

BULLETIN
OF THE



American Schools of
Oriental Research

Number 341

February 2006

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frank admission of faults and oversights along the way) combine to make this volume an extraordinary contribution to knowledge in many overlapping fields (or different currents, to use a maritime metaphor) of human knowledge. This achievement is all the more remarkable for the lack of help (noted by Bass in the introduction) from academic experts in the very historical, geographical, and cultural areas that bracket the life (and death) of the little merchantman that found its end in Serçe Limani.

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***Culture through Objects: Ancient Near Eastern Studies in Honour of P. R. S. Moorey*, edited by Timothy Potts, Michael Roaf, and Diana Stein. Oxford: Griffith Institute, 2003. 421 pp, 140 figures, 10 tables. Paper. \$45.00. [Distributed in North America by The David Brown Book Company]**

This volume was written in celebration of the long career of Roger Moorey in Near Eastern archaeology and of his retirement in 2002 from the Ashmolean Museum in Oxford. The volume is a fitting memorial to the impact of one of the most prolific British scholars of the ancient Near East of the late 20th century. The volume was organized and edited by three former doctoral students of Moorey who, not wanting to produce a traditional festschrift, with its often loosely associated papers, decided instead to put together a book reflecting some of the principal and recurring themes of the honoree's academic research. The result is a volume organized into three sections, all of which focus on material culture, but from differing perspectives. The papers presented are therefore invited, and the authors were selected on the basis of their past and current research to fit within these themes, although the choice of topic of each contribution was left to the authors. As the editors note in their preface, "the number of contributors could easily have been multiplied many times" (p. 8), such is the respect and admiration felt for Moorey throughout the academic community.

The brief preface to the volume is followed by a short summary of Moorey's academic career and then by a full bibliography of his publications. Each section of the book begins with an introductory paper by one of the editors, placing the theme of the section within the context of Moorey's research and outlining the contributions that follow. In total, this volume contains 19 papers more or less equally divided among the three sections. This review will not attempt to summarize all of these varied contributions, but will review a few key papers from each section.

The first section, "Tracking Cultural Transfer," is edited by Timothy Potts, and contains six essays which explore varying aspects of the contact, influence, and transfer of

ideas and culture between subregions of the Near East and, in the case of Boardman's paper, the Near East and the Mediterranean. As Timothy Potts points out, this idea of tracking cultural transfer has a "long pedigree," not all of which can be regarded as "noble" (p. 20). It is an area, however, in which Moorey was an acknowledged leader, largely due to his encyclopedic knowledge of the broader ancient Near East and his deep familiarity with much of the material culture from a wide range of periods. In fact, one of Moorey's last papers was on just such a theme (Moorey 2001), exploring the role that official and royal correspondence and gift exchange played in the transfer of technologies between the major powers of the Late Bronze Age Near East and Egypt. Contributions to this section include "Early Definitions of the Egyptian World and Its Surroundings," by John Baines; "To Write or Not to Write," by C. C. Lamberg-Karlovsky; "A Soft-Stone Genre from South-Eastern Iran: 'Zig-Zag' Bowls from Magan to Margiana," by D. T. Potts; "The North-South Divide in Ancient Jordan: Ceramics, Regionalism and Routes," by P. Bienkowski; "Von Bissing's *Memphis Stela*: A Product of Cultural Transfer?," by O. W. Muscarella; and "Disguise and Exchange in Eastern Imagery," by J. Boardman. Of these, the papers by Baines and Lamberg-Karlovsky are of particular interest.

Baines reviews the evidence for early state development in the late Predynastic of Egypt, which in a prior generation was seen as owing largely to developments in, and borrowing from, southern Mesopotamia or Elam. This is an area where Moorey has made a particularly useful contribution to the debate (Moorey 1987), and to which Baines lends support. Through an analysis of imagery from small-scale elite art and artifacts, Baines paints a picture of an indigenous development of social complexity in Egypt, centered on the role of symbolism in reinforcing the Egyptians' view of themselves as a nonurban society, in which the elite elements of society regarded their world as revolving around the role of the king and the gods. Baines therefore follows Moorey in suggesting that the process of cultural and political integration which occurs at the formation of Dynasty 0 is largely an indigenous development.

