

ACOR Newsletter

أخبار أكور



Vol. 18.2—Winter 2006

Rural Islam in Late Medieval Jordan: Northern Jordan Project 2006 – the Mosques Project

*Bethany J. Walker
and Ellen Kenney*

Mosque in Old Sahn: View of the exterior of the *qibla* wall with the bull's-eye window; all photos provided by the authors



We began the Northern Jordan Project in 2003 with the aim of better understanding the settlement fluctuations of late medieval Jordan, and specifically the factors behind the apparent demographic decline of the late 15th and early 16th centuries. The original project, based on a survey of Malka village, grew into a multi-disciplinary exploration of the history of rural society, agriculture, and the physical environmental of northern Jordan from Irbid to the Yarmouk River. This area has traditionally been the most densely settled area of Jordan and is, fortunately, well documented in historical sources for much of the medieval and early modern periods. Its ritual and physical landscape is, moreover, dotted with village mosques, *kuttabs* (Quranic schools), and shrines, financed largely through *waqf* (Islamic endowments) by local communities. The decisions to study in detail the history of multiple villages, choosing a “live” village each season as the unit of analysis, and to include archival analysis as an integral component of our research, though challenging logistically and methodologically, were made with three research goals in mind. These are to document and explain the transformations of village society from the Middle Islamic period, to identify and create a chronology for Ottoman and Mandate-period pottery (much locally produced), and to develop a typology of vernacular architecture in Mamluk, Ottoman, and Mandate-period Jordan, both sacred and secular.

The 2006 season (14 June–8 July 2006) was devoted, in part, towards the latter goal, to trace the physical and functional history of historical mosques in the region as a way of documenting the rich and varied expressions of Muslim culture in rural Jordan from the 13th century until today. In an effort to reconstruct the life and

meaning of these local mosques, we have made use of a variety of written documents from the 13th–early 20th centuries; some of these are extant only in scroll form in archives in Cairo, which include Mamluk-period *waqfiyyat* (endowment documents, often benefiting local mosques), Syrian chronicles, geographies, Ottoman tax registers, late Ottoman and Mandate-period travelers’ accounts, land registers, and correspondence with the district offices of the Ministry of Awqaf. Such archival research is combined with intensive architectural analysis, survey and excavation (where possible), and ethnographic fieldwork (through informal interviews with the local residents) to obtain the widest possible coverage of the mosques’ spiritual, social, and institutional functions in their local communities and in Jordan as a whole.

In 2006 three historical mosques in two villages were the focus of such architectural, archaeological, ethnographic, and documentary analyses: both the medieval and Mandate-period mosques of Old Hubras (the latter built within the sanctuary of the former) and the original mosque of Sahm village, a turn-of-the-twentieth century construction. Originally sitting at the center of their respective settlements, each constitutes one component of much larger complexes tied to community worship and education, and all were apparently built under local initiative and funds. The history of these sanctuaries, no longer used for prayer, represent the history of their local communities and, as such, are ideal focal points for an examination of village transformation and the popular religious expressions of the period.

The Historical Mosques of Hubras

Nestled in the rolling hills and olive groves above Wadi Hubras, some 16 km northwest of Irbid, the village of Hubras is one of the oldest historically documented medieval settlements in Jordan. For the Islamic period, it is attested as early as the 14th century, with Arabic sources citing its market and

the many religious and intellectual notables from the town who made their careers in Damascus, Jerusalem, and Cairo. It was one of the largest towns in the region then and continued to be an affluent agricultural and important religious center through the 16th century, when it supported two mosques and three *zawiyas* (shrines) in the vicinity. Amply attested in 19th century travelers’ accounts and the earliest land registers of the Tanzimat era in the country, Hubras was in 1812 one of the largest villages in northern Jordan and grew in population through the century. The remains of the Mandate-period village, “Old Hubras,” are still standing and are located to the east of and below the modern Municipality and village center, on the approach to Wadi Hubras. The historical mosque is located in the center of Old Hubras.

The mosque actually consists of two sanctuaries, one built within the prayer hall of an earlier one, in the heart of what was the Mandate-period village. The larger component, which is medieval, documents a history of congregational worship in the village from the Umayyad period until the 1930s, when the smaller, and better preserved, mosque was constructed.¹ The medieval mosque, thus, remained in use, on and off, for over a thousand years, with the village population using the ruins for Friday prayer and Quranic instruction until the Mandate period.² The smaller mosque was constructed at this time, when large, stone farmhouses, many still standing today, were gradually replacing the humbler homes of an area further to the north, documented by travelers, such as Schumacher and Steuernagel. The smaller mosque was used for prayer and children’s education until the 1970s.³ Together, the two mosques arguably represent the longest history of a single place of prayer for Muslim congregations in Jordan. The first season of excavation of both mosques was in 2006.

What remains today is a long, quadrangular enclosure, the exterior faces of which are entirely obscured. No medieval



Architectural phasing of the Hubras mosques: There is structural evidence in the Hubras mosque for many building phases. A doorway in the Mamluk extension of the mosque’s northern wall is visible in the background, behind Ellen Kenney

superstructure survives in situ, but large, worn flagstones still pave the space throughout. Two *mihhrabs* articulate the south, or *qibla*, wall—one of which is enclosed by the small in-built Mandate mosque. Numerous reused architectural fragments of basalt are incorporated into the extant remains of both the medieval and Mandate phases and are also strewn about the site.

The Early Islamic phase of the building is best preserved in the southwest corner of the site and includes the western *mihhrab*. There, the lower parts of the walls are hewn from the living rock of the surrounding slope, while the upper sections are constructed with distinctive, large-scale masonry. It is from this area that large stone tesserae, of limestone and basalt and measuring 2 x 2 cm, were found below the level of the Middle Islamic paving stones. Evidence on the north wall suggests that a door once opened opposite the western *mihhrab*. While the superstructure of this early mosque can only be conjectured, it is likely that its support system employed the basalt column drums that litter the site and are reused in the Mandate section. At this early stage, the mosque may have consisted of a relatively small, single-*mihhrab* prayer hall (perhaps measuring around 15 x 12 m internally), designed with the simplicity and relative symmetry characteristic of other Early Islamic mosques in the region, such as those at Qasr al-Hallabat, al-Qastal, Umm al-Walid, Khan al-Zabib, Jabal Says, and Khirbet al-Mafjar. The white plastered walls and black and white mosaic floor would have made a bold, and somber, visual impression.

