϊκή κοινωνία της Πελοποννήσου: Η μαρτυρία των τάφων πολεμιστών

08.50 *Annalisa Paradiso*, Did Herodotus ever see the list of the Three Hundred?

09.10 *Paul Cartledge*, Death in Sparta? Revisiting Plut. *Lyc.* 27

09.30 *Nicholas Sekunda*, IG. V.1 1124. The dead of Geronthrai fallen at Mantinea

09.50-10.10 Διάλειμμα (Καφές-Τσάι)

Break (Coffee-Tea)

Συνεδρία 7B: Μνημεία και Μνήμη II

Session 7B: Memorials and Memory II

Αίθουσα/Venue: Sparta Library Building/Κτήριο Βιβλιοθήκης Σπάρτης

Πρόεδρος/Chair:

10.10 *Ελένη Κωνσταντινίδη-Συβρίδη και Κωνσταντίνος Πασχαλίδης*, Τιμώντας τους νεκρούς στα παρασκήνια: Η περίπτωση του θαλαμωτού τάφου νότια του Κύκλου Β των Μυκηνών

10.30 *Ελένη Παλαιολόγου*, Ο Τάφος του Αιγίσθου στις Μυκήνες: Επανεξέταση

10.50 *Νάγια Πολυχρονάκου-Σγουρίτσα*, Παρατηρήσεις στη χρήση ασβεστο-κονιάματος στην πρόσβαση και την είσοδο θολωτών τάφων στις Μυκήνες: Η αρχή στην ταφική διακόσμηση

11.10 *Σωτήρης Λαμπρόπουλος, Παναγιώτης Μουντζουρίδης και Κώστας Νικολέντζος*, Υβριδικά ταφικά μνημεία της Ύστερης Εποχής του Χαλκού σε δύο νέες θέσεις του νομού Ηλείας (Στρέφι και Αρβανίτη)

Συνεδρία 8B: Οι Επιφανείς Νεκροί

Session 8B: The Glorious Dead

Αίθουσα/Venue: University of Peloponnese Building/ Κτήριο Πανεπιστημίου

Πελοποννήσου

Πρόεδρος/Chair:

10.10 *George Steiris*, Exemplary deaths in Peloponnese

10.30 *Αθανάσιος Φωτόπουλος*, Ο θάνατος στην Πελοπόννησο κατά την περίοδο 1941-1949

10.50 *Αναστασία Παναγιωτοπούλου*, Μνημεία πεσόντων στην Πελοπόννησο

11.10 *Γεωργία Κακούρου-Χρόνη*, Νικηφόρος Βρεττάκος: «*Ας φεύγουμε ανεβαίνοντας ...*»

11.30-11.50 Διάλειμμα (Καφές-Τσάι)

Break (Coffee-Tea)

Συνεδρία 7Γ: Μνημεία και Μνήμη III

Session 7C: Memorials and Memory III

Αίθουσα/Venue: Sparta Library Building/Κτήριο Βιβλιοθήκης Σπάρτης

Πρόεδρος/Chair:

11.50 *Georgia Kokkorou-Alevras*, Funerary statuary of the Archaic period in the Peloponnese

12.10 *Katerina Charatzopoulou*, Monumental tomb architecture in the Hellenistic Peloponnese: Forms and functions

12.30 *Άννα-Βασιλική Καραπαναγιώτου και Σωκράτης Κουρσούμης*, Ανθρωπόμορφη στήλη από το Λεβίδι Αρκαδίας: Τυπολογική και ερμηνευτική προσέγγιση

12.50 *James Roy*, Anyte of Tegea and the other dead

13.10 Συζήτηση – Discussion

Συνεδρία 9: Αποδοχή και Αποκλεισμός

Session 9: Inclusion and Exclusion

Αίθουσα/Venue: University of Peloponnese Building/ Κτήριο Πανεπιστημίου Πελοποννήσου

Πρόεδρος/Chair:

11.50 *Petros Themelis*, Messene. The urban heroa

12.10 *Agiati Benardou*, Burial practices and family plots in the Classical Corinthia: Restrictions and considerations of interpretation

12.30 *Αγγελική Κόσσυβα*, Οι αφανείς νεκροί της Δέλπριζας Κρανιδίου

12.50 *Erika Weiberg*, The invisible dead. The case of the Argolid and Corinthia during the Early Bronze Age

13.10 Συζήτηση – Discussion

14.00-16.00 Διάλειμμα για μεσημεριανό γεύμα – Lunch Break

16.00-17.00 ΠΑΡΟΥΣΙΑΣΕΙΣ POSTER- POSTER SESSIONS

Συνεδρία 10: Πολιτική και Ταφή

Session 10: Politics and Burial

Αίθουσα/Venue: Sparta Library Building/Κτήριο Βιβλιοθήκης Σπάρτης

Πρόεδρος/Chair:

17.00 *James Wright*, Family or State: Memorials of tension

17.20 *Angeliki Petropoulou*, The Spartan royal funeral from a comparative Perspective

17.40 *Όλγα Ψυχογιού*, Πολιτικό μήνυμα από τον τάφο του Φορωνέος στο Άργος

Συνεδρία 11: Βυζαντινή Εσχατολογία

Session 11: Byzantine Eschatology

Αίθουσα/Venue: University of Peloponnese Building/ Κτήριο Πανεπιστημίου Πελοποννήσου

Πρόεδρος/Chair:

17.00 *Δανάη Χαραλάμπους*, Η παράσταση της «Εἰς Ἄδου Καθόδου» σε μνημεία του 17ου αι. στη Λακωνία

17.20 *Ευαγγελία Πάντου*, Νοήματα πίστης για τη ζωή και το θάνατο σε ξυλόγλυπτα τέμπλα του ιερέα Ιωάννη Σφιρικά από τα Χρύσαφα Λακωνίας

17.40 *Ιουλία Παπαγεωργίου*, Η τοιχογραφία του Ελκόμενου στο ναό της Ζωοδόχου Πηγής στο Κάστρο Γερακίου Λακωνίας: Ένας εικαστικός συμβολισμός του Σταυρικού Θανάτου του Χριστού

18.00- 18.20 Διάλειμμα (Καφές-Τσάι)

Break (Coffee-Tea)

Συνεδρία 12: Θάνατος και Γένος

Session 12: Death and Gender

Αίθουσα/Venue: Sparta Library Building/Κτήριο Βιβλιοθήκης Σπάρτης

Πρόεδρος/Chair:

18.20 *Judith Lebegyen*, The emotional aspects of Mycenaean child burials

18.40 *Jesús Cepeda-Ruiz*, Spartan maidens in archaic and classical periods: Physical training for future Spartan mothers and the ritual death of the maiden before marriage

19.00 *Μεταξία Παπαποστόλου*, «Ο τιμημένος θάνατος»: Οι τιμές στον νεκρό ήρωα της μάχης και στη γυναίκα λεχώνα στην αρχαία Σπάρτη

19.20 *Άννα Μπανάκα*, Παιδικές ταφές ιστορικών χρόνων: Ευρήματα από τις ανασκαφές του Άργους

19.40 Συζήτηση – Discussion

Συνεδρία 13: Φιλοσοφία και Θάνατος

Session 13: Philosophy and Death

Αίθουσα/Venue: University of Peloponnese Building/ Κτήριο Πανεπιστημίου Πελοποννήσου

Πρόεδρος/Chair:

18.10 *Dimitris Michalopoulos*, Divine connections, eternal life? Agamemnon, Menelaus and the afterlife

18.30 *George Paraskeviotis*, Agamemnon's death in Seneca

18.50 *Christopher Lillington-Martin*, Prokopios' honouring of the dead in the Peloponnese

19.10 *Παναγιώτης Πανταζάκος*, Ο θάνατος στη φιλοσοφία του Γεωργίου Γεμιστού


19.30 Συζήτηση – Discussion


20.00 Τελετή Αήξεως Συνεδρίου στο Κτήριο της Δημόσιας Βιβλιοθήκης Closing Ceremony at the Public Library Building

21.00 Δείπνο

Dinner

ERE14, ARCHAEOLOGY: THE USE OF GEOSCIENTIFIC TECHNIQUES TO PROBE THE ARCHAEOLOGICAL ENVIRONMENT, VIENNA, AUSTRIA, 19- 24 APRIL, 2009

Convener: P. Glover 

Co-Convener: E. Nodarou 

[Abstract Submission](#) [Convener Login](#)

The session aims to provide a platform for the promotion of the use of novel and integrated geoscientific techniques in order to extract archaeological and historical information from the cultural heritage and the palaeoenvironment. It involves all natural sciences and all types of objects and materials related with human activity.

The primary aims of the session are:

- To provide an opportunity for scientists interested in the archaeological environment to share advances in the development of laboratory and field-based geoscientific techniques.
- To allow interested scientists to examine the wide range of new and established techniques on offer for the analysis of their artefacts and sites.
- To examine how integrated site and laboratory studies contribute to a better understanding of the archaeological environment and the impact of humans upon it.

Contributions will be accepted on the subjects of (i) the remote sensing of archaeological targets, (ii) the exploration for archaeological remains, (iii) dating of organic and inorganic materials, (iv) analysis of the construction technology and use of ancient metals, ceramics, glass, stone, pigments and plaster, (v) the provenance of archaeological artefacts, and (vi) the use of biogeoscience techniques to analyse archaeological DNA, ancient diets and the residues of organic matter and palaeoagriculture.

Posters and oral presentations on all subjects related to the use of earth sciences techniques to the discovery, dating, provenance, deterioration and conservation of archaeological remains are welcome. Papers using pluridisciplinary approaches or related to integrated case studies are particularly encouraged. We also strongly encourage contributions which apply novel or established technical methods in new ways or in order to answer new questions.

List of Invited Speakers:

- a) Mike Edmunds - Decoding the ancient Greek astronomical calculator known as the Antikythera Mechanism
- b) Amos Nur - Did earthquakes trigger the collapse of ancient civilizations?
- c) Zenobia Jacobs - Advances in luminescence dating, the timing of the anatomical and behavioural origins of Homo sapiens in Africa and their dispersal 'Out of Africa'

d) Regina Hofmann-de Keijzer - Hallstatt textiles – the oldest dyed textiles found in Austria

This list was correct at the time of going to press but may change before the conference.

Please visit the site: <http://meetingorganizer.copernicus.org/EGU2009/session/407>

FITCH-WIENER LABS SEMINAR SERIES
on “science-based archaeology”

WEDNESDAY, 10TH DECEMBER, 5:30 P.M.

Prof. Martin K. Jones

(University of Cambridge)

will introduce the topic:

***“Two views of early agriculture: bringing
archaeology and genetics together”***

The seminar will take place at the Fitch Laboratory of the British School at Athens. Entrance from Ioannou Patera 53 (BSA) or Souedias 54 (ASCSA). Tel: 210-7217482

ΘΕΣΕΙΣ ΕΡΓΑΣΙΑΣ/ΥΠΟΤΡΟΦΙΕΣ –
JOB VACANCIES/FELLOWSHIPS

EASTER EXCAVATION ON CYPRUS

There are opportunities for volunteers to assist on the excavation of a prehistoric settlement near the Sanctuary of Aphrodite at Palaepaphos, Cyprus.

The Easter season of renewed University of Edinburgh investigations at Souskiou Laona will take place from 8 April to 5 May 2009. Volunteers are wanted for a team of about 20. For particulars and application form see:

<http://www.arcl.ed.ac.uk/arch/field/slwebpage.htm>

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<http://www.arcl.ed.ac.uk/arch/edgarpeltenburg/>

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RESEARCH CENTER FOR ANATOLIAN CIVILIZATIONS, ISTANBUL - FELLOWSHIP ANNOUNCEMENT

Research Center for Anatolian Civilizations Residential and Non-Residential Fellowships for the academic year 2009-2010

Koç University invites applications from junior and senior scholars specializing in the archaeology, art history, history, and allied disciplines of Anatolia (and Istanbul) during the Greek, Roman, Byzantine, Seljuk, and Ottoman eras. Fellowships, which include accommodation, travel, and stipend, will be given to approximately 10 Ph.D. candidates and 10 scholars with Ph.D. to spend the 2009-2010 academic year in Istanbul at Koç University's Research Center for Anatolian Civilizations. Successful candidates will be required to be resident in Istanbul during the 9-month academic year (September 15-June 15). Some senior fellowships may be granted on a semester basis (September 15-January 31 or February 1-June 15). A small number of Non-Residential fellowships now available.

Located in the Beyoglu district of Istanbul, the Research Center for Anatolian Civilizations offers housing, study, and computer facilities to its fellows. It is near the libraries of the French, German, Swedish, and Dutch Institutes and other scholarly facilities in Istanbul. RCAC fellows are expected to devote themselves full time to their research projects. Fellows will also be asked to give 2 lectures on their work during the course of the year. Fellows must be proficient in English, which is the language of instruction at Koç University. Applications from scholars of all nationalities are encouraged.

APPLICATION DEADLINE : JANUARY 15, 2009

For more information and application forms please visit: www.rcac.ku.edu.tr

SPECIALISTS WANTED FOR THE 2009 **ZIYARET TEPE SEASON**

Experienced archaeological Photographer, Illustrator, and Conservator wanted for the 2009 Season at Ziyaret Tepe. Ziyaret Tepe is a Late Assyrian site located in southeastern Turkey. The 2009 season will run from mid-July to mid-August. For more information about the site, please visit www3.uakron.edu/ziyaret.

If you are interested please indicate which position you are applying for and send a 2-page c.v. to the Director, Dr. Timothy Matney (matney@uakron.edu) and Assistant Director, Dr. Lynn Rainville (lr9t@virginia.edu) before December 1st.

ack M. Sasson
Vanderbilt University
Nashville, TN 37240
<jack.m.sasson@vanderbilt.edu>

ΑΝΑΚΟΙΝΩΣΕΙΣ - ANNOUNCEMENTS

RECENT PHD DISSERTATIONS FROM

ARIZONA

Here are three dissertations on the history and prehistory of metallurgy that may be of interest to members of this list:

Sarah Cowie (2008) Industrial Capitalism and the Company Town:

Structural Power, Biopower and Identity in Nineteenth-Century Fayette, Michigan. University of Arizona (supervisor: David Killick).

Contact: cowie@email.arizona.edu

Noah Thomas (2008) Seventeenth-Century Metallurgy on the Spanish Colonial Frontier: Transformations of Technology, Identity and Value.

University of Arizona (supervisor: David Killick).

Contact : nthomas@email.arizona.edu

Christopher Papalas (2008) Bronze Age Metallurgy of the Eastern Carpathian Basin: A Holistic Exploration. Arizona State University

(supervisor: Geoffrey Clark).

Contact: papalas@imap2.asu.edu

Sarah Cowie's study examines a iron-smelting company town from the perspective of sociological theory and historical archaeology, while that of Noah Thomas brings archaeometallurgy, history and anthropology to bear on the interactions of Spanish colonists and native Americans around copper and lead smelting in New Mexico between 1600 and 1640.

Chris Papalas integrates archaeometallurgy, archaeology and anthropological theory in an examination of the earliest smelting of copper in eastern Hungary and western Romania.

Lastly, one about pyrotechnology, but not metallurgy, that will be of interest to some on this list:

Khaled al-Bashaireh (2008) Chronology and Technological Styles of Nabataean and Roman Plasters at Petra (Jordan). University of Arizona

(supervisors: David Killick and Greg Hodgins).