On a similar topic relevant to the development of early complexity, the paper by Lamberg-Karlovsky takes up the problem of the adoption of writing in Mesopotamia and asks the question why it was not readily adopted in other contiguous societies. The answer to this, which incidentally is also reflected in a recent article by Andrew and Susan Sherratt (2001), is that transfers in technology are not simply a matter of utilitarian adaptation or evolutionary processes, but rather are socially embedded in cultural choices. According to Lamberg-Karlovsky, the failure of so many societies in direct contact with literate Mesopotamia to adopt written communication is a matter of choice. He also notes that early writing systems in Mesopotamia are rooted in a specific social context, and that "one must adopt the social context in which writing exists in order to adopt writing" (p. 67). The fact that this did not occur can be

seen as a cultural choice in these nonliterate societies, and a resistance on the part of many to adopt external cultural elements.

The second section, "Understanding Images," is introduced by Diana Stein. Stein notes in her preface that the long career of Roger Moorey was highlighted by a number of significant contributions that explored the symbolic aspects of material culture. These examinations often tested and discarded long-held but insupportable views of others based on speculation, and offered instead a well-reasoned approach that focused on the "possible interpretations which the evidence would sustain" (p. 134). This approach by Moorey to rethink accepted norms and to revisit established views of specific material cultural objects (often in the Ashmolean collection) is summed up by Stein as Moorey's attempt to "set the record straight" (p. 135) and to provide context and meaning to these objects based on solid and testable evidence. Contributions include "Interpreting Animal Art in the Prehistoric Near East," by D. Wengrow; "Things Fall Apart, the Centre Cannot Hold," by E. McAdams; "Scorpion, Fish and Nets: An Unusual Jar in Canaanite Middle Bronze Context," by M. Tadmor; "Symbols of Conquest in Sennacherib's Reliefs of Lachish: Impaled Prisoners and Booty," by D. Ussishkin; "The Gold Plaques of the Oxus Treasure: Manufacture, Decoration and Meaning," by J. Curtis and A. Searight; and "Hero and Worshipper at Seleucia: Re-inventions of Babylonia on a Banded Agate Cylinder Seal of the Achaemenid Empire," by M. Cool Root.

Perhaps the most fascinating of this group of papers is a new "reading" by Ussishkin of the reliefs from Sennacherib's palace at Nineveh, depicting the siege and conquest of the city of Lachish. Although the scenes from these reliefs have been the subject of numerous former analyses, Ussishkin is uniquely placed to "read" the "narrative" of the scenes, owing to his knowledge of the city from his extensive excavations there. The most interesting portion of his new reading surrounds the linking of the geography of Lachish with the depiction of a number of scenes in the reliefs, as well as Ussishkin's suggestions concerning the identity of a group of post-siege prisoners singled out for impalement by the Assyrians. The impalement scene depicted is subjected to a close analysis in which Ussishkin argues, following Barnett (1958), that this group of prisoners may have merited their harsh treatment because they were the military leaders or governors of the city. A previously unidentified detail adjacent to one figure is suggested as being a plumed helmet—which Ussishkin suggests is evidence of this role. He also links the "booty" being carried away from the site by the Assyrian troops as likely "the symbols of state that formed part of the Judean governor/commander's official equipment" (p. 214). The close attention to detail that this paper represents reflects much of the research done by Moorey, who similarly used meticulous analysis to push the boundaries of interpretation.

The third and final section, "Materials and Manufacture," is introduced by Michael Roaf. This area of explor-

ing the varied and complex aspect of ancient materials is really (in my view) one of Moorey's most important and lasting legacies to our discipline. His masterful *Ancient Mesopotamian Materials and Industries: The Archaeological Evidence* (Moorey 1994) is now one of the classic texts on the subject of material culture studies of the ancient Near East. Moorey's study of objects and technology was invariably coupled with his investigation of how they were integrated into society, reflecting his view of material culture as being socially embedded in society. Contributions to this section include "Chalcolithic Copper-Based Metallurgy on the Iranian Plateau: A New Look at Old Evidence from Tal-I-Iblis," by V. C. Piggott and H. Lechtman; "Early Bronze Age I Copper Production on the Coast of Israel: Archaeometallurgical Analysis of Finds from Ashkelon-Afridar," by S. Shalev; "Le temple d'Inshushinak en Suse et l'architecture monumentale en 'faïence,'" by A. Caubet; "Vitreous Materials in Ugarit: New Data," by V. Matoïan and A. Bouquillon; and "From Mesopotamia to Merv: Reconstructing Patterns of Consumption in Sasanian Households," by St J Simpson; "Who Used Ivories in the First Millennium BC?," by G. Hermann and A. Millard; and "'Surpassing Work': Mastery of Materials and the Value of Skilled Production in Ancient Sumer," by I. J. Winter. The papers by Piggott and Lechtman and by Shalev on early copper technology are particularly fitting contributions here, since this was an area of Moorey's prime interest and one to which he returned on numerous occasions throughout his career.