The second (Middle Islamic) phase of the building's history involved the eastward expansion of the prayer hall, employing different masonry and including both an additional *mihhrab* and a new door opposite it, a revised system of roof supports that incorporated wall piers as well as columns, and a new flagstone pavement. Moreover, either as a separate commission or in connection with this expansion, a minaret was constructed at the northeast end. Today entirely lost, this minaret stood in an increasingly dilapidated state until the 1970s. Fortunately, it attracted the attention of travelers who preserved it in their descriptions. The north face of the minaret bore an inscription rich in historical information about the date and patronage of its construction, and now it belongs to the epigraphy collection at Yarmouk University. The date it records, A.H. 686/A.D. 1287, serves as a *terminus ante quem* for the eastward expansion of the mosque and the associated alterations. It is uncertain whether the present east wall of the site represents the eastern extent of this medieval expansion, which elongated the interior width to at least 27 m.

By the late 19th century, however, the medieval mosque had fallen into disrepair, as attested in travelers' accounts. Nonetheless, it remained in use as a place of prayer, and appears to have belonged to a larger complex that included the grave of one Sheikh 'Abd al-Rahman al-Hubrasi immediately west of the mosque⁴ and a domestic complex with a flagstone pavement adjacent to and sharing the east wall of the mosque.

In the Mandate period, the residents of Hubras reconfigured the space anew: they erected three walls upon the existing pavement, enclosing the eastern *mihhrab* in a chamber of approximately 6 x 10 m internally. A double arcade supported on reused columns served as the frame for a flat roof of the



Mosques of Old Hubras – The medieval and Mandate-period mosques share a *qibla* wall, as well as one of the *mihhrabs*. The westernmost *mihhrab* of the medieval mosque can be seen to the right of the southwest corner of the 1930s prayer hall

traditional timber, cane, and mud type. External stairs of black basalt slabs built into the south wall of the prayer hall lead up to the roof and similar staircases can be seen in the Late Ottoman-Mandate ruins of Umm Qeis.

The Mosque of Old Sahn

Sahn lies close to the Jordanian-Syrian border, 22 km northwest of Irbid. Apparently not attested in medieval accounts, the village becomes historically visible in 19th century Ottoman tax (*tapu defters*) and land (*defter asasi*) registers, which record the farmhouses and fields of the local residents. Remains of the historical village are perched atop the hills overlooking Wadi Sahn and 'Ayn Sahn, and its public fountain (*sabil*), in the valley below. The mosque that served this settlement (a congregational mosque – *jami'a*) was in the center of this village. According to residents of the village today, when the mosque was still in use (until 1976), Friday prayers were held inside during the winter and in the spring and summer in the courtyard outside, with a marvelous vista of the village and fields below.

Measuring 16.5 x 9 m externally, this elongated, single-chamber mosque is surmounted by a tripartite superstructure: a central groin-vault flanked by two barrel-vaulted wings. Constructed of double-faced, earth-and-rubble-filled masonry, the walls are notably thicker on the north and south sides, which absorb the pressure of the vaults above, than on the east and west ends. The exposed external stonework on the south (*qibla*) wall is interrupted only by a blind, bull's-eye window frame, located high in the wall and noticeably east of center. A large rectangular window pierces the west wall, which has been partially reconstructed in the mid-20th century incorporating modern building materials. The door and external stair on the opposite east wall may be relatively modern features as well. On the north side, the mosque has recently suffered serious collapse, likely the result of heavy winter rains. It is here that the main entrance to the prayer hall was located, opposite the deep, concave *mihhrab* inside. Today this entrance is entirely lost. Fortunately, however, photographs published by Dr. Yusuf Ghawanimah of Yarmouk University document its former appearance: a pointed-arched recess flanked by quarter-round stone-built benches, surrounding a segmental arched doorway

around which ran a striking carved molding. Architecturally, the Sahm Mosque fits squarely within the tradition of late Ottoman village architecture in the region. Its bull's-eye window frame is a feature encountered frequently in late Ottoman buildings of Umm Qeis and elsewhere in the vicinity. Its tripartite vaulting is a device characteristic of Palestine and found somewhat less commonly in northern Jordan during the same period. The closest comparison for the entrance decor is found at a late Ottoman residence in Nablus. These elements all converge to point to the late 19th century—a moment in the region's history when skilled, professional stonemasons from the West Bank were being engaged to implement the construction of public village architecture.

Plans for Future Fieldwork

The Northern Jordan Project is committed to the preservation of historical mosques in its study area. The fragility of the medieval mosque in Hubras, and the structural damage caused by repeated road construction at the site, makes urgent the restoration of this very special place of worship. An additional season of clearance of bulldozer debris and excavation of the northern and eastern walls is necessary to flesh out the architectural phasing and full floor plan of the Mamluk construction. Nonetheless, as soon as funding is secured, full clearance, wall consolidation, and partial reconstruction of focal architectural components of the medieval prayer hall will be done, under the direction of Maria Elena Ronza, the project architectural conservator.

Acknowledgments

The NJP is directed by Dr. Bethany Walker of Grand Valley State University. The staff for the 2006 season included Architectural Historian Dr. Ellen Kenney, Architectural Conservator Maria Elena Ronza (University of Jordan), surveyor Quteiba Duseiq (DOA), Field Supervisors Lynda Carroll (SUNY-Binghamton) and Laura Holzweg (Washington University, St. Louis), and DOA representative Asma al-Zubda. Our project collaborates, as well, with Yarmouk University (Dr. Ziad al-Saad) and Brandenburg University of Technology in Cottbus, Germany (Bernhard Lucke). Funding for the 2006 season came from Grand Valley State University. Post-season analysis is funded, in part, by the Global Moments in the Levant project through a grant from the Research Council of Norway. We thank Dr. Fawwaz Al-Khraysheh, Director General of the Department of Antiquities of Jordan, the Ministry of Awqaf, the Municipalities of al-Kfarat and al-Shoulla, Yarmouk University, and ACOR for their logistical support. Weekly reports from the field for the 2006 season can be found on the project website: www.gvsu.edu/history/walker. We want to thank Barbara Porter and Christopher Tuttle for the invitation to contribute to this newsletter, which has a medieval theme.