Contact: khaledsm@email.arizona.edu

This dissertation developed new methods (stepped dissolution and dating of multiple fractions) for radiocarbon dating of lime plasters, and applied petrography, cathodoluminescence, scanning electron microscopy and x-ray diffraction to examine technological changes in lime and gypsum plaster production at Petra. These results provide an independent means of dating construction (or reconstruction) of structures at Petra, and will help conservators to use appropriate materials for repair and restoration.

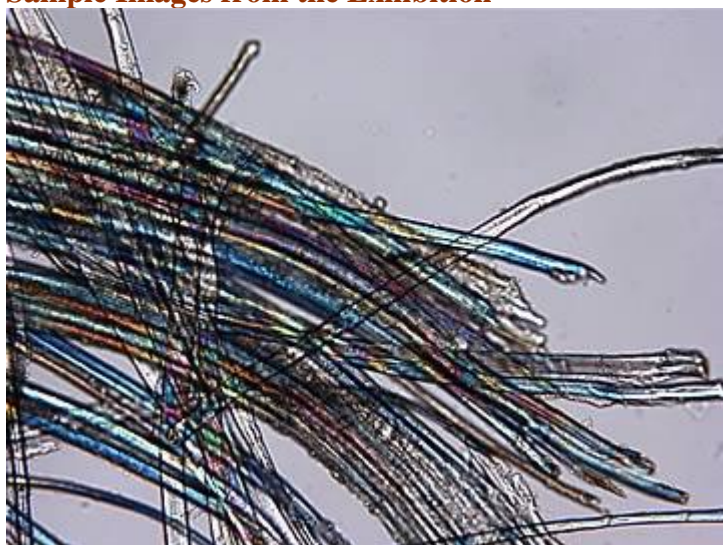
BEYOND THE NAKED EYE: SCIENCE REVEALS NATURE'S ART, NOVEMBER 8, 2008–JANUARY 9, 2009, ARIZONA STATE MUSEUM

Art and science have always been connected—from alchemists' experiments producing artist materials to Renaissance explorations of anatomy. Contemporary art includes many modern technologies as processes, and the avant-garde has seen science as a subject for artistic exploration for over a century. This exhibition aims to reverse the traditional roles by presenting the science as the art.

Scientists use many types of imaging technologies to reveal nature's structure at scales above and below those accessible to the unaided human eye. The pictures in this exhibition are taken at scales varying from satellite imagery at the upper end to electron micrographs of objects only a few nanometers in size. These include biological structures, geological features, and the materials produced by prehistoric and historic technologies. The images have been chosen because they are visually intriguing and often beautiful, but each one is also a piece of evidence used in pursuing a scientific question. The captions to the photographs explain all cases, what the images are, and the scientific puzzles that they help to solve.

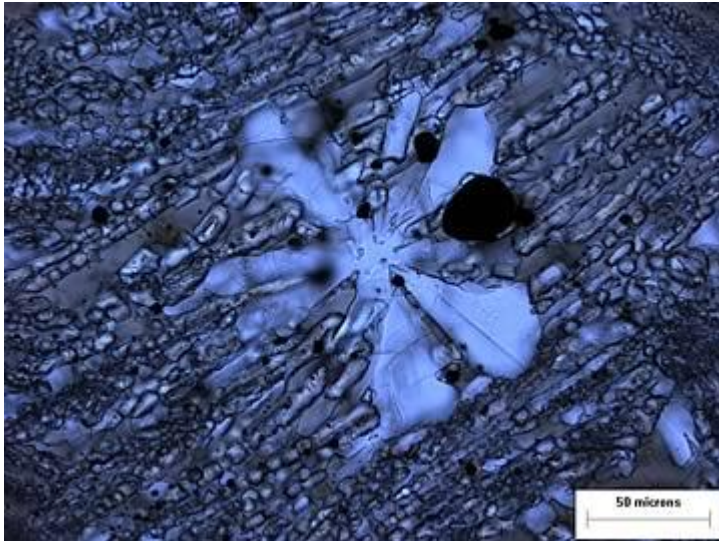
Artists, teachers, students and anyone interested in scientific exploration are invited to experience current research at the University of Arizona through this unique exhibition! All images were taken by students, staff and faculty of the University of Arizona and Arizona State Museum. The exhibition is mounted with financial assistance from the National Science Foundation/University of Arizona Integrative Graduate Education and Research Traineeship (IGERT) program in archaeological science.

Sample Images from the Exhibition



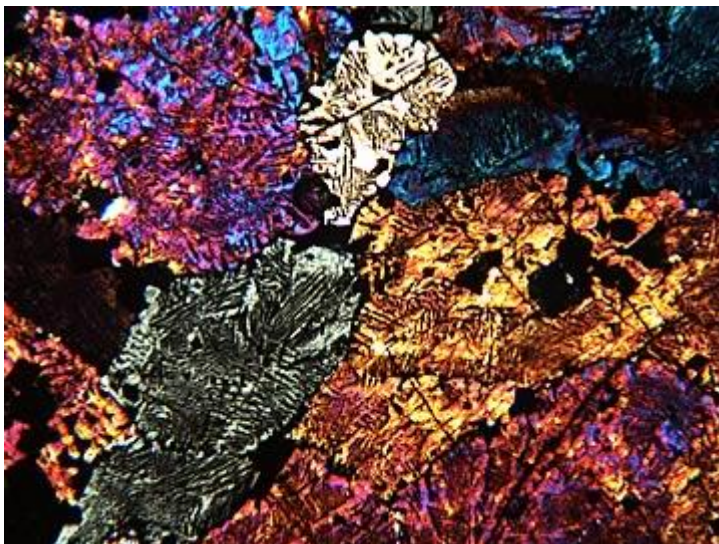
Magnified linen fibers from the Shroud of Turin, image by Rachel Freer, visiting research fellow, Arizona State Museum

The Shroud of Turin has been the source of much controversy over the last couple of decades. It had been requested that the specific sample radio carbon dated by the Arizona Accelerator Mass Spectrometry Laboratory be examined for authenticity. Polarized Light Microscopy was used to confirm that the major fiber content of the sample is linen.



Slag from 17th century New Mexico workshop; image by Noah Thomas, recent PhD recipient in anthropology

The slag sample pictured here was recovered from the 17th century Spanish Colonial metal smelting workshop at the Pueblo of Paa-ko in New Mexico. The rosette in this transmitted light image is tridymite, a form of silica formed at high temperatures, indicating that the metallurgy practiced at this site used a forced draft capable of sustaining temperatures above 1000° C.



Slag from ancient iron smelting in Madagascar; image by David Killick, UA professor of anthropology

A metallurgical slag from ancient iron smelting in Madagascar. A thin slice was glued to a glass slide and polished to a thickness of only 0.03 mm. It is photographed here at a magnification of 200x in cross polarized transmitted light. All of the brightly colored crystals are of the same mineral (an iron silicate called fayalite) but display different

colors because the lattices of each crystal are at different angles to the plane of the section. The black network within the fayalite crystals is of a second mineral, an iron-aluminium spinel called hercynite, that crystallized at the same time as the fayalite, giving rise to complex intergrowths of the two minerals.

Please visit the site:

<http://www.statemuseum.arizona.edu/exhibits/beyondnakedeye/index.shtml>

CALL FOR PAPERS-XRS SPECIAL ISSUE: PORTABLE AND HANDHELD XRF INSTRUMENTATION

Dear colleague,

As you well know X-Ray Spectrometry is a peer-reviewed journal that every two months publishes high quality papers dealing with the theory and application of X-ray spectrometry using x-ray photon, proton, gamma and gamma-x sources. From time to time we devote an issue to special topic such as archaeometry, health physics, etc. The role of special or focused issue is to present the reader with broader view of the topic or to mark the milestone achieved in development of XRF. Recently, it became apparent that portable and handheld XRF instrumentation has reached new technological level offering user the performance and features until now available only on laboratory equipment. In order to acknowledge this milestone we have decided to devote the special issue of X-Ray Spectrometry to portable systems.

In this spirit we kindly invite you to contribute a paper to this special issue of X-Ray Spectrometry. The topics covered should include transportable and handheld x-ray based spectrometers: XRF, micro-XRF, PIXE-alpha, combined analyses XRF and XRD, micro-XRF and microRaman, etc. Development of innovative x-ray instrumentation (sources, detectors, lenses) and software components implemented in handheld and transportable spectrometers are also included. Methodological approaches and applications of handheld and transportable x-ray based spectrometers in investigations on environmental contamination, health problems/toxicology, forensic sciences, ancient/historical materials/monuments, artworks and in conservation science are highly encouraged in the special issue.

Please submit your manuscript on X-ray Spectrometry journal website until February 28th, 2009 <http://www3.interscience.wiley.com/journal/1870/home> . All manuscripts will undergo the normal peer review process of XRS, implying critical evaluation by three independent referees.

Papers submitted after the deadline will not be considered.

Andreas Karydas
karydas@inp.demokritos.gr

Guest Editors:

Maria Luisa de Carvalho (Universidade de Lisboa, Lisboa, Portugal) Andreas-Germanos Karydas (Institute of Nuclear Physics, NCSR "Demokritos", Athens, Greece) Stan Piorek (Thermo Fisher Scientific, USA)

JSTOR ANNOUNCES THE FOLLOWING **NEW CONTENT**

The British Museum Quarterly (Arts & Sciences Complement) Release Content:

Vols. 1 – 37; 1926 - 1973

Publication of this title ceased in 1973.

Publisher: British Museum

ISSN: 0007-151X

Bulletin of the Fogg Art Museum [1931-1950] (Arts & Sciences V) Previous Title =
Notes (Fogg Art Museum)[1921-1931] (1939053X) Release Content:

Vols. 1 – 2; 1921 - 1931

Vols. 1 – 11; 1931 - 1950

Publication of this title ceased in 1950.

Publisher: President and Fellows of Harvard College on behalf of Harvard Art Museum

ISSN: 1939-0394

Cahiers d'Études Africaines (Arts & Sciences Complement) Release Content:

Vols. 1 – 42; 1960 - 2002

Moving Wall: 5 years

Publisher: EHESS

ISSN: 0008-0055

Corinth: Results of Excavations Conducted by the American School of Classical Studies
at Athens (Arts & Sciences Complement) Release Content:

Vols. 1 – 20; 1929 - 2004

Moving Wall: 3 years

Publisher: American School of Classical Studies at Athens

ISSN: 1558-7185

Please note: The first volume of Corinth appeared in 1929, and further parts appear
irregularly as scholars finish their assigned topics.

Dead Sea Discoveries (Arts & Sciences Complement) Release Content:

Vols. 1 – 9; 1994 - 2002

Moving Wall: 5 years

Publisher: Brill

ISSN: 0929-0761

Please visit the site : <http://ancientworldbloggers.blogspot.com/2008/09/new-in-jstor.html>

ΤΟ ΠΕΡΙΟΔΙΚΟ MEDITERRANEAN ARCHAEOLOGY & ARCHAEOLOGY HAS BEEN INDEXED

Το Περιοδικό ΜΑΑ του Πανεπιστημίου Αιγαίου (ανελλιπώς απο το 2001) έγινε indexed & Abstracted in *Arts & Humanities Citation Index, Thomson*.
(www.rhodes.aegean.gr/maa_journal).

The International Journal *Mediterranean Archaeology & Archaeometry* (running since 2001) issued by the University of the Aegean, Greece, has been indexed and abstracted in *Arts & Humanities Citation Index, Thomson*.
(www.rhodes.aegean.gr/maa_journal).

Ioannis Liritzis
Editor-in-Chief

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Editor-in-Chief: www.rhodes.aegean.gr/maa_journal

INTERNET SITES

LEUVEN DATABASE OF ANCIENT BOOKS

The present database attempts to collect the basic information on all ancient literary texts, as opposed to documents. At present, it includes 12669 items, dating from the fourth century B.C. to A.D. 800 and incorporating authors from Homer (8th cent. B.C.) to Romanus Melodus and Gregorius the Great (6th cent. A.D.), including 3671 texts of which the author can no longer be identified (to find an empty field, type "=" (without the quotes) in the field authorname).

Text editions by classical philologists and patristic scholars are usually based upon medieval manuscripts, dating many centuries after the work in question was first written down and transmitted by copies from copies from copies. Here the user will find the oldest preserved copies of each text. At the same time he will get a view of the reception of ancient literature throughout the Hellenistic, Roman and Byzantine period: which author was read when, where and by whom throughout Antiquity.

The term "books" is used in the same wide sense as in the catalogues of Mertens-Pack and Van Haelst, for "texts that were intended to reach the eyes of a reading public or at least possessed a more than ephemeral interest or usefulness". Therefore we have excluded documents quoting some line of Homer (e.g. Pack2 399, 471, Van Haelst 1191), but also oracle questions (e.g. Pack2 2492-2493, Van Haelst 954, 958) and horoscopes, which we consider documentary texts. As we are interested in books, we do not include references to inscriptions (e.g. Pack 2960, 2490; Van Haelst 53, 111, 792-818). Magical texts on gold, lead, bronze etc. (e.g. Van Haelst 184-191) are not incorporated, because their aim is purely practical. But magical texts based on handbooks will be found, even though the dividing line is often subjective.

Our interest being in books, not in the study of literature, we have grouped multiple texts on a single roll if they were intended as parts of one book. This is especially the case for anthologies, which are split up in Pack among the different authors (e.g. Pack2 0031 + 0401 + 1319 + 1320 are grouped as LDAB 1048). We keep two entries, however, when a literary papyrus is reused for another literary text, and also in the case of composite codices, when the different works were originally written on individual quires (LDAB 107760, 17904, 107905).

Please visit the site: <http://www.trismegistos.org/ldab/about.php>

KOMMOS FIELD RECORDS AND PUBLICATIONS

Last spring we completed digitizing our Kommos field records and publications, and they are now posted on the permanent University of Toronto Library archival website.

<https://tspace.library.utoronto.ca/handle/1807/3004>

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GOOGLE'S ROME

The glory that was Rome is to rise again. Visitors will once more be able to visit the Colosseum and the Forum of Rome as they were in 320 AD, this time on a computer screen in 3D.

The realisation of the ancient city in Google Earth lets viewers stand in the centre of the Colosseum, trace the footsteps of the gladiators in the Ludus Magnus and fly under the Arch of Constantine.

The computer model, a collection of more than 6,700 buildings, depicts Rome in the year 320 AD. Then, under the emperor Constantine I, the city boasted more than a million inhabitants -- making it the largest metropolis in the world. It was not until Victorian London that another city surpassed it.

The project has been developed by Google in collaboration with the Rome Reborn Project and Past Perfect Productions. The computer graphics are based on a physical model – the Plastico di Roma Antica, which was created by archaeologists and model-makers between 1933 and 1974 and is housed in the Museum of Roman Civilisation in Rome. There are only 300 original ruins still standing today.

Bernard Frischer, the director of the Institute of Advanced Technology in the Humanities at the University of Virginia and also the director of the Rome Reborn Project, said: "The project is the continuation of five centuries of research by scholars, architects and artists since the Renaissance who have attempted to restore the ruins of the ancient city with words, maps and images.

"The partnership with Google Earth is another step in creating a virtual time machine which our children and grandchildren will use to study the history of Rome."

Rome is the first ancient city to be viewable in three dimensions in Google Earth. The feature uses satellite imagery, maps and search to show viewers a wide range of geographical information for the entire planet.

More than 400 million people have downloaded Google Earth since it was launched in June, 2005.

The Ancient Rome feature is designed for students and historians as well as people with a more casual interest in the city. Viewers can find out more through pop-up "information bubbles" for more than 250 sites identified in the ancient city.