The evidence for Chalcolithic crucible-based metallurgy in Iran at Tal-I-Iblis is reviewed by Piggott and Lechtman. The 1964 expedition to Tal-I-Iblis by Joseph Caldwell (1967) led to the recovery of a small group of copper objects and a corpus of 300+ clay crucible fragments. This largely unstudied and unpublished material forms the basis of Lechtman's analysis of the copper-based artifacts to "clarify the extractive metallurgical processes and metalworking techniques practiced at the site" (p. 297). Compositional and metallographic analysis of the copper objects suggests that they were most likely made from either melted native copper or smelted from pure oxidic copper ores. Lechtman concludes that the evidence strongly supports the smelting of oxidic ores, which is then tied to the technology of the numerous clay crucibles from the site. As at Faynan (Hauptmann 2000; Adams 1999), the evidence clearly indicates that the earliest smelting was a somewhat tedious and multistaged process in which crucibles were largely heated from above by forced air, and which produced minute "prills" of metal, which then were extracted and collected to form larger amounts of copper for melting and use, and all of this without producing much in the way of slag. The collection from Tal-I-Iblis is one of the largest and earliest collections of clay crucibles and provides an early window on metallurgical processes that were developing in other areas of the Near East. This paper is a welcome addition to the evidence for this early phase of technological innovation.

Shalev's article deals not with this earliest phase of copper metallurgy in the Chalcolithic of Palestine (which he has dealt with at length in other papers), but with the new evidence from Ashkelon-Afridar, a coastal site in southern Israel where evidence has been uncovered for an EB I (ca. 3600–3000 B.C.) "industrial zone" (p. 315) for extensive copper working. Following Moorey's example, Shalev provides a detailed scientific analysis of the full range of the metallurgical-related finds from the 1998 excavations at the site, and concludes with an attempt to clarify the "socio-economic meaning" (p. 322) of this activity in the context of the period. Shalev, who spent a number of years in Oxford working on materials from the Ashmolean, concludes that the Ashkelon-Afridar data is part of a larger body of evidence in the Levant from the earliest phase of the Early Bronze Age which suggests that copper metallurgy in this period was on a more "industrialized scale" (p. 322) than the preceding Chalcolithic period. He suggests that this evidence of changing technologies in production reflects socioeconomic developments in this "pre-urban" (p. 322) phase of social development in the Levant. While Shalev's paper is a very useful summary of the Afridar evidence for metallurgy, it should be used in conjunction with the published results of the 1996 excavation (Segal, Halicz, and Kamenski 2004). In terms of Shalev's conclusions, I think that one part of his interpretation of the evidence is simply incorrect. There is no doubt that developments in the EB I bridged the social changes in societies between the Chalcolithic and the Early Bronze Age (Joffe 1993), but Shalev's suggestion that the evidence from Afridar can be termed an "industrial scale" (p. 322) of production is simply not supportable on the available evidence. By comparison with the evidence from Faynan from the Early Bronze Age II (ca. 2900 B.C.) onward, where crucible smelting is replaced by furnace smelting on a large scale (Hauptmann 2000; Adams 1999; 2002), the crucible-based production at Afridar is still a low-scale, nonintensive level of production.

In summary, this volume, with its quite varied, interesting, and high-caliber research, is a fitting reminder of—and now, after the recent and untimely death of Moorey, also a memorial to—the impact that he made on the field of Near Eastern archaeology. The degree to which Moorey's research has contributed to the study of both objects and cultural developments in the ancient Near East is reflected in the high esteem of his colleagues who contributed to this fine volume.

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