Endnotes

¹The Umayyad date is based on excavated Umayyad mosques in Jordan that are quite similar in floor plan and construction, as well as having mosaic parallels. The wall plaster, remains of which were not visible during the 2003 survey, was mixed with charcoal, as in Umayyad-period structures on the Amman Citadel. The laboratory results of the C¹⁴ analysis of this charcoal is pending. The presence of the well-preserved,

Mamluk-period flagstone pavement, which could not be removed, prevented us from excavating what could have been foundation levels. In limited exposures, however, it appears that the mosque was built on bedrock. These exposures did not produce pottery for dating purposes. Nonetheless, the ceramic sequence from excavation squares adjacent to the paved interior does document continued use from the 13th through early 20th century, with Early Islamic sherds found in small quantities. The original sanctuary sits atop and reuses what appears to have been a Byzantine church.

²In the late Ottoman period, ruins of ancient mosques were often reused as places of prayer, just as ruins of settlements were reoccupied domestically.

³According to the archives of the Ministry of Waqf in al-Kfarat Municipality, both the minaret and roof of the smaller mosque had collapsed, and the village wanted to form a committee to collect donations for repairs (Letters of 11 and 15 November 1969). In 1970, a paved road was laid that cut the mosque off from the larger settlement and caused further damage to the structure. The mosque was closed soon afterwards and other places of prayer were constructed elsewhere in the village.

⁴It is unclear from interviews whether this was a built structure, or if it was, indeed, a *maqam* (shrine). Wall fragments visible among bulldozer debris to the west of the mosque may be the remnants of such a structure, but this cannot be known without further clearance.

Micaela Sinibaldi, University of Florence; Crusader Archaeology in Southern Jordan

During my stay as a fellow at ACOR in winter 2006, I had the opportunity to research the topic of settlements of the Crusader period in Transjordan and their topography. My research concentrated on southern Transjordan, in particular the Petra area, and the different kinds of sites related to the Crusader period. The aim of the research was to make observations on settlement topography in this region by considering both the sites already identified as belonging to the Crusader period, as well as the ones which more recent research have attributed to the same chronological phase but are less easily identified through written sources. The project also highlighted the potential of archaeology in identifying sites belonging to the Crusader period in Transjordan. It has



Handmade pottery from Shawbak Castle; photo courtesy of University of Florence

been possible to observe that the sites reflect some general tendencies in the topography of Frankish settlements all over the Latin Kingdom of Jerusalem, in particular the relevance given to strategic locations and the ability to take advantage of formerly occupied sites.

The starting point of this research subject is based on a review of the literature dealing with archaeological works on the Crusader period in the territory of the Latin Kingdom of Jerusalem. The review made it possible to identify both possible research topics and conclusions on the subject of Crusader archaeology, a topic of recent interest. Thanks to historical sources mentioning a number of fortifications in the south of Transjordan, the sites of al-Wu'ayra and el-Habis in the Petra area, and Shawbak north of Petra have been identified as Crusader fortresses that were part of a system defending the eastern border of the Kingdom and the main road between Cairo and Damascus.

As a consequence of the intense archaeological activity of several research groups in the Petra area, new interpretations of a Crusader-period presence are emerging. Two of the most interesting examples are the sites in the areas of Beidha and the Wadi Farasa. These sites are studied by the Beidha Documentation Project directed by Patricia M. Bikai and by the International Wadi Farasa Project directed by Stephan Schmid of the Université de Montpellier. Data from these sites supplement data from the better known Crusader fortresses. Analysis will give us a wider view of the presence of the Franks in this important part of the Latin Kingdom of Jerusalem. The presence of a variety of Crusader settlement types, in addition to the fortresses controlling the border, provides an opportunity for an archaeological study of the relationship between them. The study of these lesser known settlements is also of great interest for our wider understanding of the presence of the Franks in the Outremer.



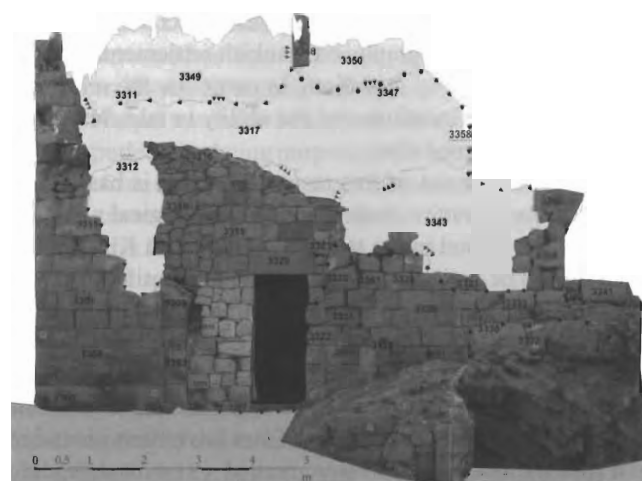
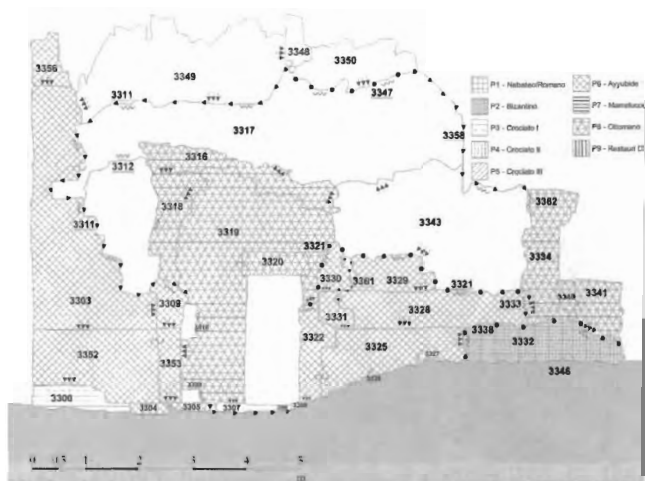
Excavations at Shawbak Castle by the University of Florence; photo by Jim Korpi

Thanks to a fellowship obtained during the summer of 2006 at Columbia University (New York), I was able to accomplish the first part of this study, namely the research on recent fieldwork results of Crusader archaeology in all of the territory of the Latin Kingdom of Jerusalem. My subsequent research at ACOR included a preliminary review of evidence from the Beidha and Wadi Farasa sites. I am particularly indebted to Patricia M. Bikai for providing me with field data, including the medieval pottery, from her excavations at Beidha, and for offering me the opportunity to conduct further study of this material.