The first bubble provides basic information for schoolchildren and a second click provides more advanced information including a topographical encyclopaedia, ancient literary sources and bibliographical information about each building. The information is available in a variety of languages.

Gianni Alemanno, the Mayor of Rome, said: "It's an incredible opportunity to share the stunning greatness of Ancient Rome, a perfect example of how the new technologies can be ideal allies of our history, archaeology and cultural identity."

Please visit the site:

http://technology.timesonline.co.uk/tol/news/tech_and_web/article5137095.ece

[Go there also for "Rome Reborn: An ancient virtual city," a huge digital representation of Rome in AD320]

ΝΕΕΣ ΕΚΔΟΣΕΙΣ – NEW PUBLICATIONS

REVIEW OF "LE SANCTUAIRE D'APHRODITE" (CHYPRE) BRYN MAWR CLASSICAL REVIEW

Sabine Fourrier, Antoine Hermay, Amathonte VI. Le sanctuaire d'Aphrodite des origines au début d'époque impériale. Études Chypriotes XVII. Avec la collaboration de Philippe Columeau, Bettina Fischer-Genz, Marie-Dominique Nenna, Martin Schmid and des contributions de Michel Amandry, Marie-Françoise Billiot, Sandrine Marquié, Jean-Denis Vigne. Athens: École française d'Athènes, 2006. Pp. 222; figs. 508. pls. 50; 1 plan. ISBN 2-869958-220-X. €100.00 (pb).

Reviewed by Anja Ulbrich, Ruprecht-Karls-Universität, Heidelberg, Germany (anya_ulbrich@gmx.de) Word count: 2652 words

This book is meant to be the "first publication" (p. 1) of the excavations in the sanctuary of Aphrodite on the acropolis of the ancient city of Amathous on the southern coast of Cyprus, conducted by a team of the École française d'Athènes since 1976. Its goal is to document and discuss the development of this major urban cult-place from its foundation in the 8th century BC until the erection of the first monumental temple building in the 1st century AD. Thereby it aims to address various aspects of the site, such as its features and components, spatial organisation, equipment, cult practice and votive practice including animal sacrifice. In order to do so, it draws heavily on data already published and discussed in various preliminary reports, articles and monographs, including the Amathonte series and the Guide to Amathous, adds hitherto unpublished or only partly published material, such as Archaic pottery and animal bones, and draws comprehensive conclusions about the complete assemblage from the site.

The book is divided into a brief introduction and five main chapters, some very short, some very extensive, complemented by two appendices, and bibliography, index, and numerous plans, drawings and photographs.

A brief introduction of 4 pages by A. Hermay addresses the goal of the book, the history and method of the excavation and its documentation, its scale and limitations, and the major problems of the evidence including poor and complicated stratigraphy (a general predicament in Cypriot archaeology, aggravated by massive disturbances through the erection of the monumental first temple in the 1st century AD).

In chapter 1 (pp. 5-13), Hermay briefly reviews the literary, epigraphic and material evidence for the cult and the sanctuary of Aphrodite or Venus in Amathous in chronological order from its earliest appearance in ancient literary sources through the first explorations in the 17th century up to the early years of the French excavations that began in 1976. He summarises the general setting and topography of the cult-place within the city on the summit of the acropolis. He also addresses the questions of its extent and boundaries and the location of the entrance in any given period.

In chapter 2 (pp. 15-48), Hermary and various collaborators briefly and comprehensively present and discuss the different features and main find contexts of the site, the nature of associated material and finds and their validity for chronology. These contexts are: a tomb on the summit of the acropolis already carved into the rock in CG I (Hermary); the two Archaic deposits of the Bothros and the grotto (Fourrier); the monumental stone vases near the entrance of the 7th or 6th century BC (Hermary); a kiln of the Hellenistic to early imperial periods (Fischer-Genz); the Doric portico erected in the late 2nd and early 1st century BC (Hermary, Marquie, Schmid); and other buildings south of the temple of the 1st century BC (Hermary, Schmid). The chronology depends mainly on pottery from these contexts, and in the case of the stone vases on the iconography of the handle-decoration.

The chapter ends with a summary of the general arrangement and spatial organisation of the sanctuary from the Archaic to the early Roman period and a short comparison with evidence from other Cypriot temene.

In an extensive chapter 3 (pp. 49-126), Fourrier presents the Archaic material from the bothros and the grotto, focussing on the massive amount of local pottery from both contexts. A first short section (pp.

49-51) discusses the methodology for pot-counting, and the validity and problems of the Gjerstad-system as a basis for classifying the material. Section 2 establishes a detailed system of classification for the wares from both contexts. Fourrier basically draws on the Gjerstad-system with an updated chronology (pp. 49-50 with all relevant references). Gjerstad distinguished seven different morphological phases in Cypriot Iron Age pottery within its different wares, which are defined basically by the type of decoration.¹ However, Fourrier has now rearranged the material from Amathous principally by vessel-types or shapes and then by their subtypes and variations. These categories include vessels of the different wares defined by Gjerstad, but Fourrier also introduces locally made wares such as Black Slip mixte including intentionally blackened Red Slip, Black-on-Red or Bichrome Red, and thin-walled bowls. The main distinction in this typology is between open and closed shapes, which are subdivided according to their body profiles, rim shapes and handle types. Each of the types and subtypes is briefly defined and described, and comparanda from other Amathousian and Cypriot contexts are listed, followed by a list of the main examples from the sanctuary proper sorted by find context. This section ends with a concluding paragraph on the repertoire of shapes, illustrated by statistical charts. The next two sections deal with the complete assemblages of material from the bothros and the grotto separately. Here, the finds

-- objects of bone, shell, stone, faience, metal, and terracotta, the latter including lamps, inscribed pot-sherds, and a small amount of imported pottery from Greece and the Levant -- are published with comparanda from Cypriot and non-Cypriot contexts. The great majority, however, consists of local Cypriot pottery, here documented by the same pieces as in the preceding typology section, but now sorted by the wares defined by Gjerstad and presented with measurements and descriptions of the clay and charts documenting the amount and relative proportions of each ware within both assemblages. The few pieces of coarse ware are also included. All the material, particularly the local Cypriot pottery, is amply illustrated by drawings and photographs.

Chapter 4 (pp. 127-64), written mainly by Hermary with contributions by Fisher-Genz, Vigne and Nenna, discusses literary, epigraphic and archaeological evidence for cult and votive practices in the sanctuary. Topics addressed are the literary and epigraphic evidence for a harvest-festival for Aphrodite in Amathous (Hermary); the nature and

shape of the cult-image (Hermery); and various types of votive offerings dating from the Archaic period to early imperial times (Hermery et al.). These votive offerings include dedications of statues by king Androkles himself attested by inscriptions in the late 4th century BC (Hermery), and other small votive objects including parts of jewellery in metal and precious or semi-precious stone

(Hermery) and glass (with Fischer-Genz) as well as other votive objects of gold, ivory, bone, shell (Vigne), bronze and iron, faience and glass (Hermery, Nenna), stone and terracotta (Hermery), all of which are presented here for the first time in more or less detail followed by a brief summary on the nature of the votive offerings. The late Hellenistic and early Roman glass vessels are published (in greater detail than other objects here) by N. Nenna. Other categories, however, are only documented by lists or a very few pieces which needed to be added to previously published material, e.g., most of the terracottas were published in a separate volume, but some hitherto unpublished are just listed here, but not discussed in detail or as a group of material. A separate section deals with the dedication of a thesaurus by king Androkles to Aphrodite, addressing its functions in cult practice with regard to marital rites and ritual prostitution.

Another section discusses the role of water in the sanctuary and in the general cult practice as attested by the monumental stone vases and several fragments of stone basins. The last paragraph concentrates on other cults in the sanctuary, which might be attested by the cultic use of an existing tomb on the highest ground in the temenos and a Hellenistic dedicatory inscription to Sarapis, Isis, Aphrodite and other gods including Ptolemaios and Kleopatra dating from the period of 142/1-132/1 BC.

In chapter 5 (pp. 165-96), Hermery discusses the structures in the sanctuary connected with animal sacrifice, and Columeau presents the animal bones. A brief review of the scarce literary and epigraphic evidence on animal sacrifice in Cypriot sanctuaries by Hermery is complemented by Columeau's analysis of the animal bones from other published Archaic and post-Archaic sacred contexts. Sheep and goat predominate, followed by cattle; very few bones show traces of burning, calcination or butchery marks. Comparisons with evidence from the Artemision at Ephesos, the Heraion on Samos and the Aphrodite sanctuary at Miletos show, for Amathous, a much higher proportion of sheep and goat in relation to cattle in all periods, while -- as at Miletos -- pigs are not attested at all. Moreover, in Amathous, changes of preference can be observed between the Archaic and later periods with respect to the type and age of the animals sacrificed and the body-parts kept and deposited within the sanctuary. In the next section, Hermery discusses the Archaic or Classical structures in the sanctuary that are associated with animal sacrifices, drawing on many comparisons from Cyprus and the Aegean. Features at Amathous include

12 rings carved out of the bedrock most probably for tying animals destined to be sacrificed, and various channels and round holes carved in the rock, possibly for posts to hang meat or smaller animals. The structures also include an angular foundation for a fence, a rectangular altar-bothros carved in the rock west of the sacrificial area and a cubic gypsum offering table with several mouldings and a circular channel around its upper surface. The concluding paragraph summarises the results, pointing out the lack of pigs and birds among the sacrificial animals, and the lack of evidence for burnt sacrifice. Hermery suggests that suitable offerings to Aphrodite were liquids, such as wine, water and juice, as well as grain, fruit and vegetables as recorded in some ancient Greek sources.

Appendix 1 (Amandry) publishes and partly illustrates 18 apparently hitherto unpublished Hellenistic coins from the site: 12 are from the Paphian mint, and one each from Salamis, Tyre and possibly Alexandria.

Appendix 2 (Schmid) presents the late Hellenistic and Early Roman architecture in greater detail, including possibilities for reconstructing the Doric portico and other buildings.

This is a valuable book: Firstly, it pulls together and cross-references disparately published evidence for and from the sanctuary and presents it comprehensively by contexts and by aspects of cult and votive practice. Secondly, it provides a methodical analysis and critical discussion of the different contexts, the structures in the temenos, and the different kinds of material associated with them. The documentation and illustration of contexts and finds by charts, drawings, photographs, plans, phase plans and reconstructions are high quality, systematic, extensive and well arranged; references to illustrations in the text are accurate and frequent. The treatment, documentation and discussion of material, particularly the Archaic pottery, is excellent, and, in its extensive use of comparanda from Cypriot and other Mediterranean contexts, exceeds the standards of previous publications of pottery from Cypriot sites. The authors offer alternative interpretations for different features and aspects of the sanctuary, debating them in the light of a vast amount of comparanda and evidence from Amathous, Cyprus and the Eastern Mediterranean as a whole. In these respects, the book goes far beyond the scope and standard of most preliminary or even final publications of Cypriot sanctuaries.

The few weaknesses of the book are partly caused by the vast amount of material and evidence which needed to be included in the publication.

The result is a somewhat imbalanced presentation of the different types of material, with very detailed treatment for instance of the Archaic pottery and animal bones, but more general or even summary discussions of the votive offerings, and bare mentions of the votive sculptures, post-Archaic pottery and incense burners. Some of this material has been published elsewhere, such as the votive sculptures and terracottas presented in Amathonte V and the material from other contexts at Amathous excavated by the French team such as the palace and the city wall. The items from the sanctuary on the acropolis are only briefly mentioned in the section on the nature and shape of the cult image (p. 128) and have a short paragraph in the section on the nature of the votive offerings (pp. 130-32). In view of the amount and chronology far down into the post-Archaic period, the votive sculptures and terracottas deserve a separate comprehensive and more detailed section in chapter 4 on the nature of votive-offerings.

Another group of neglected material is the Classical, Hellenistic and early Roman pottery, which reflects both votive practice and ritual -- including drinking and/or dining -- even if the evidence is mostly from disturbed levels or late fills. Only part of this has been published elsewhere, such as some Hellenistic pottery (pp. 45-46).² Post-Archaic pottery is only mentioned briefly in the discussion of the stratigraphy of certain contexts, such as the kiln (p. 35), the Hellenistic portico (p. 40-41) and the later pre-imperial buildings (p. 46). However, there is no comprehensive or statistical information on local wares, shapes, imports and contexts including disturbed layers, which are all indispensable for a publication aiming to document the development of the site and its cult-practice up till the early imperial period. This stands in marked contrast to the excellent publication of the Archaic pottery (see above) which, however, also has its

weaknesses. One of them lies in the nature of the material, displaying a great variety of shapes, sizes and other details all freely combined, which make consistent and strict classifications

difficult: this is a general problem in Cypriot archaeology. Thus, the distinction between some of the deep bowls (figs. 205-218) and jars (figs. 383-388) does not seem clear. Unfortunately, a few shapes are not documented by drawings at all, such as big bowls or basins (p. 63 D), amphorae with knob-shaped bases (p. 79 D), and jars with folded rim (p. 81, C.2). One also wonders whether the bowls in figs. 168 and 169, only decorated outside, might not actually be lids as shown in figs. 395-96 and 398. The fact that the author does not distinguish the different types of Black slip mixte, as explained on p. 51, in her coded catalogue-numbers for individual pieces and their drawings, but invariably names them bs is a bit confusing. As regards these catalogue-numbers, it would also have been more user-friendly, if their composition had been explained briefly in an introductory sentence in the typology, or in a footnote or even in the list of abbreviations at the end of the book (p. 205). One has to infer from the text that, apparently, those numbers are made up of abbreviations for contexts, shape, ware -- in Gjerstad-abbreviations -- and a running number for the series of a certain type. However, the abbreviation co for the fine-walled bowls remains enigmatic (perhaps it stands for coloured rim-zone?).

The same problem of unexplained abbreviations appears in the charts of the bone analysis, which refer to earlier studies of other international specialists and earlier publications of the author. The abbreviations are not at all evident to an archaeologist who is not specialised in this field and not French. This critique applies also to the very short and patchy list of abbreviations (p. 205) which only lists the more common internationally known or, by textual context, easily understandable abbreviations for Cypriot wares and periods in English and French, but not the more specialised ones used in this publication for the material, e.g. glass (ve), torpedo amphora (t), small object (po) etc.

Finally, the complete and extensive bibliography is a slightly inconsistent mixture of Harvard-type and title abbreviations, e.g.

listing Amathonte I-III under that rubric, but Amathonte IV and V under the name of Queyrel or Hermary, respectively.

The values and merits of Amathonte VI, however, exceed its relatively minor weaknesses by far. The book is a highly satisfactory publication of the sanctuary of Aphrodite at Amathous, and convincing in its systematic, comprehensive and, in places, detailed and extensive treatment of the evidence and material by addressing important aspects of Cypriot religion and cult practice within its Mediterranean context. Thus, Amathonte VI sets new standards for the publication of, and research on, Cypriot sanctuaries and contributes greatly to the study of Cypriot religion and cult.

Notes:

1. For the classification and chronology of Cypriot pottery established by Gjerstad see E. Gjerstad, *The Swedish Cyprus Expedition IV.2., The Cypro-Geometric, Cypro-Archaic and Cypro-Classical periods* (Stockholm 1948), 48-91 figs. I-LXXI (pottery); 184-427, summarised on p. 427 (chronology). The system was further elaborated in E.

Gjerstad, Pottery Types, Cypro-Geometric to Cypro-Classical, Opuscula Atheniensiensia III, Lund 1960, 106-122 with figs.