Drawing on my ongoing work with the ceramics from the University of Florence excavations at al-Wu'ayra Castle, it has been possible to identify ceramic parallels between the sites of Beidha and al-Wu'ayra. The published reports on the Université de Montpellier excavations in Wadi Farasa also indicate ceramic parallels with the al-Wu'ayra assemblages. A



Shawbak Castle, aerial view; photo courtesy of the Department of Antiquities of Jordan



Masonry analysis of a fortified gate at Shawbak Castle; graphic and photo courtesy of University of Florence

comparative study of building techniques may also shed light on the relationships among these diverse Crusader settlements. The Crusader pattern of site reuse and priority for strategic locations with water resources are also evident features of these sites and illustrate ways the Franks adapted to their new environment. In fact, further study of site reuse and strategic location, two frequent characteristics at the sites selected by the Franks for their new settlements throughout the Latin Kingdom of Jerusalem, could shed light on the themes of western settlement models for the Franks and on their ability to adapt to the local environment. Such study would have to be organized by taking into account the specific characteristics and identity of each different area of the Kingdom.

Finally, this project has highlighted the potential of archaeology in the identification and study of Crusader period sites in the Petra area. Although the study of Crusader pottery and building techniques, and their relationship to the local culture is still in a preliminary stage, it holds rich potential for further research. The results of the current research will be presented at the 10th International Conference on the History and Archaeology of Jordan (ICHAJ 10, May 2007), where other members of the mission of the University of Florence will also be participating.

My fieldwork experience in Jordan began in 1995, with the University of Florence project entitled “Medieval Petra: Archaeology of Crusader-Ayyubid Settlements in Transjordan,” directed by Guido Vannini, which is currently focusing on the study of Shawbak Castle. The goal of this mission in Jordan is to analyze character and form of Crusader fortifications in the territory of the Lordship of Transjordan in the 12th century. The mission is using recent methodological approaches in European medieval archaeology, including the experimental use of the “Light Archaeology” approach, which entails non-invasive systems of archaeological readings (landscape and masonry studies, archaeoinformatics, and archaeological excavations limited to meaningful areas), with an emphasis given to masonry analysis. The information from these specialized studies is organized within an interactive database. This work has resulted in the reconstruction of a feudal system of castles in the valley, including al-Wu’ayra, al-Habis, Jabal Attuff, and Hormuz, which had connections with Shawbak

Castle. The system of castles protected the Kings’ Highway and the productive farm-land resources in the area. This work has demonstrated the importance of the Petra region within the Crusader fortification system.

The research cited above suggests several avenues for further inquiry on the Crusader period in Transjordan. These include a study of the development of different settlement forms and ceramic collections. I wish to thank ACOR for making it possible to carry out my research on the pottery assemblage from the Beidha Project. Being at ACOR as a fellow gave me the chance to exchange information with scholars working in the Petra area and Jordan in general. In particular, I am extremely grateful to Patricia Bikai and Khairieh ‘Amr for generously offering me their thoughts and unpublished research data, and to Barbara A. Porter (Director) and Christopher A. Tuttle (Assistant Director) of ACOR, for having made my experience at the center a very fruitful and inspiring one.

Morag Kersel, University of Cambridge; The Past is Not for Sale: The Effects of Banning the Legal Trade in Antiquities on Archaeological Site Destruction in Jordan

In 1976 the Jordanian Antiquities Provisional Law No. 12 was enacted to prohibit the licensed trade in antiquities and vest the ownership of all cultural artifacts in the state, as a means of combating the burgeoning problem of illicit excavation and theft of archaeological artifacts. The primary objective of my research proposal was to examine the efficacy of this law in achieving its goal of reducing or even eliminating the looting of archaeological sites in order to supply the demand for antiquities. The law was assessed through a series of more than sixty interviews with the various stakeholders involved with cultural heritage – government employees, tourists, collectors, museum professionals, archaeologists (both foreign and local), academics, and local individuals. Over the course of six months, it was discovered that despite the banned legal trade in antiquities, looting continues and artifacts are illegally sold in various venues throughout the country. The use of



Morag Kersel and her husband Yorke Rowan during a visit to Widad Kawar's ethnographic costume collection; photo by B.A. Porter

Jordan as a case study is integral to my overarching research program, which investigates the legal remedies (a legally sanctioned trade, a complete ban on trade, and an in-country trade) employed in the eastern Mediterranean to protect against archaeological site destruction as a result of the market demand for archaeological artifacts. I plan to publish the findings in a monograph form tentatively titled "Protecting the Past for the Future: Archaeology, Ethnography, and Law." The empirical data gathered from my ACOR-CAORC research in conjunction with the data gathered for my Ph.D., may also form the basis for future legislative and policy formation in the region and hopefully, even greater regional cooperation in cultural heritage protection.

Bridget Guarasci, University of Michigan; Reflections of Democracy: Humanitarianism, Statecraft, and the Iraqi Marshes

For many humanitarians working in Iraq in a post-Saddam era, the Iraqi marshes have become an icon for democracy. Virtually destroyed by a massive draining campaign following the 1991 Shi'a Intifada in Iraq, these wetlands are today being restored. As a CAORC Fellow with ACOR, I investigated the restoration of the marshes and their relationship to democracy-building initiatives in Iraq. Many of the organizations involved in this project coordinate and plan their activities in Iraq from the safety of Amman. Therefore to research this initiative in Amman, I volunteered my time with the organization that is spearheading marsh restoration, attended numerous conferences and trainings for this project, and interviewed several Iraqi exiles about their experiences of exile and their wishes for Iraq's future. Building a democracy is by its very nature a utopian project, one that requires a vision of a better future. Through my work I learned that the restoration of the Iraqi marshes is a project that provides this kind of hopeful, future vision, one in which the return of birds and the presence of water signify a new political era. Yet, many Iraqis with whom I spoke also expressed a desire that more resources and attention were also given to treat needs and concerns arising from

the violence and instability of the present. Without attention to the present, they argued, Iraq would not enjoy a more prosperous or peaceful future. In my research I found that this tension between humanitarians, who invest in the future, and Iraqis, who wish to address the present, characterized democracy-building initiatives, like marsh restoration, at various levels and indicated that democracy itself may not be serving the needs of those in Iraq as much as it could.



Bridget Guarasci surrounded by the reeds at the Azraq Oasis; photo provided by the author

Lucy A. Clayton, State University of New York, Binghamton; A Microarchaeological Approach to Dolmen Sites

The a-Salaam dolmen field research project was undertaken to develop strategies that will reveal new aspects about the spatial configuration of dolmen fields and how such fields were integrated into the lives of area residents during the prehistory and history of Jordan. Accordingly, the a-Salaam project integrates traditional research questions with a field survey and the retrieval of the macro- and microdebris of past ritual activities. Such an approach allows me to trace empirically ritual activities and their potential relationship with dolmens and other features. The results will facilitate the interpretation of larger issues connected to dolmen fields, and this is a precondition for the recognition of the historical importance of the dolmen landscape in present day Jordan.

Four objectives shaped this project's research design: 1) to document the spatial configuration of dolmens and associated features; 2) to identify the extent to which ritual activities carried out in dolmen fields were spatially and qualitatively dispersed or restricted within discreet dolmen groups or clusters; 3) to conduct trial excavations around and between dolmens in order to test the viability of opening up this field on a large scale; and, 4) to gather preliminary data that would facilitate future collaboration with the Department of Antiquities in establishing a plan for conservation of the site.

Preliminary interpretations of data indicate that discreet areas of dolmens are spread across the landscape and are

marked by low standing stones. Such discreet areas are composed of groupings of individual dolmens, as well as clusters of dolmens that share a common terrace wall. Within a dolmen cluster, features—such as stone circles and large flat rocks—are often present, as well as significant amounts of ash, charcoal, and ceramic debris. Also lithic cores and a significant amount of lithic debitage were recovered around the perimeter of stone circles and near low standing stones marking discreet dolmen areas.

The distribution of macro- and microdebris thus appear to indicate that ritual activities occurred around and between dolmens within a cluster. However, such activities appear to have only occurred immediately around individual dolmens, and not between dolmens, in an unclustered discreet dolmen group. Most recovered ceramics provide an Early Bronze Age relative date. The date of recovered lithics is less clear. Without further excavation, precise dating of possible phases across the field is impossible.

There are a number of stone circles across the a-Salaam field. These stone circles are located on various hilltops and are within view of the highest hill in the wider dolmen area, which includes the dolmen fields of Umm al-Quttein, al-Matabi, and a-Salaam. Atop the highest hill is a large stone circle with a surface consisting of gravel-sized rocks. From this circle there is a clear view of the Dead Sea.

These combined factors are suggestive of a broad ritual landscape and necessitate a thorough assessment of a-Salaam's role in the long and eventful history of the Jordan Valley. By concentrating on the central dolmen field of a-Salaam this project will provide the first detailed account of an important and understudied domain of prehistoric life. Furthermore it will provide a baseline for the analysis and interpretation of other dolmen fields in Jordan and will contribute to the growing literature on Early Bronze Age social organization. I wish to thank the Samuel H. Kress Foundation and ACOR for the fellowship that allowed this work to be undertaken.



Lucy Clayton and her husband Ibrahim Al-Kawamleh on a visit to Salt organized by the Friends of Archaeology; photo by B.A. Porter

CROSSING JORDAN

North American Contributions to the Archaeology of Jordan

Edited by
Thomas E. Levy, P.M. Michèle Daviau
Randall W. Younker and May Shaer



Book published by Equinox Publishing Ltd. (London) spring 2007 in conjunction with ICHAJ 10—the 10th International Conference on the History and Archaeology of Jordan, 23–28 May 2007, Washington, D.C., organized by the Department of Antiquities of Jordan and ACOR. See www.ICHAJ.org

ACOR Inaugurates JSTOR Access

As of March 2007 the ACOR library can now provide all researchers in Jordan with free, online access to JSTOR, the scholarly journal archive. In their own words, “JSTOR is a not-for-profit organization with a dual mission to create and maintain a trusted archive of important scholarly journals, and to provide access to these journals as widely as possible. JSTOR offers researchers the ability to retrieve high-resolution, scanned images of journal issues and pages as they were originally designed, printed, and illustrated.”

This important archive began as a project funded by The Andrew W. Mellon Foundation as an attempt to aid libraries facing restrictions in both acquisition funding and physical shelf space. The Mellon Foundation's commitment to this project continues and is reflected in the foundation's recent financial support to help provide the American Overseas Research Centers (AORC) with subsidized JSTOR access. ACOR and its researchers are indebted to the Council of American Overseas Research Centers (CAORC) and its Digital Library for International Research (DLIR) initiative, co-sponsored with the American Institute for Yemeni Studies (AIYS), for their efforts to provide our library with this invaluable tool.



The ALP students, listed in alphabetical order, are flanked at the front by Elena Corbett, Program Coordinator, on the left and Barbara Porter, ACOR Director, on the right: Christopher Ahern, Yazmin Ali, Timothy Allen, Katherine (Cassie) Anderson, Christopher Anzalone, Marc Bonnenfant, Lise Bradford, Wala Budri, Deborah Cahill, Matthew Cain, Emily Cooper, Amer Delic, Christina Dennaoui, Christian Doolin, Andrew Dysart, Rabia Hassan, Melissa Honey, Nidaal Jubran, Christopher Kay, Christopher Kelly, Kyle McGaa, Thomas O'Brien, Margaret O'Connor, Cody Olander, Lindsey Paris, Nathaniel Powell, Nikolai Smith, Brian Terranova, Robert (Ryan) Whipple, and Elizabeth Zellner. Photo taken by the tour guide Omar Masarweh at Quseir Amra

2006 ECA–CAORC–ACOR Arabic Language Program

During summer 2006, ACOR hosted one of the inaugural language institutes funded by the Department of State's Bureau of Educational and Cultural Affairs (ECA) Critical Languages Scholarship program. Through a grant administered by the Council of American Overseas Research Centers (CAORC), ACOR welcomed 30 American students for an eight-week, intensive Arabic language program (ALP). The five hours of class time each day were held at the Language Centre of the University of Jordan (LCUJ) and were divided between Modern Standard Arabic (*fusha*) and the Jordanian colloquial dialect (*ammiya*). Additional individual and group tutoring sessions were also made available to the students each day.