2. F. Burkhalter, La céramique hellénistique et romaine du sanctuaire d'Aphrodite à Amathonte, BCH 111, pp.353-391.

Please visit the site: <http://ccat.sas.upenn.edu/bmcr/2008/2008-11-30.html>

ARCHAEOLOGICAL EVIDENCE FOR THE AUTHENTICITY OF THE JEHOASH INSCRIPTION TABLET

A gray, fine-grained arkosic sandstone tablet bearing an inscription in ancient Hebrew from the First Temple Period contains a rich assemblage of particles accumulated in the covering patina. Two types of patina cover the tablet: a thin layer of black to orange iron-oxide-rich layer, a product of micro-biogenic processes, and a light beige patina that contains feldspars, carbonate, iron oxide, subangular quartz grains, carbon ash particles and gold globules (1 to 4 micrometers [1 micrometer = 0.001 millimeter] in diameter). The patina covers the rock surface as well as the engraved lettering grooves and blankets and thus post-dates the incised inscription as well as a crack that runs across the stone and several of the engraved letters. Radiocarbon analyses of the carbon particles in the patina yield a calibrated radiocarbon age of 2340 to 2150 Cal BP. The presence of microcolonial fungi and associated pitting in the patina indicates slow growth over many years. The occurrence of pure gold globules is evidence of a thermal event in close proximity to the tablet (above 1000 degrees Celsius). This study supports the antiquity of the patina, which in turn, strengthens the contention that the inscription is authentic.

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INTRODUCTION

Our team of scientists spent some time examining the Jehoash Inscription tablet (JI) from the point of view of hard science (Ilani et al., 2002; 2008). Our goal was to determine, based solely on scientific evidence, whether the tablet is a forgery or genuine. Since this tablet represents the only Judahite royal inscription found to date, it is of critical importance to history and Biblical Archaeology. The tablet is engraved with an inscription in ancient Hebrew that commemorates the renovation of the First Temple carried out by King Jehoash (9th century B.C.E. = 2800 years BP). A similar account of the Temple repairs is also found in Kings II: 12. According to Cohen (2007; 2008), the translation of the 16 lines of the ancient Hebrew is as follows:

I. Prologue (lines 1-4)
[I am Yeho'ash, son of
A]hazyahu, k[ing over Ju]dah,

and I executed the re[pa]irs.

II. Body of the inscription (lines 4-14) When men's hearts became replete with generosity in the (densely populated) land and in the (sparsely populated) steppe, and in all the cities of Judah, to donate money for the sacred contributions abundantly, in order to purchase quarry stone and juniper wood and Edomite copper / copper from (the city of) 'Adam, (and) in order to perform the work faithfully (=without corruption),— (Then) I renovated the breach(es) of the Temple and of the surrounding walls, and the storied structure, and the meshwork, and the winding stairs, and the recesses, and the doors.

III. Epilogue (lines 14-16) May (this inscribed stone) become this day a witness that the work has succeeded, (and) may God (thus) ordain His people with a blessing.

Analyses of the tablet's epigraphy and philology to date have proven to be inconclusive as to its authenticity (Ilani et al., 2002; 2008). Chemical, geologic and petrographic analyses support the antiquity of the patina, which in turn, strengthens the contention that the inscription is authentic.

THE TABLET

The general color of the fine-grained JI tablet is gray to black (Ilani et al., 2002; 2008). A fissure, less than 0.5 millimeters (mm) in width, runs across the central part of the tablet parallel to the broken upper edge, crossing ten letters in four lines (Fig. 1). The crack fades inward toward the center of the tablet and is almost invisible on its back. The presence of the crack favors the authenticity of the inscription since a modern engraver would have known that incising across this line of weakness would have jeopardized the structural integrity of the tablet. The tablet broke into two separate pieces along this fissure after being taken into custodial care by the Israel Antiquity Authority (IAA). The sudden breakage of the tablet revealed that the top half of the fissure exhibits some natural bleaching and incipient patina formation due to weathering whereas the lower part of the tablet exhibits a clearly fresh line of breakage (Figs. 2 and 3).

Analysis shows that the rock tablet is composed mainly of very small unsorted subangular quartz grains and angular to subrounded, unsorted feldspar grains. When we studied the rock in thin section (slices about 0.03 mm in thickness) we found that it is composed of the following minerals: quartz (35%), feldspars (55%), epidote (3%), chlorite (1%), rutile and sphene (<1%), iron oxides and opaques (2-5%). This type of sandstone occurs in Cambrian formations found in southern Israel and in southwest Jordan (Bender, 1968) and was therefore available to ancient stone workers in Judea. Such local rocks are found south of the Dead Sea, in the Timna area and in southern Sinai, mainly in the Amudei Shelomo, Timna and Shechoret formations (Weissbrod, 1987). In the Temple of Serabit el-Khadem in southern Sinai, hundreds of stelae with

hieroglyphic inscriptions from the Middle and New Kingdoms are carved from the arkosic sandstone of the Shechoret Formation (upper part). These rocks are the same type of which the JI tablet is made of. However, Goren et al. (2004) classify the type of rock as a "graywacke." In geology, rock type often has implications as to the provenance of the basin of deposition in which the rock was formed. Such a definition led them to note that such metamorphic rocks are not reported from outcrops in the southern Levant. Thus, aspersion was cast on the authenticity of the artifact. However, their identification of the rock was erroneous. Thin section analysis of the Yehoash tablet examined also by the petrographer Dr. Arie Shimron, Geological Survey of Israel, confirmed our original definition (Ilani et al., 2002) of arkosic sandstone.

Many of the incised letters exhibit defects in shape at their edges. These defects are due to the detachment of quartz and feldspar grains during the erosion and weathering of the sandstone.

THE PATINA

The patina is the outer crust that was formed due to chemical and biological conditions resulting from weathering of the rock and the material interacted and accreted from its burial environment. The patina on the side of the inscription is composed of two layers (Figs. 4 and 5). The first thin layer, up to 1 mm thick, is attached firmly to the rock. This film-like black to reddish-brown iron oxide, covers the surfaces of the tablet and the letters. As the rock tablet contains about 5% iron oxides, we believe that the formation of this film may be related to natural geobiological weathering processes. A second layer, lighter in color, beige to ochre and up to 1 mm thick, is found mostly within the letters but also on the surface that was partly cleaned. This light patina covers also the fractures and the middle crack (Fig. 1; Ilani et al., 2002, Fig.3; Ilani et al., 2008, Fig. 1b). It contains silica, feldspar and carbonate minerals that form a texture of interlocking grains supported by carbonate matrix that contains small carbon ash particles (Ilani et al., 2002, Fig. 5). Some pure gold globules of 1-4 micrometers in diameter were also detected (Ilani et al., 2002, Fig. 6). The patina obviously was formed naturally because the tablet was buried for an extensive period within a tel or soil environment. We can exclude a cave as the site of deposition.

The patina on the surface carrying the inscription is composed of elements derived from the tablet itself (e.g., quartz and feldspar grains) as well as from the environment (dolomite, limestone, carbon ash particles, and gold globules). The patina on the back of the tablet has the same composition but with some silica and carbonate in one place (about 2.5 cm in diameter) near the top of the tablet. This siliceous-carbonate material could be an original vein filling within a bedding plane or a joint in the original rock, similar to those found in the clastic rocks exposed in southern Israel and Sinai, and may represent a natural rock fissure along which the rock was detached for further processing as is the case in many quarries. Thus, the remnants of a vein were thought to be the "real" patina by Goren et al., (2004). The fact that it does not appear on the inscription surface was proof that the inscription was forged.

Moreover, Goren et al., (2004) suggest that the patina on the inscribed face of the tablet is too soft to be regarded as genuine. However, we propose that the softness or hardness

of the patina cannot be used as an indicator of authenticity, especially as we reported that the light patina had been exposed to cleaning. But the biogenic black-reddish patina with the pitting made by microorganisms is firmly connected to the stone (Figs. 2-3).

The suggestion by Goren et al., (2004, p. 14) that "heated water was used to harden and ensure good adhesion of the patina" seems to us unfounded.

After production and the engraving of the II inscription, the tablet underwent significant changes by burial processes, especially by cleaning and enhancement after excavation. The surface of the II, as well as the letters, is covered by continuous black-reddish and beige patina layers (Figs. 4-6). No indications of adhesive materials or other artificial substances that could indicate addition, pasting, or dispersion of artificial patina on the inscribed face of the tablet have been observed.

AGE OF THE PATINA

Carbon ash particles are trapped within the patina. Samples of the patina were radiocarbon dated at an age of 2340 to 2150 years ago (Ilani et. al., 2008; t\Table 2).

GOLD GLOBULES

The gold globules that we detected are minute, usually 1 to 2 micrometers in diameter and were found in 4 of the 9 samples taken from the patina (Ilani et al., 2002, Fig. 6). The gold is in the form of individual globules of well sorted size (1-4 micrometers). The distribution of the globules detected by a scanning electron microscope (SEM) is approximately 10 globules per square mm and the total weight of the globules in the patina was calculated to be to less than 0.001 g for the entire tablet.

MICROCOLONIAL FUNGI

Microcolonial Fungi (MCF) are known to concentrate and deposit manganese and iron and play a key role in the alteration and biological weathering of rocks and minerals. They are microorganisms of high survivability, inhabiting rocks in extreme conditions and are also known to survive in subsurface and subaerial environments. We found long-living black yeast-like fungi that form pitted embedded circular structures of 20-500 micrometers in size on the patina (inside the letters [Fig. 4] as well Ilani et al., 2008, Figs. 9,10). A Nabatean flint instrument from Avdat, southern Israel, 2,000 years old, shows an identical MCF black red-brown coloration and pitted circular structures as in the II tablet. These fungal colonies (identified as *Coniosporium* sp. and related species) grow very slowly over dozens to hundreds of years.

DISCUSSION

We found a rich assemblage of different particles within the patina of the JI tablet that contains feldspars, carbonate, iron oxide, subangular quartz grains, carbon ash particles and gold globules (1 to 4 micrometers in diameter). Goren et al., (2004) claimed that gold globules were incorporated into the patina by a forger. Gold powder comprised of globules 1-2 micrometers in diameter does not exist in the modern gold market as suggested by them. Gold globules in today's market are of a wide range and mix of sizes, the smallest diameter being 500 micrometers. However, gold powder or dust, with an average size between 70 to 80 micrometers, has an angular shape. Native gold dust from Sardis, Turkey contains irregular flattened flakes with rounded edges, 100-500 micrometers in size, but not globules. According to Meeks (2000), pure gold globules of 3-300 micrometers in diameter were found in the production and refining site of Sardis resulting from melting processes. One would expect many gold globules of various sizes to occur in clustered aggregates in the patina if it were of recent origin, but this is clearly not the case. The small amounts detected and its distribution would be difficult to produce within any artificial patina. The occurrence of pure gold globules (1-2 micrometers) is evidence of the melting of gold artifacts or gold-gilded items (above 1000 degrees Celsius).

Exposures of Cretaceous marine carbonate rocks are abundant in Jerusalem and provide a majority of its building stone. Indeed, well preserved marine carbonate microfossils that were found within the patina were derived from the weathering of these exposed rocks as well as by wind transport. These minute fossils occur in abundance in everyday dust in Jerusalem (Ehrenberg, 1860; Ganor, 1975) as well as in the local soils. But, Goren et al., (2004) claimed that their finding of foraminifera (microfossils) within the patina of the engraved surface of the JI tablet is a proof of a fake patina. We maintain that these microfossils within the patina can be easily explained as a component of a genuine patina derived from the surrounding Cretaceous marine carbonate rocks that are ubiquitous in the Judean Mountains. Indeed, their absence within a patina purportedly coming from the Jerusalem area would be suspicious since the entire city is situated upon these marine rock exposures. These microfossils should be as plentiful in the historical past as they are today. We therefore strongly disagree that these microfossils are an indication of forgery.

Goren et al, (2004) claimed that the engraved marks of the letters are fresh. They said that signs of fresh cuttings and polishing are exposed within the letters. Fresh engraving can be easily revealed by illuminating the tablet with ultraviolet light (Newman, 1990). However, when the tablet was illuminated with ultraviolet light, there was no characteristic fluorescence indicative of fresh engraving scars. In addition, the biogenic black to reddish patina is covering and firmly attached to the letters with morphological continuity to the tablet surface (Figs. 2, 3 and 6).

Based upon the results of four oxygen isotopic analyses of the carbonate patina, Goren et al., (2004) concluded that the tablet must be a fake. Yet, of the four samples only two can be related to carbonate precipitation from fresh water. The two enriched ("heavy") delta O18 (capital O is the chemistry symbol of oxygen; delta O18 is the measured ratio of the O18/O16 isotopes of the oxygen) values (-1.7 per thousand and -0.9 per thousand PDB) of the patina carbonate presented by Goren et al. (2004) can be attributed to the predominance of a marine carbonate component (upon which Jerusalem sits and its building stone is made). The conclusion that the patina must be a fake is thus

drawn upon the basis of the only two depleted delta O18 patina analyses which they compared to the delta O18 values preserved in dated stalagmite caves in the Jerusalem area (Goren et al., 2004, p. 7 and Fig. 9). They concluded that the delta O18 values of the carbonate patina are too depleted to have been derived from natural meteoric water of the region and therefore claimed evidence of fraud. However, there are ways that isotopically depleted carbonate can be generated and incorporated into a genuine patina. One example is a thermal event. It has recently been brought to our attention that an isotopic study of white crusts that cover limestones that had been burned during the destruction of the Second Temple at 70 C.E. show depleted delta O18 PDB values (-10.7 per thousand - 13.4 per thousand) (Dr. A. Shimron, personal communication, 2004). Therefore such isotopic depleted carbonate values are found in the Jerusalem area.

Lately, the compositions of oxygen isotopes were measured in patinas on several artifacts from officially sanctioned excavations, and they exhibit a wide range of values (Professor Aldo Shemesh, Weitzman Institute, personal communication). The values of the oxygen isotopes not only vary between different geographic locations but vary also in the same location as well as in the same artifact. Discrepancies from stalagmite deposition range up to delta O18 -8 per thousand PDB. It is clear that the use of the oxygen isotope method for the authentication of archaeological artifacts is premature and unreliable. To our knowledge, this method is not used in any lab in the world today.

The formation of a patina on archaeological artifacts is probably produced in a series of sporadic events and is not comparable to continuous growth of stalagmite rings. Thus, it is inaccurate to assume that patina formation is comparable to the formation of stalagmites in a closed system ignoring all interactions with the environment, the microorganisms as well as anthropogenic interventions.

A SCENARIO FOR THE TABLET'S ORIGIN AND FORMATION

The following scenario may place the tablet's stages of development into a historical context. The inscription resembles the Biblical description of repairs of the Temple in Jerusalem by Yehoash, King of Judah, son of Ahaziyahu (Kings II, 12:1-6, 11-17) and the letters "haziyahu" and "Judah" appear in the inscription. Thus the tablet may be a royal inscription that was placed in Jerusalem at the time of King Yehoash, about 2800 years BP. If this scenario is correct, then both the nature of the patina and the fact that its apparent age is younger than the inscription by 500 years needs to be explained. We propose the following sequence of events.

The tablet may have been emplaced in Jerusalem about 2800 years BP and remained there for about 200 years, during which time the margins of its letters were weathered. When the Temple was destroyed by the Babylonians about 2600 years BP (586 B.C.E.), the tablet was broken and subsequently buried in the rubble. After burial, the patina began to accrete on the tablet including carbon fragments. We believe that the apparent age of 2,250 years BP as determined in the laboratory is an average of several pieces of soot (carbon), both younger and older than that age.

The presence of the pure gold globules can also be explained within this scenario since gold is not a constituent of the rock tablet nor found within any of the sedimentary rocks

in the Jerusalem area. The source of the gold globules may have been gold artifacts or gold-gilded items that existed in Jerusalem at that time. As Jerusalem was burned (Kings II 25, 9), some of the gold could have melted in the conflagration, been injected into the air and re-solidified there, to settle later as minute globules on the ground. These globules were later incorporated within the patina that developed on the buried tablet.

We believe that the tablet underwent seven stages of formation:

1. A stonecutter carved a tablet from local sandstone.
2. The letters were incised.
3. Weathering processes caused the detachment of quartz grains along the margins of the letters.
4. The tablet was fractured on two sides and cracked in the center.
5. A thermal event occurred in which gold was heated to a temperature of more than 1000 degrees Celsius and melted forming gold globules.
6. These globules were sorted and winnowed into the soil near where the tablet was deposited.
7. The globules as well as carbon ash from the conflagration were trapped within the patina. Simultaneously, micro-bio-geological processes were responsible for the development of this patina.

CONCLUSIONS

Our analyses altogether support the authenticity of the JI tablet and tablet inscription. All evidence hints to a joint or very close age origin of the production of the tablet and the incised inscription. In

summary: 1. The central crack and the upper fracture cut across several lines and letters, 2. The margins of the letters are weathered, 3. Quartz and feldspar grains found within the patina are identical to those found within the rock, 4. The patina that covers the tablet includes carbon ash particles and minute and well-sorted globules of pure gold, a product of melting, 5. The surface pattern inside several cleaned letters is similar to the surface pattern of the tablet showing morphological continuity, 6. The age of the charcoal interlocked within the patina is approximately 2,250 years BP according to carbon dating, 7. We did not find any element related to the use of modern tools, 8. The microbiogenic patina is dense, coating all surfaces as well as the engraved letters, and indicates growth over extended periods of time. Pitting, due to the slow growth of MCF, falls within the time frame of the First Temple Period and, 9. The use of the oxygen isotope method for the authentication of archaeological artifacts is premature and unreliable. To our knowledge this method is not used in any lab in the world today.

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ΕΙΔΗΣΕΙΣ - NEWS RELEASE

REPORT: PRIMITIVE MAN ROAMED PERSIAN PLATEAU SOURCE: PRESS TV

Archeological discoveries on the Iranian Plateau prove that primitive man once passed through the region millions of years ago.

Artifacts dating back to the Stone Age have been found on these plateaus, helping experts retrace the steps of a tribe of primitive men that lived in the prehistoric period more than 2 million years ago and passed through the region on their way to other countries.

Hamed Vahdati, a member of the archeological society at Iran's Cultural Heritage Center, says that primitive man originally emerged in East Africa, and intelligent man lived more than 90,000 to 100,000 years ago, proof of which has been found in South Africa and Palestine.

The Stone Age artifacts found in Iran are very similar to those found in East Africa.

"Iranian excavation teams are busy dating objects found in the caves where the primitive men once lived, in an effort to learn more about them and the tools they used," he added.

The Iranian plateau is a geological formation in Southwest Asia, Southern Asia and the Caucasus region. In spite of being called a plateau, Iran's continental shelf is far from being flat with the Lut Basin east of Kerman, in Central Iran, falling below 300 meters and Damavand, its highest peak, measuring 5610 meters.

Please visit the site: <http://www.payvand.com/news/08/nov/1272.html>

THE NATIONAL ABU DHABI, UNITED ARAB EMIRATES - UNEARTHING AN ANCIENT TREASURE TROVE, TAHIRA YAQOOB

To the untrained eye they may look like rubble. But the ruins of a monastery and church discovered in Abu Dhabi tell a fascinating tale about a little-known period in the region's history.

When the foundations were built, the Roman empire had just come to an end, Christianity was sweeping the world and Islam had not yet been born.

Now, 1,600 years later, the ruins – unearthed on Sir Bani Yas island in the 1990s – are to be resurrected and turned into a tourist attraction.

The monastery and church, survivors of a Nestorian Christian period, are just two of 36 archaeological troves on the island. Others include the remains of villas with stucco decorations, pottery and basic furnishings, providing a glimpse into life in pre-Islam times.

"This particular time period is very interesting as we have a real overlap of documentation and archaeology which throws up some fascinating contradictions," said Mark Beech, an archaeologist from the Abu Dhabi Authority for Culture and Heritage (Adach).

Christianity persisted in the Gulf until at least the late 9th century, he said. "In 1991 we first discovered ruins from that period on Sir Bani Yas.

"Some sites are even older, dating back to the late Stone Age and neolithic times and there is one Bronze Age site.

"Now we are thinking about how to present these sites to people in the future. When we completed our work in the 1990s, we used a geotextile material to preserve the remains and covered them with sand.

"The church and monastery are completely buried again but one of the things we are discussing is how to show these sites while protecting them. In the next few years you will be able to visit them on the island."

The church and monastery are thought to date to the 7th century but could even have roots as far back as the 4th century. Pottery relating to the 8th century has been subjected to extensive scientific tests and shed light on the diet of residents from the period.

Archaeologists discovered the bones of fish such as sharks, rays and haddock in the bottom of pots as well as date juice and remains of sheep and goats. Only the bones of

dugongs, now an endangered species, show a marked contrast to the present-day diet in the region.

"People were eating very much the same as they do today. They had a varied diet and quite nice living conditions," Dr Beech said.

The ruins were first discovered by Abu Dhabi Islands Archaeological Survey, which was replaced by Adach.

The first phase of the excavations will involve the unearthing of an Islamic village called al Zahir by next year.

The second stage, uncovering the church, monastery and villas, which have clearly marked courtyards, kitchens and even ovens, will be opened to the public the following year.

The plans were announced yesterday at the conference New Perspectives on Recording UAE History, staged by the Center for Documentation and Research in Abu Dhabi.

The movement to preserve the nation's past was begun by Sheikh Zayed in 1968 after he discovered there was no paper trail of significant historical or political documents anywhere in the UAE.

He famously said: "A nation with no past has no present or future", and he embarked on a mission to recoup any official paperwork relating to the country to help future generations understand its roots.

The conference at the centre's Sheikh Khalifa bin Zayed Auditorium, which will end tomorrow and is open to the public, is the culmination of an effort stretching back four decades to piece together the past.

Prof Hans-Peter Uerpmann, a professor of archaeology at Tübingen University and an expert on the UAE's neolithic period, said the nation's accelerated development could endanger historical sites.

"I believe many ruins have been destroyed as a result of development, especially on the coast where most of the ancient settlements were," he said. "There is a lot of destruction being caused by building. Every road that is built destroys many sites.

"It is a double-edged sword as excavation for building sites uncovers a lot of these sites in the first place but many developers do not care and a lot of the nation's history is being lost as a result.

"We need more antiquities laws to protect these sites when they are found and government support. It is so important to know about the past."

Prof Uerpmann, who has traced the roots of the fishing and herding industry in the region, said little changed in methods over 4,000 years, until oil was discovered.

"From an archaeology and development point of view, our methods have improved steeply in the last 20 years thanks to science and things like radiocarbon dating."

Christian Velde, the resident archaeologist at the Ras al Khaimah Department of Antiquities and Museums, said: "Life in the UAE and the way people survived in a difficult environment did not change very much over 4,000 years. They lived near water, where they were concentrated in settlements and worked 10 times harder to survive than any other country because of the climate."

He said globalisation and development had drastically changed life in the UAE, making water more accessible and creating cities in the desert.

Please visit the site:

<http://www.thenational.ae/article/20081124/NATIONAL/350055070/1042>

ARCHAEOLOGY PROFESSOR **SCRUTINIZES AGE-OLD MYSTERY** **BY KAYLA KITTS**

One of Nicolle Hirschfeld's fondest memories is participating in the excavation of the Uluburun, the oldest shipwreck found in the Mediterranean, dating back to the 14th century B.C.

Hirschfeld, an assistant professor in the department of classical studies at Trinity University, discussed the excavation of the Uluburun and her findings in her lecture, *Garage Sale or Royal Shipment? The Ceramic Cargo of the Uluburun Shipwreck*, Thursday evening.

The shipwreck was found near Kas in southern Turkey, and Hirschfeld participated in the excavation for six summers between 1984 and 1994 as a graduate student.

"One of the things found in shipwrecks that we don't find on land are raw materials," she said.

In 1983 a sponge diver found funny metal biscuits with ears at the ocean floor. That is how the excavation got started, Hirschfeld said.

The ship carried ten tons of copper ingots, which after being analyzed, were determined to be from Cyprus. Each ingot weighs approximately 60 pounds, she said.

She and her team also excavated glass ingots, tons of tin, and three Italian swords that were not part of the cargo of the ship.

Among the 130 Canaanite jars they found, there were traces of wine in the jars and one was full of glass beads. The team also found ivory elephant tusks, and a dozen hippopotamus incisors.

But whose ship was it? Where was it going? They don't know yet.

"One of the tricks of archaeology is to find the questions you can answer," Hirschfeld said.

A majority of the items found on-board suggest the ship and its crew were Canaanite or Cypriot; however, some items such as a pair of swords, spearheads and beads seem to indicate the presence of at least two Mycenaeans, Hirschfeld said.

The archaeology team also discovered a single gold Egyptian scarab in the shipwreck, which contained the inscription of Egyptian Queen Nefertiti, although the ship sailed after her time.

They also found a basalt ax-head, which are typically found with very royal shipments. "Ax-heads are typically found in Bulgaria and normally buried in the tomb with someone important," Hirschfeld said.

About 150 vases served as cargo, along with many pithoi, used as containers for carrying various potteries.

The pottery found was made by careless potters and painters, and belongs on a rack at a discount store, she said. The ship carried 170 pieces of pottery as cargo, characterized by its variety and mediocre quality.

The organization of the cargo indicates that each pithos represents a separate shipment, and the packing patterns show the separate lots of cargo.

The artifacts from the Uluburun are currently still being conserved, studied and analyzed.

The lecture was organized by the Archaeological Institute of America, East Tennessee Society, the local chapter of the Archaeological Institute of America, which promotes the knowledge and research of archaeology.

Editor: Stephen Townsend

Please visit the site:

<http://tnjn.com/2008/nov/22/archaeology-professor-scrutini/>

ANCIENT CHARIOT FOUND IN BULGARIA, VESELIN TOSHKOV, ASSOCIATED PRESS

Nov. 21, 2008 -- Archaeologists have unearthed an elaborately decorated 1,800-year-old chariot sheathed in bronze at an ancient Thracian tomb in southeastern Bulgaria, the head of the excavation said Friday. "The lavishly ornamented four-wheel chariot dates back to the end of the second century A.D.," Veselin Ignatov said in a telephone interview from the site, near the southeastern village of Karanovo.

But he said archaeologists were struggling to keep up with looters, who often ransack ancient sites before the experts can get to them.

The bronze-plated wooden chariot is decorated with scenes from Thracian mythology, including figures of a jumping panther and the carving of a mythological animal with the body of a panther and the tail of a dolphin, Ignatov said.

He said the chariot, with wheels measuring 1.2 meters (four feet) across, was found during excavations in a funerary mound that archaeologists believe was the grave of a wealthy Thracian aristocrat, as he was buried along with his belongings.

The team also unearthed well-preserved wooden and leather objects, some of which the archaeologists believe were horse harnesses. The remains of horses were uncovered nearby.

In August, excavations at another ancient Thracian tomb in the same region revealed another four-wheel chariot. Daniela Agre, a senior archaeologist at the Bulgarian Academy of Sciences, had said at the time that it was the first time a completely preserved chariot had been found in Bulgaria. She said previous excavations had only unearthed single parts of chariots -- often because ancient sites had been looted.

Some 10,000 Thracian mounds -- part of them covering monumental stone tombs -- are scattered across the country.

Ignatov said up to 90 percent of the tombs in the region have been completely or partially destroyed by treasure hunters who smuggle the most precious objects abroad.

"The money is badly needed because we are in an uneven race with looters who are often better equipped than our teams," he said.

First mentioned in Homer's "Iliad" as allies of Troy, the Thracians were an Indo-European nomadic people who settled in the central Balkans around 5,000 years ago. They were conquered by Rome in the 1st century, and were assimilated by invading Slav peoples in the 6th century. They had no written language, and so left no records.

Fierce warriors and horse-breeders, the Thracians were also skilled goldsmiths. They established a powerful kingdom in the 5th century B.C. Its capital was thought to be

Seutopolis, whose ancient ruins lie under a large artificial lake near Shipka, in an area dubbed "the Bulgarian Valley of Kings" for its many rich tombs.

He said the country's Culture Ministry granted euro 10,000 (\$12,500) for the excavation.

Please visit the site:

<http://dsc.discovery.com/news/2008/11/21/chariot-bulgaria.html>>

[Go there for pix]

KING HEROD MAY HAVE BEEN BURIED AMID PAINTINGS, STEVE WEIZMAN

Nov. 20, 2008 -- King Herod may have been buried in a crypt with lavish Roman-style wall paintings of a kind previously unseen in the Middle East, Israeli archaeologists said Wednesday. The scientists found such paintings and signs of a regal two-story mausoleum, bolstering their conviction that the ancient Jewish monarch was buried there.

Ehud Netzer, head of Jerusalem's Hebrew University excavation team, which uncovered the site of the king's winter palace in the Judean desert in 2007, said the latest finds show work and funding fit for a king.

"What we found here, spread all around, are architectural fragments that enable us to restore a monument of 25 meters high, 75 feet high, very elegant, which fits Herod's taste and status," he told The Associated Press in an interview at the hillside dig in an Israeli-controlled part of the West Bank, south of Jerusalem.

No human remains or inscriptions have been found to prove conclusively that the tomb was Herod's, but excavation continues.

Herod is known for extensive building throughout the Holy Land.

Netzer said that since finding fragments of one ornately carved sarcophagus in 2007, he and his team have found two more, suggesting the monumental tomb may have been a royal family vault.

"A mausoleum like the one which we have here was generally built by a king but not (necessarily) only for himself, many times for his children and his family, like the famous mausoleum of Augustus in Rome, of Hadrian in Rome," he said. "It's not a surprise that we found here more than one sarcophagus."

Herod was the Jewish proxy ruler of the Holy Land under imperial Roman occupation from 37 B.C. and reigned for more than six decades. He is known to have had a taste for extravagance.

Netzer described the winter palace, built on a largely man-made hill 2,230 feet high, as a kind of "country club," with a pool, baths, gardens fed by pools and aqueducts and a 650-seat theater.

In Herod's private box at the auditorium, diggers discovered delicate frescoes depicting windows opening on to painted landscapes, one of which shows what appears to be a southern Italian farm, said Roi Porat, one of Netzer's assistants on the digs. Just visible in the paintings, dating between 15 and 10 B.C., are a dog, bushes and what looks like a country villa.

Site surveyor Rachel Chachy-Laureys said the paintings were executed using techniques unknown in the Holy Land at the time and must have been done by artisans imported from Rome.

"There has been no other discovery of this type of painting in the Middle East, as far as we know, until now", she said.

Gidon Foerster, a professor of archaeology at the Hebrew University not connected with this dig, agreed that the art is "unique" for the region. "King Herod is said to have been buried there and this proves it as much as it can possibly be proved," he said.

The Herod of Christian tradition was a bloodthirsty megalomaniac, who flew into a frenzy when he met the three wise men on the way to Bethlehem carrying gifts for the baby Jesus and telling of the birth of a new king of Israel.