Each week there was a trip designed to introduce students to the complex and varied **historical and cultural heritage** resources in Jordan. The group **visited such sites as Petra, Wadi Ramm, several Islamic Desert Castles, Madaba, and Jerash.**

ACOR would like to **thank all of the 2006 ALP students** for their commitment to **making this inaugural program a success** and for leaving us with **such great memories!** Most important of all, we would like to **express our sincere gratitude** to Elena Dodge **Corbett**, the Program Coordinator for the 2006 institute and acknowledge her experience, patience, and ceaseless efforts.

Christopher A. Tuttle, ACOR Assistant Director

ACOR Activities (July-December 2006)

July 1. Barbara Porter returned from CAORC's 2006 Biennial Overseas Meeting in Cambodia
July 2–August 6. Chris Tuttle worked with the Brown University Petra Great Temple excavation project
July 5. Sean Yom Fellow's Talk, "Authoritarian Durability"
July 16. Ellen Lust-Okar Fellow's Talk, "Elections vs. Democracy"
August 10. Meeting of the Scientific Committee of ICHAJ 10 (the 10th International Conference on the History and Archaeology of Jordan) hosted by Dr. Fawwaz Al-Khraysheh of the Department of Antiquities and chaired by Barbara Porter and Doug Clark (Conference Co-Organizers)
August 10. Farewell Party for ALP Students
August 15. Sherry Robison Fellow's Talk, "Christianity on the Kerak Plateau"
October. Publication of *JO Magazine* Issue 38 with article by Razan Nasser, "Djin in a Block," including quotes from Chris Tuttle based on an August interview at ACOR
October 18. ACOR begins upgrading its IT infrastructure
October 26–29. Chris Tuttle worked as a consultant with the History Channel's "Digging for the Truth" episode on Petra
October 27–November 30. Chris Tuttle Acting Director
October 28. Barbara Porter attended CAORC's 25th Anniversary Symposium in Washington D.C.
November 17. ACOR Board of Trustees Meeting in Washington
November 23. Chris Tuttle hosts ACOR Thanksgiving dinner for staff, residents, and board members, H.R.H. Prince Raad bin Zeid and Princess Majda, Widad and Kamel Kwar, and former director and associate director, Pierre and Patricia Bikai
December 10. Barbara Porter gave a lecture on ACOR and "The Petra Church Excavations" at Baasira-Insight, a women's group hosted by Karen Asfour
December 24. *ACOR Newsletter* 18.1 arrived and the mailing was prepared by everyone at ACOR in an amazing three hours
December 25. Barbara Porter hosts annual Holiday Dinner for staff and families, the Bikais, ACOR trustees Moawiyah Ibrahim and Hazem Malhas and family members
December 29. Arrival of participants for CIC-CAORC Seminar entitled "Teaching About Islam & Middle Eastern Culture"
December 27–30. Intensive Planning Sessions for ICHAJ 10 between Doug Clark and Barbara Porter
December 31. New Year's Eve Party hosted by Barbara Porter for CIC-CAORC participants and all residents at ACOR



ACOR staff members, Abed Adawi, Norma Costales, Janet Lumbang and Cesar Octavo, preparing Christmas decorations in the ACOR lobby; photo by B.A. Porter

Fellows in Residence

Council of American Overseas Research Centers (CAORC) Fellows:

Bridget Guarasci, University of Michigan; Reflections of Democracy: Humanitarianism, Statecraft, and the Iraqi Marshes

Morag Kersel, University of Cambridge; The Past is Not for Sale: The Effects of Banning the Legal Trade in Antiquities on Archaeological Site Destruction in Jordan

Samuel H. Kress Foundation Fellow:

Lucy A. Clayton, State University of New York, Binghamton; A Microarchaeological Approach to Dolmen Sites

Pierre and Patricia Bikai Fellow:

Micaela Sinibaldi, University of Florence; Frankish Settlements in the Latin Kingdom of Jerusalem in the 12th Century: an Analysis of their Topography through Archaeological Sources



Micaela Sinibaldi with Patricia and Pierre Bikai in the ACOR library; photo by B.A. Porter

For information on ACOR's fellowships contact:

ACOR, 656 Beacon St., 5th Floor, Boston, MA 02215-2010;
tel.: 617-353-6571; e-mail: acor@bu.edu; www.bu.edu/acor

Boston University Endowed Chair honors Jim Wiseman, ACOR Trustee

In fall 2006, Boston University made the announcement that The Joukowsky Family Foundation endowed a chair in the Department of Archaeology in honor of James R. Wiseman, who was one of the founders of that department in 1982. He served as its chairman from 1982 to 1996 (previously having chaired the BU Classical Studies Department from 1974 to 1982). Thus, it is fitting that Jim Wiseman is the holder of the Founder's Chair at the time of the department's 25th anniversary.

In *BU Today* (7 December 2006), the current departmental chairman, Norman Hammond, is quoted as saying "Jim Wiseman has been internationally honored for his role in establishing archaeology as an intellectually distinct academic discipline in the United States, and the Joukowsky Family Foundation has now allowed Boston University to honor him here as well." The Joukowsky Family Foundation, established as a trust in 1981 and incorporated in 1983 in the state of New

York, supports educational and cultural activities, including ACOR (see www.Joukowsky.org).

Some of Wiseman's substantial achievements include having been founding editor of the *Journal of Field Archaeology* (serving as editor 1974 to 1985) and president of the Archaeological Institute of America from 1985 to 1988. He has published extensively and directed archaeological projects in Greece, Yugoslavia, Macedonia, and most recently Menorca, Spain. He has held many prestigious fellowships during his career that has flourished since receiving his Ph.D. from the University of Chicago in 1966. ACOR has been fortunate in his guidance as a trustee since he joined the ACOR Board in 1996.