Herod purportedly ordered the slaying of all children in his realm younger than 2. But historians are not convinced of the story's accuracy.

After Herod's death in the 1st century B.C., Herodium became a stronghold for Jewish rebels fighting Roman occupation, and the palace site suffered significant battle damage before it was destroyed by Roman soldiers in A.D. 71, a year after they razed the Second Temple in Jerusalem.

The insurgents reviled the memory of Herod as a Roman puppet, and Netzer and his team believe that the violence inflicted on the first stone casket they found suggests the rebels knew it held the king's bones.

"That sarcophagus was found shattered all over the place. It seems it was taken from its place and was destroyed in a fit of rage," Porat said. "That, among other things, is what tells us it was the sarcophagus of Herod."

LONG-ISOLATED LIBYA PLANS NEW ARCHAEOLOGY DRIVE, BY TOM PFEIFFER

TRIPOLI (Reuters) - Libya plans to invite the world's top archaeologists to unearth its ancient past as it tries to lure more tourists after decades in isolation, the head of the government's archaeology department said.

With a central role in early human migration, the desert country on the Mediterranean is home to a multitude of ancient and prehistoric sites. Many are thought to remain undiscovered.

But years of western sanctions tarnished Libya's image and only a few hundred thousand people visit the north African country each year, compared to over 8 million for neighbouring Egypt.

"We will open our arms to the best scientists from Japan to the United States. We will not exclude one major institution, be it Oxford, Cambridge, the Sorbonne or Rome," said Giuma Anag, chairman of the government's archaeology department.

In a recent interview, he described discoveries to date as only the tip of the iceberg.

The archaeology campaign is backed by leader Muammar Gaddafi's most prominent son, Saif al-Islam, who recently approved setting up of a society for safeguarding archaeology that would coordinate the work of foreign and local researchers.

"It is a huge acceleration," Anag told Reuters. "We never had this kind of support before."

Archaeology took a back seat after Gaddafi's 1969 Islamic Socialist revolution although work never entirely stopped. Some foreign archaeologists continued work -- making significant finds -- even during the low point of relations with the West.

Libya, three times the size of France, was inhabited by humans over 60,000 years ago when Homo Sapiens began moving north from east Africa before colonizing Europe.

In ancient times, coastal settlements were established by great civilisations from the Phoenicians to the Romans, Greeks, Carthaginians and Ottomans.

Archaeological work began in earnest in the 1930s when Italian fascist colonialists hoped to demonstrate the Roman presence and prove Italy's historical dominance of the Mediterranean. That work also led to the discovery of oil.

150,000 YEARS

With a low population and dry climate, Libya's secrets are well preserved. Historians say the vast desert was once savannah that supported small communities of which little is known.

"We are discovering more about one of the most interesting aspects of human pre-history -- when and how Homo Sapiens left Africa," said Elena Garcea of Cassino University in Italy.

With new technology for dating objects, her team has found evidence of human habitation in Libya up to 150,000 years ago and is unearthing details of little-known Early-Middle Stone Age societies.

Key discoveries were made in recent years by French researcher Andre Laronde at the ancient Greek port of Apollonia in Cyrenaica, birthplace of the philosopher and mathematician Erastosthenes. In the south, an Italian team has studied rock art to shed light on prehistoric hunter-gatherer communities.

A Sicilian group is working on the wreck of a 17th century Venetian warship, the Tigre, scuppered by its captain after a storm drove it south and the Libyan Karamanli fleet gave chase.

The team's head, Sebastiano Tusa, says the ship is yielding useful information on the period when Venice's power waned and Turkish forces threatened its eastern Mediterranean possessions.

But Tusa's dream is to find a land settlement on the Libyan coast that proves there was a sea route via North Africa for ships travelling between the Western and Eastern Mediterranean in the second millennium B.C.

"I'm sure there will be something proving a connection between Crete and the Aegean and Cyrenaica," he said.

Libya's government says that as more sites are opened up, it wants to avoid the mass tourism of Egypt and Tunisia and its emphasis on history will help draw a smaller number of discerning travellers.

"We will discourage mass tourism which would ... be a disgrace towards this fantastically rich and diverse cultural heritage," said Anag.

Please visit the site:

<http://africa.reuters.com/top/news/usnJOE4AH0GQ.html>

COLOSSUS OF RHODES TO BE REBUILT AS GIANT LIGHT SCULPTURE, HELENA SMITH IN ATHENS

It may not straddle the port as its predecessor once did, but in terms of sheer luminosity and eye-catching height the new Colossus of Rhodes will not disappoint. Nor will it fall short of the symbolism that once imbued the ancient monument.

Twenty-three centuries after craftsmen carved the legendary statue that has inspired legions of painters, poets, playwrights and politicians, a new world wonder, built in the spirit of the original Colossus, is about to be born on the Aegean island.

After decades of dashed hopes, the people of Rhodes will fulfil a long-held dream to revive one of the world's seven ancient wonders - thanks to the promise of international funding and the East German artist Gert Hof.

"It will be a unique architectural creation," said the island's mayor, Hatzis Hatziefthimiou, presenting what is likely to become one of the 21st century's largest artistic projects in Dubai last week.

"We want to make it a work of global appeal and significance."

Like the original, erected in homage to the sun god Helios by the master sculptor Chares of Lindos, the new Colossus will adorn an outer pier in the harbour area of Rhodes, and be visible to passing ships.

And like its ancient namesake, the modern-day wonder will be dedicated to celebrating peace and built, at least in part, out of melted-down weapons from around the world.

But unlike the ancient Colossus, which stood 34 metres high before an earthquake toppled it in 226BC, the groundbreaking work of art is slated to be much taller and bigger. And unlike previous reconstruction efforts, officials say the Cologne-based design team is determined to avoid recreating a replica.

In the past, new Colossus aficionados have persistently run up against the objections of Greece's powerful lobby of archaeologists.

A proposal to recreate the legendary statue in the run-up to the 2004 Athens Olympics whipped up such controversy that opponents claimed its glitzy, we're-bigger-than-you overtones were not only offensive but defiled rather than boosted the country's cultural heritage.

"Monumental works can't be copied for the simple reason that they risk becoming caricatures," insisted Hatziefthimiou.

Instead, in the spirit of the 21st century the new Colossus has been conceived as a highly innovative light sculpture, a work of art that will allow visitors to physically inspect it by day as well as enjoy - through light shows - a variety of stories it will "tell" by night.

"We are talking about a highly, highly innovative light sculpture, one that will stand between 60 and 100 metres tall so that people can physically enter it," said Dr Dimitris Koutoulas, who is heading the project in Greece.

"Although we are still at the drawing board stage, Gert Hof's plan is to make it the world's largest light installation, a structure that has never before been seen in any place of the world."

The statue is also expected to cost up to €200m according to yesterday's Vima newspaper. But, in another first that has also been welcomed by the people of Rhodes, international organisations led by the World Trade Centre Association, a network of exporters who promote peace through trade, have weighed in with financial help.

"The new Colossus has been the dream of Rhodians for many years," said Yannis Hadzimarkos, president of the Dodecanese Islands' Chamber of Commerce which is also supporting the project. "It will be a marvellous opportunity for the economy of the region even if it is naive to think it will be easy."

Backstory

Carved by Chares of Lindon, one of antiquity's greatest sculptors, the original Colossus was erected in homage to the Sun god Helios. It is believed to have been about 120ft high on a 25ft white marble plinth (compared with the Statue of Liberty's 151ft on a 159ft plinth). For almost seven decades it stood over Rhodes before being destroyed by an earthquake in 226BC. In later years, its huge bronze and marble parts were carted off by Arab tradesmen. "Even lying on the ground, it is a marvel," wrote Pliny the Elder. It was so big, he said, that "few people can get their arms around its thumb". Although historians have spent years arguing about the wonder's exact location, artists have always depicted it straddling Rhodes' imposing harbour. Unlike the original statue, which took Chares 12 years to carve in situ, the new statue could be built in less than half that time if adequate funding is found, project organisers say. While the Statue of Liberty was built in France and then assembled in New York, the new Colossus is expected to be built by locals on the island. The Colossus was included in Sidon's list of the Seven Wonders of the World compiled some 2,137 years ago along with the Pyramids, the Walls and Hanging Gardens of Babylon, the Temple of Artemis at Ephesus in modern Turkey, the statue of Zeus at Olympia, the Mausoleum at Halicarnassus and the Lighthouse at Alexandria.

Please visit the site:

<http://www.guardian.co.uk/artanddesign/2008/nov/17/colossus-rhodes-greece-sculpture>

PHOENICIAN-ERA CEMETERY FOUND **IN LEBANON**

TYRE, Lebanon (AFP) — A Phoenician-era cemetery has been uncovered in Lebanon's coastal town of Tyre, officials said on Wednesday, adding that the find could provide key information about the seafaring civilisation.

"This discovery represents for now the most important source of information to better understand the history of the Phoenicians in this region," said Ali Badawi, an archaeologist and head of antiquities in Tyre, which was a major Phoenician seaport from about 2000 BC onwards through the Roman period.

He told AFP that the cemetery, found nearly intact at the eastern edge of the town, dates to between the ninth and seventh centuries BC.

"The importance of this cemetery is that it is located in one of the main Phoenician towns," said Maria Aubet, a professor of archaeology who headed a team from Barcelona's Pompeu Fabra University which investigated the find along with Lebanese colleagues.

Badawi said that more than 60 pieces of hermetically sealed earthenware 50 centimetres (20 inches) deep were found scattered across a 300-square-metre (3,228-square-foot) area at the site. Inside the jars were charred bones.

"It was traditional in Phoenician times to burn the cadavers and the bones of the dead," Aubet said.

Researchers hope the bones will help shed some light on the diet and the social status of those buried at the site.

The site was first discovered in 1997 and an archaeological dig began four years ago but was interrupted in 2006 because of the July-August war between the militant Shiite Hezbollah group and Israel.

Tyre was the main city-state in ancient Phoenicia, which covered roughly the same area as modern-day Lebanon. Among the other main centres of the civilisation were Byblos, Sidon and what is now Beirut.

Please visit the site:

http://afp.google.com/article/ALeqM5gTviG_N8t-dUI0Gmp7IYPO2Kvy3g

Go to <http://www.nowlebanon.com/Arabic/NewsArticleDetails.aspx?ID=66925> for a story in Arabic.

OFFICIAL: 8TH CENTURY CHURCH DISCOVERED IN SYRIA, BY ALBERT AJI

DAMASCUS, Syria (AP) — Archaeologists in central Syria have unearthed the remnants of an 8th century church, an antiquities official said Thursday.

A Syrian-Polish archaeological team recently discovered the church in the ancient city of Palmyra, said Walid al-Assaad, the head of the Palmyra Antiquities and Museums Department. He did not say specifically when the church was discovered or the exact date the church was built.

He said the church is the fourth and largest discovered so far in Palmyra — an ancient trade center that is now an archaeological treasure trove.

The church's base measures 51-by-30 yards, and archaeologists estimate its columns stood 20 feet tall and its wooden ceiling would have been about 50 feet high, al-Assaad said.

A small amphitheater also was found in the church's courtyard where experts believe Christian rituals were practiced, al-Assaad said.

"In the northern and southern parts of the church there are two rooms that are believed to have been used for baptisms, religious ceremonies, prayers and other rituals," he said.

Ancient Palmyra, located some 150 miles northeast of Damascus, was the center of an Arab servant state to the Roman empire and thrived on caravan trades across the desert to Mesopotamia and Persia.

Under the 3rd century Syrian Queen Zenobia, the city rebelled against Roman rule and briefly carved out an independent desert Arab kingdom before being reconquered and razed by the Romans.

Please visit the site:

<http://ap.google.com/article/ALeqM5jAzBSBOFJhi4iTgpaNylsv6RhH9QD94E4T482>

NEWS FROM CRETA

Two tables of fine art discovered during restoration church in central Crete. The images belong to the later Venetian period is likely to be works of El Greco's !!!!!!! or Mih.Damaskinos. The images were transferred to Athens and the name of the church dont has announced. Neither have given to publicity photos.

More news have give to publish. The Table is one but there are two figures ,Madonana and Saint Ekaterina, there is not signature.

For more informesion please visit : <http://www.patris.gr/articles/145134/83760>

Best regards

Markos

Markos Gavalas

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EGYPT UNVEILS DISCOVERY OF 4,300- YEAR-OLD PYRAMID EGYPT'S ANTIQUITIES CHIEF UNVEILS DISCOVERY OF NEW PYRAMID BELIEVED TO BELONG TO ANCIENT QUEEN BY KATARINA KRATOVAC THE ASSOCIATED PRESS

SAQQARA, Egypt

Archaeologists have discovered a new pyramid under the sands of Saqqara, an ancient burial site that has yielded a string of unearthed pyramids in recent years but remains largely unexplored.

The 4,300-year-old monument most likely belonged to the queen mother of the founder of Egypt's 6th Dynasty, and was built several hundred years after the famed Great Pyramids of Giza, antiquities chief Zahi Hawass told reporters in announcing the find Tuesday.

The discovery is part of the sprawling necropolis and burial site of the rulers of ancient Memphis, the capital of Egypt's Old Kingdom, about 12 miles south of Giza.

All that remains of the pyramid is a 16-foot-tall structure that had been buried under 65 feet of sand.

"There was so much sand dumped here that no one had any idea there was something buried underneath," said Hawass.

Hawass' team had been excavating at the location for two years, but only determined two months ago that the structure, with sides about 72 feet long, was the base of a pyramid. The pyramid is the 118th discovered so far in Egypt, and the 12th to be found in Saqqara. Most are in ruins; only about a dozen pyramids remain intact across the country.

Archaeologists also found parts of the pyramid's white limestone casing — believed to have once covered the entire structure — which enabled them to calculate that the complete pyramid was once 45 feet high.

"To find a new pyramid is always exciting," said Hawass. "And this one is magical. It belonged to a queen."

Hawass said he believes the pyramid belonged to Queen Sesheshet, who is thought to have played a significant role in establishing the 6th Dynasty and uniting two branches of the feuding royal family. Her son, Teti, ruled for about a dozen years until his likely assassination, in a sign of the turbulent times.

The pyramids of Teti's two wives, discovered 100 years ago and in 1994 respectively, lie next to it, part of a burial complex alongside the collapsed pyramid of Teti himself.

The Egyptian team is still digging and is two weeks from entering the burial chamber inside the pyramid, where Hawass hopes they will find proof of its owner — a sarcophagus or at least an inscription of the queen, he said.

Finding more than that is unlikely, as robbers in antiquity looted the pyramid, he said, pointing to a gaping shaft on the structure's top, a testament of the plunder.

On Tuesday, workers wearing white turbans and dust-covered robes scurried back and forth, carrying large rocks and bags heaped with sand away from the site.

Using an air brush, one worker cleaned sand from stunning hieroglyphic details on the white limestone casing, while archaeologists studied the inscriptions and students drew blueprints of the pyramid's base.

Dieter Wildung, a leading Egyptologist and head of Berlin's Egyptian Museum, said it was common in the Old Kingdom for kings to build pyramids for their queens and mothers next to their own.

"Hawass is likely right" that the pyramid belonged to Sesheshet, said Wildung, who was not involved in the dig. "These parallel situations give a very strong argument in favor of his interpretation."

But Joe Wegner, an associate professor of Egyptian archaeology at the University of Pennsylvania who has been involved in other expeditions at Saqqara, cautioned that until "inscriptional confirmation is found, it's still an educated guess" that the pyramid is Sesheshet's.