Barbara A. Porter, ACOR Director



Jim Wiseman (right) with Arte Joukowsky (ACOR Board President) and Maha Dahmash, wife of ACOR board member Hazem Malhas, at the time of the ACOR Board of Trustees meeting in Washington, D.C.; photo by B.A. Porter

Donors to ACOR (July–December 2006)

General Donations to the Annual Fund were made by: Donna Antoon; Roger Bagnall; Laird Barber; Robert and Mette Beccroft; Kim Benzal; Rick and Carla Berry; Martha Boling-Risser in memory of her parents Robert G. and Jean G. Boling; Julia Bradford; Lee and Dori Brigham; Nirmal and Ellen Chatterjee; Elizabeth Hudnut Clarkson in honor of Barbara A. Porter; Nathaniel and Nancy Cooke; Anne and Tom Crane in honor of Barbara A. Porter; David Dodge; Ralph Doerman; Peter and Kathy Dorman; Jane Elins; Mary Emerson; Jerry Fischer; Margaret Y. Furniss; Dan and Nancy Gamber; Lawrence T. Geraty; Margaret Goheen; Anna Gonosová; Ann H. Gordon; Benjamin and Michelle Hartsell; Mitsuo and Emme Hayashi; Claire W. Henriques; Mr. and Mrs. Philip G. Howlett; Joukowsky Family Foundation; Nancy and Omar Kader; Sara Knight; Øystein S. LaBianca; Nancy Lapp; Robert Latz; Peter and Anna Levin; James and Judy Lipman; William Lyle; Clement E. Marks, Jr.; George Mendenhall; Eugene and Janet Merrill; Patsy Musto; Mary Mycek; Don and Jeanette Nadler; Peter Nalle; Janet and Ryan O'Connell; Jean Peyrat; D. Richard Powell, Jr.; Joseph Rosen Foundation; R. Thomas and Marilyn McNamara Schaub; Denise Schmandt-Besserat; Jimmy Douglas Schmidt; Charles Schutt, Jr.; Joe Seger; Bernard and Lisa Selz; Landry Slade and Gretchen van Meter; Deborah Solbert; Sally Strazdins; C. M. Thomson; Nancy Webster; Thomas and Teresa Whetstine; Patricia Worthington; and *made in memory of Dwight J. Porter:* Doris Barnsley; Arthur Callahan; Martha and James P. Clark; Marion English; Ann H. Gordon; Jane S. Hart; Gill and Lois Houghton; Kathy and Jamie Jamieson; Adele English Lane; Joan Porter MacIver; Anne B. Morgan and Harper Brent Mashburn; Dwight and Christina Porter; Jeanne Puhan; Lita Semerad; Lola and Gordon Semerad; St. Andrew's Episcopal School; Roger and Barbara Nozaki; Kathy Burchard Stack; Josephine Tape

For the ACOR Endowment: Lawrence and Mary Campbell; Henry and Connie Christensen; Nancy Coinman; Harold Forshey; William and Elizabeth Overstreet; George Mendenhall; Jerry and Dolores Rose; Joseph Rosen Foundation; Kathy Burchard Stack in memory of Dwight J. Porter; James Wiseman

The Anne Ogilvy Memorial Library Endowment: Robin Brown; Nita Logan Dawson; Harold Forshey; William Fulco; Joseph Rosen Foundation; Annette Mellott

The Pierre and Patricia Bikai Fellowship: Judith and James Adams; Robert and Mette Beccroft; Lee and Dori Brigham;

Nirmal and Ellen Chatterjee; Caroline P. Davies; Wesley and Virginia Egan; Jane Elins; Dan and Nancy Gamber; Lawrence T. Geraty; Charles Miller; Anne Kilmer; Wendy and Trevor Phillips; Bernard and Lisa Selz through The Selz Foundation; Toby Topek in honor of Barbara Porter; Marsha Vande Berg

Sally and Bert de Vries Fellowship Endowment: Sally and Bert de Vries; Roger Brummel

Jennifer C. Groot Memorial Trust: Susan Downey; Nelson Harris; Benjamin and Michelle Hartsell; Thomas and Laurel Hendrickson; S. Thomas Parker; Peter and Henrietta Sherwin

Harrell Family Fellowship Fund: Brooke and Philip Harrell; Edgar Harrell

The James A. Sauer Fellowship Endowment: Lawrence T. Geraty; George Landes; Nancy Lapp; George Mendenhall; S. Thomas Parker

The MacDonald/Sampson Fellowship Endowment: Nancy Lapp; Burton MacDonald and Rosemarie Sampson

The Kenneth W. Russell Fellowship Fund: Jane Taylor

ICHAJ 10: The 10th International Conference on the History and Archaeology of Jordan: ACOR: American Center of Oriental Research; Andrews University, courtesy of Randall Younker; William G. Bardel with a matching gift from Hudson City Savings Bank; Leigh-Ann Bedal for the Petra Garden Pool Complex; Pierre and Patricia Bikai; Henry Christensen III; Jane Fletcher Geniesse; Joseph A. Greene; Robert and Sarah Hayman in memory of James B. Pritchard; Jennifer Jones; John R. Lee; Peter and Anna Levin; Jesse Long for Khirbet Iskander; JMW Productions; Karen McCarthy; Burton MacDonald; Madaba Plains Project, Tell Jalul, courtesy of Randall Younker; Madaba Plains Project, Tell Umayri, courtesy of Douglas R. Clark; Joan Porter MacIver in memory of Dwight J. Porter; John P. Oleson; S. Thomas Parker; Barbara A. Porter in memory of Dwight J. Porter; Suzanne Richard, Gannon University, for Khirbet Iskander; Gary Rollefson; Joseph Rosen Foundation; R. Thomas Schaub for the Expedition to the Dead Sea Plain Project; Cynthia Soghikian and Chris Wolfe; Cheryl Nunn Sukhtian; Tell Madaba Project, courtesy of Timothy Harrison; Judy and Hal Zimmerman

Donations of Books and Journals were received from: Khaled Azab; Fawziyah Bader; Robin Brown; Omar Al Ghul; Jean-Baptiste Humbert; Mohammed Fadl Khatatbeh; Yiannis Meimaris; Joseph Moukarzel for Université Saint-Esprit de Kaslik; Zeidan Kafafi; Morag Kersel; Michael Reimer; Robert Schick

Publications

The Petra Papyri I, edited by J. Frösén, A. Arjava, and M. Lehtinen (2002). This first volume begins with the historical and archaeological context of the papyri; conservation; an outline of the dating systems in them; and a study of the family of the main character in the texts. The texts are documentary and written in Byzantine Greek. The volume includes 11 main documents and 5 minor ones, each with an introduction, Greek transcript with critical apparatus, English translation, and commentary. This large format (33 x 25 cm), cloth-bound volume has 192 pages including 26 plates. \$80.