Although evidence of the queen's existence was found elsewhere in Egypt in inscriptions and a papyrus document — a medical prescription to strengthen the queen's thinning hair — the site of her burial was not known.

The find is important because it adds to the understanding of the 6th Dynasty, which reigned from 2,322 B.C. to 2,151 B.C. It was the last dynasty of the Old Kingdom, which spanned the third millennium B.C. and whose achievements are considered the first peak of pharaonic civilization.

Saqqara is most famous for the Step Pyramid of King Djoser, built in the 27th century B.C.

Excavations have been going on here for about 150 years, uncovering a vast Old Kingdom necropolis of pyramids, tombs and funerary complexes, as well as tombs dating from the New Kingdom about 1,000 years later.

Still, only about a third of the Saqqara complex has been explored so far, with recent digging turning up a number of key finds.

The last new pyramid, found here three years ago, is thought to belong to the wife of Teti's successor, Pepi I.

In June, Hawass' team unveiled a "rediscovery" at Saqqara — a pyramid believed to have been built by King Menkauhor, an obscure pharaoh whose pyramid was first discovered in 1842 but was later buried in sand.

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Please visit the site:

<http://abcnews.go.com/International/wireStory?id=6227686>

HUGE NECROPOLIS UNEARTHED IN SICILY, ANCIENT BABIES' BEAKERS DISCOVERED ALONG WITH SKELETONS

(ANSA) - Palermo, November 11 - Archaeologists working at the ancient Greek city of Himera in northern Sicily have uncovered what they now believe to be the largest Greek necropolis on the island.

Although experts have long known about the burial ground, they have only recently understood its importance because of building work to extend a local railway track. Hundreds of graves have already been uncovered but archaeologists believe there are thousands more waiting to be found in the burial ground of the city, which rose to prominence more than 2,500 years ago.

"The necropolis is of an extraordinary beauty and notable dimensions," Sicily's regional councillor for culture, Antonello Antinoro, said Tuesday.

"Preliminary estimates indicate the presence of around 10,000 tombs, which gives the site a good claim to being one of the most important discoveries of recent years," he said.

Among the most exciting finds are skeletons of newborn babies placed inside funerary amphorae along with the ancient version of babies' beakers - small terracotta vases equipped with spouts to function as feeding bottles.

Most of the graves in the necropolis date from between the sixth and fifth centuries BC, and archaeologists believe that many of the tombs contain the remains of thousands of soldiers, civilians and prisoners who died during two bloody battles that took place in the city.

In the 480 BC Battle of Himera, a massive army from Carthage, in modern-day Tunisia, suffered a dismal defeat as it tried to help the city's ousted leader, Terillus, reclaim his throne from Theron, the ruler of modern-day Agrigento.

But in a second battle in 409 BC, the Carthaginians returned to Himera, which had great strategic military importance, and razed the city to the ground, slaughtering a good part of its residents and deporting the rest to Carthage.

SKELETONS SHOW SIGNS OF BATTLE WOUNDS.

Stefano Vassallo, who heads the dig, said archaeologists were excited to have found a common grave containing a dozen bodies, all of whom he said were young, male and showed unequivocal signs of a violent death in battle.

Some of the skeletons bear the signs of being hit by heavy objects, while others still have arrows attached to them, Vassallo said.

He added that skeletons found in the necropolis would undergo analysis by forensic anthropologists to determine information about the population's lifestyle and eating habits.

In addition to the huge numbers of human remains, the necropolis is gradually offering up a significant haul of funerary goods buried alongside the bodies such as oil-lamps, bowls, and ceramics.

Finds are being transferred to a small museum at the site, where they will be catalogued and restored before going on display at a new museum to be built at nearby Termini Imerese.

Sicily's regional councillor for culture, Antonello Antinoro, said he would put the wheels in motion to create a national archaeological park at Himera in light of the new discoveries.

Please visit the site:

http://www.ansa.it/site/notizie/awnplus/english/news/2008-11-11_111302237.html

VATICAN RETURNS PARTHENON FRAGMENT

A fragment of a Parthenon frieze returned to Greece by the Vatican's Museum Gregoriano Etrusco was presented by Culture Minister Michalis Liapis stressing that "this gesture by one of the most important museums in Europe sets an example for others to follow and eventually restore the unity of the Parthenon Marbles". The special event on Wednesday was held at the New Museum of the Acropolis in the presence of Vatican's ambassador to Greece Patrick Coveney, Greece's ambassador to the Vatican M. Hiskakis, head of the Vatican museum's classical antiquities department Giandomenico Spinola and Organization for the Construction of the New Museum of the Acropolis President Prof.

Dimitris Pantermalis. The fragment, returned on a one-year loan, is from a section of the Parthenon frieze depicting part of a youth's head and part of a tray he carries. The efforts for the return of the fragment were launched in the early 90s and intensified after 1997. The late Archbishop Christodoulos of Athens and All Greece had, during his visit to the Vatican in 2006, requested from Pope Benedict XVI that the fragment be returned. Two more fragments are still kept at the Vatican museum, one of which will be returned to Athens soon.

Please visit the site:

http://www.hri.org/news/greek/apeen/2008/08-11-06_2.apeen.html#02

GREEK COINS

PUNE: Labourers digging at a school campus in Maharashtra stumbled upon a minor treasure, a cache of 847 gold coins of an unknown period, bearing inscriptions in Greek and Urdu, and worth roughly Rs.4.2m, the police said on Saturday.

The labourers tried to keep secret their find but were apprehended.

The treasure trove weighs 2.47kg and is worth about Rs.4.20m, an investigating officer said.

The gold coins were recovered on Friday when some labourers were digging to construct a new swimming pool on the campus of the Gadgil Municipal High School at Shaniwarpeth in Pune.

Three labourers attempted to steal the coins but were later arrested by the police. The entire cache was recovered from the accused.

Shivappa Husanappa Godekar, 40, of Pune, Mallesh Paresram Nadavikari, 25, of Karnataka and Bhimsha Tirappa Bansode of Sholapur were presented in a city court and released on bail Saturday.

The police have called archaeological and history experts to ascertain the historic origins and the exact value of the gold coins.

Please visit the site:

http://timesofindia.indiatimes.com/Cities/Labourers_unearth_gold_coins_in_Maharashtra_school/rssarticleshow/3689732.cms

ARTIFACTS FROM OLDEST KNOWN SHIPWRECK TO GO ON DISPLAY AT MET

Artifacts discovered in the wreckage of the world's oldest-known seafaring ship, discovered in 1982 near Uluburun on the southern coast of Turkey, are traveling to New York City this month for a special exhibition at the Metropolitan Museum of Art. Artifacts from the Uluburun wreck will be featured in an extensive collection titled "Beyond Babylon: Art, Trade, and Diplomacy in the Second Millennium B.C.," set to go on public display on Nov. 18.

In addition to pieces from Uluburun, the show will feature nearly 350 objects coming from places such as royal palaces, temples and tombs, highlighting a sophisticated network of interaction among kings, diplomats and merchants in the Near East at the time. It will begin with the Middle Bronze Age, in which a rising elite class sought valuable objects in foreign lands along with the objects from Babylon in Mesopotamia. It will continue with the palatial centers of the Late Bronze Age -- including the sites of Qatna and Ugarit in Syria, featuring Aegean-style wall paintings, royal archives and an intact royal tomb.

"The 98 pieces recovered from the shipwreck found near Uluburun perfectly display the trade relations of the time," says Bodrum Archaeology Museum Director Yaşar Yıldız, who discovered the shipwreck himself 26 years ago. Yıldız, speaking at a press conference in İstanbul yesterday, said the finds included hippopotamus ivory, along with copper and glass ingots, golden jewelry pieces and seals from Mesopotamia, Mycenaean Greece and Egypt -- including a rare golden scarab-shaped amulet belonging to Nefertiti. "The objects originally on the ship demonstrate the creativity fostered by the intense interaction of the great powers in the Near East and eastern Mediterranean during that period," Yıldız said. He also noted that there were plans to put the shipwreck on display in Britain, France and Spain in the coming years.

The exhibition, jointly sponsored by the Foreign Economic Relations Board (DEİK) and the Turkish-American Business Council along with the Doğan, Doğuş, Koç and Sabancı holdings, will run from Nov. 18 to March 15 in the Iris and B. Gerald Cantor Exhibition Hall on the second floor of the museum. The Met has also published an illustrated catalog to accompany the exhibition that is suitable for non-specialists and scholars alike.

Please visit the site:

<http://www.todayszaman.com/tz-web/detaylar.do?load=detay&link=157812&bolum=110>

ΓΕΡΜΑΝΟΙ ΑΡΧΑΙΟΛΟΓΟΙ ΜΕ ΡΑΝΤΑΡ ΚΑΙ ΣΚΑΝΕΡ, «ΒΡΗΚΑΝ» ΤΟΝ ΙΠΠΟΔΡΟΜΟ ΤΗΣ ΟΛΥΜΠΙΑΣ, ΤΗΣ ΠΑΡΑΣΚΕΥΗΣ ΚΑΤΗΜΕΡΤΖΗ



ΔΗΜΟΣΙΕΥΘΗΚΕ: Δευτέρα 3 Νοεμβρίου 2008 TA NEA ONLINE

Στα ίχνη του τεράστιου, όπως φαίνεται, Ιπποδρόμου της Αρχαίας Ολυμπίας, κάτω από το έδαφος, βρίσκονται Γερμανοί γεωλόγοι και ειδικοί ύστερα από 134 χρόνια ανασκαφών. Το μεγαλύτερο αθλητικό έργο της Αρχαίας Ολυμπίας, ο Ιππόδρομος, που θεωρείτο χαμένος, δεν παρασύρθηκε από τον Αλφειό, όπως πίστευαν. Εντοπίστηκε στη διάρκεια γεωφυσικών και γεωμαγνητικών ερευνών που πραγματοποιήθηκαν σε μια έκταση 10,5 εκταρίων για πρώτη φορά από Γερμανούς επιστήμονες σε συνεργασία με την Εφορεία Αρχαιοτήτων της Αρχαίας Ολυμπίας. Από αυτή την έκταση, τριάντισι εκτάρια γης μέσα σε έναν μήνα χτενίστηκαν κυριολεκτικά από δέκα σπουδαστές της Αρχαιολογίας ενώ παλιά θα χρειάζονταν εκατοντάδες εργάτες. Βρίσκεται θαμμένος μέσα σε επιχώσεις σε μέγιστο βάθος 4,5 μ. νοτιοανατολικά του Σταδίου προς την Ολυμπιακή Ακαδημία. Υπολογίζεται ότι ο Ιππόδρομος έχει μήκος ενός χιλιομέτρου, πλάτος 64 μέτρων και το μόνο που λείπει είναι η ανασκαφική επιβεβαίωση του ευρήματος με το άνοιγμα τομών στα σημεία όπου οι Άρμιν Γκρούμπερτ του Πανεπιστημίου του Μάιντς και Κρίστιαν Χούμπνερ του Πανεπιστημίου του Φράιμπουργκ κατέγραφαν με γεω-ραντάρ και συσκευές μαγνητομετρήσεων (σκάνερς) σχηματισμούς παράλληλων μακρών ευθειών και καμπύλες. Μερικές «ανωμαλίες του υπεδάφους», όπως τις χαρακτηρίζει ο Γερμανός αρχαιολόγος Ράινχαρντ Ζενφ, «που οι αρματοδρομίες και ιπποδρομίες ήταν τα πιο δημοφιλή, θαυματικά και αριστοκρατικά αθλήματα των Ολυμπιακών Αγώνων δεν αποδίδονται στη φύση».

Η έφορος Αρχαιοτήτων Ολυμπίας Γεία Χατζή διατηρεί τις τυπικές επιστημονικές επιφυλάξεις: «Χωρίς την ανασκαφική επιβεβαίωση δεν μπορούμε να πούμε ακόμη ότι βρέθηκε ο Ιππόδρομος της Αρχαίας Ολυμπίας. Υπάρχουν όμως κάποιες σοβαρές πρώτες ενδείξεις».

Πότε θα γίνει ανασκαφή;

«Έχουμε ζητήσει την έγκριση του υπουργείου Πολιτισμού για να πραγματοποιήσουμε μερικές πραγματικές ανασκαφικές τομές τον ερχόμενο Απρίλιο. Και τότε, μόλις απομακρυνθούν τα χώματα, θα ξέρουμε απαντά ο δρ Σενφ, υποδιευθυντής του Γερμανικού Αρχαιολογικού Ινστιτούτου.

Ο Πausanias, αρχαίος περιηγητής, περιγράφοντας τον Ιππόδρομο αναφέρεται στα πρηνή και στον μηχανισμό της υπάφησης, που είχε το σχήμα πλώρης πλοίου. Κατέληγε στην άκρη σ' έναν στύλο μ' ένα δελφίνι, πλάταινε προς τα πίσω σχηματίζοντας δυο «πτέρυγες» υπέων που παρατάσσονταν συμμετρικά, σφήνα με άξονα την Κολόνα του Αγνάπτου, πιο πίσω υπήρχε επιβλητική στοά με πύλες. Ο διευθυντής της Ιπποδρομίας έδινε το σύνθημα από έναν πήλινο βωμό στο μέσον θέτοντας σε κίνηση μ' έναν μηχανισμό που ανύψωνε μπρούντζινο αετό με ανοιγμένα τα φτερά και κατέβαζε το δελφίνι στο έδαφος, ώστε τα τελευταία άλογα κοντά στην Κολόνα του Αγνάπτου να απελευθερώνονται πρώτα.

Κοντά στο σημείο της στροφής, που είναι και το πιο επικίνδυνο, υπήρχε ένας βωμός του Ταράξιππου- δαίμονα των ιπποδρομιών- και στο τέρμα της διαδρομής ένα άγαλμα ή κίονας της Ιπποδάμειας.

«Τα γεω-ραντάρ και οι γεωμαγνητικοί ανιχνευτές μπορούν να ερευνήσουν το υπέδαφος σε βάθος 4-5 μέτρα. Είναι μια πολύ δύσκολη έρευνα, γιατί είναι γνωστό από την αρχαιότητα ότι ο χώρος πλημμύριζε και επιχώθηκε μέχρι ύψους 7 μέτρων. Κατόπιν ο Αλφειός άλλαξε πορεία και παρέσυρε ένα πολύ μεγάλο μέρος από αυτές τις επιχώσεις. Έτσι επικράτησε η άποψη ότι το ποτάμι παρέσυρε και τον Ιππόδρομο. Το έδαφος στα ανώτερα στρώματα είναι γεμάτο πηγάδια, κανάλια και ίχνη από τις καλλιέργειες. «Υπάρχουν ενδείξεις ότι σε ορισμένα τουλάχιστον σημεία το αρχαίο στρώμα έχει μείνει άθικτο κάτω από τις επιχώσεις σε βάθος 1,5-2 μ.» λέει ο δρ Ζενφ.

Κεραμικά και γλυπτά στη γη

«Οι λεπτομερείς γεωσκοπήσεις με γεωραντάρ και οι λεπτομερείς μαγνητομετρήσεις που είναι σαν τομογραφίες του εδάφους που υπέδειξαν την ύπαρξη ενός μεγάλου αποθέτη με πλούσιο υλικό, θραύσματα γλυπτών, αρχιτεκτονικών μελών και κεραμικής των αρχαϊκών και κλασικών χρόνων κοντά στον νότιο τοίχο» λέει ο Γερμανός αρχαιολόγος δρ Ζενφ.

«Έδειξαν ακόμη την ύπαρξη μιας ημικυκλικής κατασκευής με διάμετρο 10 μ. και αρκετές μακριές παράλληλες γραμμές που ίσως ανήκουν σε θαμμένους τοίχους- οι μεγαλύτερες έχουν μήκος περισσότερο από είκοσι μέτρα».

DNA LEGACY OF ANCIENT SEAFARERS, BY PAUL RINCON, SCIENCE REPORTER, BBC NEWS

Scientists have used DNA to re-trace the migrations of a sea-faring civilisation which dominated the Mediterranean thousands of years ago.

The Phoenicians were an enterprising maritime people from the territory of modern-day Lebanon.

They established a trading empire throughout the Mediterranean Sea in the first millennium BC.

A new study by an international team has now revealed the genetic legacy they imparted to modern populations.

The researchers estimate that as many as one in 17 men from the Mediterranean may have Phoenician ancestry.

They employed a new analytical technique to detect the subtle genetic imprint of historical migrations in present-day people. The study included DNA data from more than 6,000 men from around the Mediterranean.

From their base in present-day Lebanon, the Phoenicians spread out across the sea, founding colonies and trading posts as far afield as Spain and North Africa, where their most powerful city - Carthage - was located.

Carthage spawned the audacious military commander Hannibal, who marched an army over the Alps to challenge the Roman Republic on its own territory.

The Phoenicians have been described as the world's first "global capitalists". They controlled trade throughout the Mediterranean basin for nearly 1,000 years until finally being conquered by the Romans.

Over subsequent centuries, much of what was known about these enigmatic people was lost or destroyed.

Digging deep

"People have not really looked at this heritage, and I think we ought to be looking more," Dr Pierre Zalloua, from the Lebanese American University in Beirut, Lebanon, told BBC News.

Chris Tyler-Smith, co-author of the paper from the Wellcome Trust Sanger Institute in Cambridge, UK, commented: "When we started, we knew nothing about the genetics of the Phoenicians. All we had to guide us was history."

"We knew where they had and hadn't settled. But this simple information turned out to be enough, with the help of modern genetics, to trace a vanished people."

The new findings have emerged from the Genographic Project, a multi-million-dollar effort to trace human migrations using genetics.

Details appear in the prestigious American Journal of Human Genetics.

The study focused on the Y, or male, chromosome, a package of genetic material carried only by men that is passed down from father to son more or less unchanged, just like a surname.

But over many generations, the chromosome accumulates small changes, or copying errors, in its DNA sequence.

These can be used to classify male chromosomes into different groups (called haplogroups) which, to some extent, reflect a person's geographical ancestry.

They looked at the genetic signatures carried on the Y chromosomes of men from former Phoenician colonies across the Mediterranean. The sites included coastal Lebanon, Cyprus, Crete, Malta, eastern Sicily, southern Sardinia, Ibiza, southern Spain, coastal Tunisia and the city of Tingris in Morocco.

They then compared the Y chromosomes of these men with those of males from nearby places where the Phoenicians had never lived.

This focussed approach uncovered a small number of recurring genetic signatures in men from the Phoenician sites. These genetic lineages also led back to the Levant region - the Phoenician homeland.

Genetic 'jacuzzi'

But several human migrations - both historic and prehistoric - have started in the Eastern Mediterranean and spread out to Europe and North Africa.

These include the migrations of early farmers from the Near East after 10,000BC, the expansion of the ancient Greeks who - like the Phoenicians - established outposts around the Mediterranean, and the Jewish diaspora.

Because of their geographical proximity, the people involved in these expansions may have carried similar genetic signatures to the Phoenicians.

However, the team devised special analytical methods which they say can distinguish the Phoenician input from other possibilities.

"The issue here is that the Mediterranean is a genetic jacuzzi, if you will, it's had people moving around all over the place for millennia," said Spencer Wells, director of the Genographic Project.

"Teasing apart something that's specifically Levantine, or Phoenician, from the background of the general Neolithic expansion, or Greek colonisation, is actually quite tough.

"That's why we needed this formalised approach and obviously the (large) sample sizes to detect this signal."

This strategy revealed six candidate "Phoenician" lineages. Overall, these made up 6% of genetic lineages found in modern populations from former Phoenician colonies around the Mediterranean.

That means one in 17 men from these sites could trace their male ancestry to a Phoenician, the researchers said.

Co-author Daniel Platt, from IBM's Computational Biology Center at the TJ Watson Research Center, said the study "proves that these settlements, some of which lasted hundreds of years, left a genetic legacy that persists to modern times".

Dr Wells explained that the technique used in this study could be applied to track other migrations which had subtle genetic impacts.

He cited the expansion of Celtic-speaking people from their homeland in the Harz mountains of Germany into Western and Eastern Europe during the first millennium BC.

The Genographic Project was launched in 2005, and involves National Geographic, IBM, the Waitt Family Foundation and Applied Biosystems.

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Story from BBC NEWS:

<http://news.bbc.co.uk/go/pr/fr/-/2/hi/science/nature/7700356.stm>

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Please visit the site: <http://news.bbc.co.uk/2/hi/science/nature/7700356.stm>>

TROJAN ARROWS AND UNIQUE SEALS FROM PERPERIKON STAND OUT IN ARCHAEOLOGICAL SUMMER '08, AUTHOR: VENETA PAVLOVA, DANIELA KONSTANTINOVA, BNR.BG

For an eighth year now, a team of archeologists led by Prof. Nikolay Ovcharov, has been exploring the grounds of the holy city of Perperikon(also Perpericon) in the eastern Rhodope Mountains.

The place acted as a cult site as early as the end of 5 and the early 4 millennium BC. Researchers have come across finds from the second millennium BC and there is evidence the city prospered during Thracian times in Antiquity. An Episcopal center was set up here in the Middle Ages.

At a press conference in Sofia Nikolay Ovcharov showed unique finds originating from different periods in the history of Perperikon. The oldest one is dated to the Trojan War, the archeologist contends.

"It is a sword with a broken handle from 12-13 c. BC. It is made of high-quality bronze. I have dated it to the Trojan War because that war was waged using precisely such swords. The fact that the sword is broken implies two things. One, that it got broken in combat. Two, that it was broken on purpose during a cult ritual. People used to lay dear objects in shrines, and swords were indeed perceived as extremely valuable. This has been the third such sword found in the Bulgarian lands, meaning it is quite a rare and inspiring find." Nikolay Ovcharov argues that during his expeditions he is not after gold. According to him a tiny ceramic figure from 10 c. BC similar to a human body, can have a greater scientific value than an intact gold treasure. Well, the rough make of the small idol will hardly intrigue art connoisseurs.

"The idol is pierced all over - it obviously stands for some sort of illness", he adds. "Could be measles, could be plague. In any case it was a lethal disease. We know that in voodoo religion a small figure would be desecrated in a bid to transfer on it human illness or suffering. It is obvious that the small idol was used in magic in an effort to banish disease away from the body and into the object."

Apart from the ceramic item, there is also a small silver jewel found recently in Perperikon. It is a cloak fibula and has two parts.

"When the two parts of the fibula fit together the jewel displays a human face with a halo. The halo is a Christian symbol. At first glance the illustration is unsophisticated, Barbarous in style. But in fact it depicts Christ. Our research suggests that this object is part of a Constantinople fashion trend in 5 c. AD. Back then, Constantinople, the capital of Byzantium, had attracted many Barbarians. The Greek used that word to denote various Germanic tribes, mostly Goths, and Asia Minor tribes. Byzantium of that time

saw quite prolific writings that condemned the Barbarian fashion trends, especially the ones brought over by the Goths. There was a period when even noblemen copied the Goths - in hairstyles, clothing and adornments. So in this particular case we have a silver jewel that was owned by a Byzantine aristocrat. Well, he could have been one of Perperikon's military leaders," archeologist Prof. Nikolay Ovcharov said in conclusion.

Please visit the site: http://international.ibox.bg/news/id_1474064382

TEMPLE OF ARTEMIS TO REVIVED **ONCE MORE IN SELÇUK**

The Temple of Artemis was built in the seventh century BC. But according to myth a madman set it on fire 400 years later. But as Christianity began to spread throughout Anatolia, a Christian ecclesiast outlawed the cult of Artemis in the fifth century. The temple was destroyed during the early period of Christianity in Anatolia. Artemis, one of the original Seven Wonders of the World, will be rebuilt in Selçuk in present day Turkey

TEMPO

The Temple of Artemis, or Artemision in Greek, recalled in both Greek and Byzantine anthologies for its magnificence, was once one of the Seven Wonders of the World. After decades of vandalism, religious conflict and decay it is finally to be rebuilt.

Erected at the expense of the Lydian king, Karun, at Ephesus (modern-day Turkey) in the seventh century B.C., the Temple of Artemis was dedicated to the goddess Artemis, or Artemis of Ephesus, the daughter of Zeus and twin sister of Apollo. She was the Hellenic goddess of forests, hills, virginity and fertility.

Artemis of Ephesus is often thought to be a cult of Cybele, the fertility goddess worshipped in Anatolia. Historians say that Cybele came to be known as Artemis over time.

According to Christian literature, the Virgin Mary succeeded Artemis in receiving the devotions of the people of Ephesus.

Bank of the time

Numerous myths have existed surrounding the Temple of Artemis, the construction of which lasted a hundred years, and its plan belonged to prominent architects of the time. One of the myths tells of how the temple was burned down. According to the myth, an insane man named Herostratos set the temple on fire in 356 B.C. When people asked why Artemis could not protect the temple against a madman, certain wise men replied to them that Artemis had gone to help in the birth of Alexander the Great.

The Temple of Artemis was not only a religious structure; it was also the largest and richest bank of the time. According to Turkish writer Cevat Şakir Kabaağaçlı (the fisherman of Halicarnassus), it was not a madman that set fire to the temple, but the guardians of the temple, who got away with all the money kept inside. After the great fire, the temple was rebuilt.

Alexander the Great offered financial support for the reconstruction but the people of Ephesus rejected his offer, saying one god could not give votive offerings to another god or goddess.

The Temple of Artemis became less popular as Christianity became more widespread throughout Anatolia. The Temple of Artemis was pillaged, as Artemis was seen not only as the predecessor to, but also as a rival of the Virgin Mary.

In the fifth century, Johannes Chrysostomos, the Patriarch of Constantinople, outlawed the cult of Artemis. The roof, the altar and the columns of the temple were removed and disposed of. Narratives suggest many of the columns were taken to Constantinople and used in the construction of numerous buildings.

The first archaeological excavation of the site where the relics of the temple were located took place in 1869. It was during this excavation that the exact location of the temple was discovered on the western side of Ayasoluk Hill. Between 1965 and 1994, the area set the stage for a series of excavations led by Dr. Anton Bammer of the archaeology institute at the University of Vienna, Austria. During this period, experts searched for the techniques on how to rebuild Artemis.

New temple not an imitation

Dr. Atılay İleri, the founder of the Selçuk Artemis Culture, Arts and Education Foundation, met with Bammer 10 years ago to realize the reconstruction of the once magnificent Temple of Artemis.

With support from Austrian scientists, İleri had Swiss architects prepare a plan for the reconstruction of the temple. İleri, who has dreamed of reconstructing the temple for 10 years, said: "When completed, the temple will not be a copy or an imitation of the original Artemis but the Artemis itself. And its sisters of the past will set their eyes on it with pride and emulation."

The original Temple of Artemis had 120 columns. Thirty-six of them were placed on cubic circles. If completed, the new temple of Artemis will be the third Temple of Artemis constructed in history. Its size will be the same as the original. A total of 25,000 cubic meters of solid marble, the original construction material of Artemis, will be used in the construction of the third temple. Sixty of the 120 columns of the new temple will have base plates.

To find the best sculptures to adorn the restored temple, a lottery will be held to form a selection committee chosen from representatives of 196 U.N. member countries. Each selected representative will then select two sculptors from the nation they represent. The selected sculptors will then take part in workshops run by the Artemis Culture, Arts and Education Foundation.

The sculptors will first begin work on the cubic bases for the columns, with sculptures to be inspired by either of two sayings attributed to Heracleitos of Ephesus: "War is the father of everything" and "Everything flows and nothing abides."

An international jury will then choose two sculptures from all the pieces produced by artists to be featured in the temple. One of the winning sculptures will be displayed on one of the cubic circles and the other will be displayed in the temple's yard.

İleri said the project would rock the world of art. "When the temple is completed, the workshops will start serving as a school of sculpture. Selçuk will be the center of world sculpture," he said.

Expected cost \$150 million

The Artemis Culture, Arts, and Education Foundation was opened in Selçuk in September 2007. The foundation's mission is to reconstruct the Artemis Temple. The project is expected to cost \$150 million. The foundation will complete the project with no financial assistance from the state.

İleri said the Culture and Tourism Ministry welcomes the project. The foundation applied to the ministry for the allocation of land via the Selçuk Municipality. The new temple will be constructed on an area called Kurutepe, 1,500 meters away from the temple's original location. Construction will begin when official permission is provided for land allocation.

Please visit the site:

<http://www.turkishdailynews.com.tr/article.php?enewsid=118819>

BANEA 2009 – DEPARTMENT OF ARCHAEOLOGY, DURHAM UNIVERSITY, 2ND CIRCULAR

We are delighted to be able, finally, to point you to the BANEA website where you will find detail of sessions, registration and accommodation (<http://www.dur.ac.uk/banea.2009/>). Please note, that the registration fee includes tea and coffee during the breaks and a buffet lunch on each day. This has been done to minimize interruptions to early afternoon sessions resulting from people arriving back late from overcrowded local cafes. The registration fee also includes a drinks reception following Prof. Mithen's Keynote Lecture on Thursday 8th and a conference buffet dinner in Hatfield College on the evening of Friday 9th.

The sessions are now filling-up rapidly so we would be grateful if those wishing to give paper a paper would let us have a preliminary title by 15th November. We cannot guarantee that any papers offered after that date will be accepted. This also applies to potential poster presentations where display space is likely to be limited. Those interested in presenting should contact the session organizer as named on the website (<http://www.dur.ac.uk/banea.2009/Sessions.htm>)

We are happy to consider papers on topics which do not obviously fall within one of the named sessions. One session has been set aside for reports on Current Fieldwork. There is also a General Session, although in this case, there are already clear thematic patterns emerging within the papers offered, so we may be able to group the contributions into smaller thematic sessions.

Once again, please get all suggestions for papers and poster to us by 15th Nov. 2009.

The BANEA 2009 Organizing Committee

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EXCAVATIONS PUT İZMİR AT 8,500 YEARS OLD FRIDAY

New excavations have revealed that İzmir, once believe to be 5,000 years old, may be as old as 8,500 years.

Associate professor Zafer Derin of the Ege University archeology department, the head of the excavation team, said in a written statement his team had removed 150 artifacts discovered at the Yeşilova Tumulus excavation site, reported the Anatolia news agency.

Saying the findings discovered in the excavation played an important role in identifying those who lived in the area 8,500 years ago, Derin said: "Findings obtained from the excavation determined that those who lived in this area 8,500 years ago had an organized society and were related to the people who lived in Anatolia. We had clues that they also had commercial relations with people in the Anatolia region."

Derin said they discovered spoons with religious motifs and that the handle of the spoons unearthed at the site had been carved as a figure of motherhood and used to feed babies.

"We have discovered accessories made of stone and bones, beside seeds and animal bones. These prove that Yeşilova's Neolithic inhabitants were good at handcraft and agriculture."

Please visit the site:

<http://www.turkishdailynews.com.tr/article.php?enewsid=118950>