The Petra Church, by Z. T. Fiema, C. Kanellopoulos, T. Waliszewski, and R. Schick (2001). Report on the church excavated by ACOR in Petra. With more than 700 illustrations, the volume contains reports on all aspects of a project that excavated what was probably the cathedral of Petra. This large format (33 x 25 cm), cloth-bound volume has 464 pages, 36 in full color. \$150.

The Mosaics of Jordan, by Michele Piccirillo (1992). Large format, cloth-bound volume includes 303 pages in full color with 824 illustrations, plans, and aerial photographs. \$175.

The Great Temple of Amman: The Architecture, by Chrysanthos Kanellopoulos (1994). The architecture of the temple that was excavated and partially restored by ACOR. Large format, cloth bound. \$80.

JADIS: The Jordan Antiquities Database and Information System: A Summary of the Data, edited by Gaetano Palumbo (1994). Basic information on nearly 9,000 archaeological sites from all periods, plus 117 maps. This 453-page, hard-bound volume is xerographically reproduced. \$50.

The Great Temple of Amman: The Excavations, by Anthi Koutsoukou, Kenneth W. Russell, Mohammad Najjar, and Ahmed Momani (1997). Description of the 1990-93 excavations. This hard-bound volume has 180 pages and 3 fold-out plates. \$65.

Madaba: Cultural Heritage, edited by Patricia M. Bikai and Thomas A. Dailey (1996). Catalogue of the remains from the Early Bronze Age through late Ottoman vernacular houses (113 pages, paperbound). Over 150 illustrations, five in color. Includes a separate large map. An Arabic translation is available upon request at no additional cost. \$35.

Ancient Ammonites & Modern Arabs: 5000 Years in the Madaba Plains of Jordan, edited by Gloria A. London and Douglas R. Clark (1997). Life across the centuries in the area excavated by the Madaba Plains Project. \$27.

The 150th Anniversary of the United States' Expedition to Explore the Dead Sea and the River Jordan, by Robert E. Rook (1998). An assessment of the Lynch expedition in 1848. Hard-bound volume of 32 pages. Many reproductions of Lynch's illustrations, including his three maps. \$20.

Madaba Map Centenary 1897-1997, with assistance from ACOR (Jerusalem 1999). Proceedings of a conference on the Byzantine mosaic map. This well illustrated hard-bound volume has 278 pages and is available for \$125.

All prices include shipping

ACOR's Web Site: www.bu.edu/acor

ACOR's e-mail addresses:

Boston: ACOR@bu.edu

Amman: ACOR@go.com.jo

November 2006 Board Meeting

The ACOR Board of Trustees annual fall meeting was held on 17 November 2006 in Washington, D.C. A major topic was the May 2007 ICHAJ 10 Conference in Washington and the planning and fund raising activities undertaken for it by ACOR. The previous evening, trustee Jane Fletcher Geniesse and her husband Robert Geniesse hosted a special party for ACOR board, staff, and friends.

ACOR Trustees

Class of 2007: Mr. Henry Christensen III; Dr. Bert de Vries; Mrs. Jane Geniesse; Mr. Artemis A.W. Joukowsky (President); H.E. Dr. Abdul Ilah Khatib; Mrs. Nina J. Köprülü; H.E. Dr. Michel Marto; Dr. Mary C. Wilson; H.R.H. Prince Raad bin Zeid (First Vice President)

Class of 2008: Dr. Harold Forshey; Mrs. Nancy Frederick; Mrs. Widad K. Kawar; Dr. David W. McCreery; Mr. Randolph B. Old (Secretary & Treasurer); Dr. S. Thomas Parker (Second Vice President); H.E. Senator Leila Abdul Hamid Sharaf; Dr. James R. Wiseman

Class of 2009: H.E. Mr. Mohammed Asfour; Mr. William G. Bardel; Dr. Nancy C. Coinman; Mr. Sami Habayeb; Dr. Moawiyah M. Ibrahim; Dr. Øystein S. LaBianca; Mr. Hazem Malhas; Dr. John P. Oleson

Trustee Emeritae: Mrs. Nancy Lapp and Mrs. Judy Zimmerman

Contents

| | |
|--|----|
| Bethany J. Walker and Ellen Kenney; Rural Islam in Late Medieval Jordan: Northern Jordan Project 2006 – the Mosques Project..1 | |
| Micaela Sinibaldi; Crusader Archaeology in Southern Jordan | 4 |
| Morag Kersel; The Past is Not for Sale: The Effects of Banning the Legal Trade in Antiquities on Archaeological Site Destruction in Jordan | 6 |
| Bridget Guarasci; Reflections of Democracy: Humanitarianism, Statecraft, and the Iraqi Marshes | 7 |
| Lucy A. Clayton; A Microarchaeological Approach to Dolmen Sites.. | 7 |
| ACOR Inaugurates JSTOR Access | 8 |
| 2006 ECA-CAORC-ACOR Arabic Language Program | 9 |
| ACOR Activities (July-December 2006) | 10 |
| Fellows in Residence | 10 |
| Boston University Endowed Chair honors Jim Wiseman, ACOR Trustee | 10 |
| Donors to ACOR (July-December 2006) | 11 |
| Publications | 12 |
| November 2006 Board Meeting | 12 |
| ACOR Trustees | 12 |

ACOR, the American Center of Oriental Research, is a nonprofit academic institute, the services of which are supported through endowments, donations, and grants. ACOR is tax exempt as a 501(c)(3) organization, as determined by the U.S. Internal Revenue Service. Inquiries may be sent to ACOR, P.O. Box 2470, Amman 11181, Jordan, Tel.: (962-6) 534-6117, Fax: (962-6) 534-4181, e-mail: ACOR@go.com.jo, or to ACOR, Boston University, 656 Beacon St., 5th Floor, Boston, MA 02215-2010, Tel.: 617-353-6571, Fax: 617-353-6575, e-mail: acor@bu.edu The ACOR Newsletter is edited by Barbara A. Porter, Christopher Tuttle, and Isabelle A. Ruben.

Printed in Jordan by National Press