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 (Qur'anic 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 va-
Ariety 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 waqfyyat (endow-
ments) 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 Shuh 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 ex-
amination 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 southwest of Irbid, the village of Hubras
is one of the oldest historically documented medieval settle-
ments 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 beypors (shrines) in the vicinity. Amply attested in 19th-
century travelers’ accounts and the earliest land registers of
the Ottoman era in the country, Hubras was at 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 humble homes of an area farther
to the north, documented by travelers, such as Schumacher
and Steenwegel. 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
superstructure survives in situ, but large, worn flagstones still pave the space throughout. Two mihrabs 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 southwestern corner of the site and includes the western mihrab. The arcading and semicircular arches and 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 mihrab. 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-mihrab 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 Qur as-Sallah, al-Qashq, Umm as-Sulaym, and al-Zabitiye, al-Majd. The white plastered walls and black and white mosaic floor would have made a bold, and somber, visual impression.

The second (Mamluk-early Islamic) phase of the building’s history involved the eastward expansion of the prayer hall, employing different masonry and including both an additional mihrab 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 announcing its date and patronage of its construction, and now it belongs to the epigraphic collection at Yarmouk University. The date it records, A.H. 388/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 wall 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-Habrsini immediately west of the mosque 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 Habrsni reconfigured the space anew: they erected three walls upon the existing pavement, enclosing the eastern mihrab 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 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 Qais.

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 (topes deflers) and land (dahir lists) 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‘i) 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 surrounded 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 severe 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 mihrab inside. Today this entrance is entirely lost. Fortunately, however, photographs published by Dr. Yusef Ghawanin of Yarmouk University document its former appearance: a pointed-arched recess flanked by quarter-round stone-built benches, surrounding a segmented arched doorway.
around which ran a strikingly carved molding. Architecturally, the Sahin Mosque fits squarely within the tradition of late Ottoman village architecture in the region. Its bulb-eye window frame is a feature encountered frequently in late Ottoman buildings of Umm Qais and elsewhere in the vicinity. Its tripartite vaulting is a distinctive characteristic of Palestine and one 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.

Plants for Future Feldwork

The Northern Jordan Project is committed to the preservation of historical mosques in its study area. The fragility of the medieval mosque in Hubes, 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 flush 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 NIP 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 Quteha Duseiqin (DOA), Field Supervisors Lynda Carroll (SUNY-Binghamton) and Laura Holzweg (Washington University, St. Louis), and DOA representative Asma al-Zehda. Our project collaborators, 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. Yawar Al-Khayyoub, Director General of the Department of Antiquities of Jordan, the Ministry of Antiquities, the Municipalities of al-Karabteh and al-Shoula, 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

1 The 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.

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

3 According 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.

It is unclear from interviews whether this was a built structure, or if it was, indeed, a mosque (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 Snibaldo, 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 Shivbak 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 were 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 Kepsi

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 A COR 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
comparative study of building techniques may also shed light on the relationship 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 Later 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 1999, with the University of Florence project entitled “Medieval Petra: Archaeology of Crusader-Ayyubid Settlements in Transjordan,” directed by Guido Vannini, who 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 uses 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-Wuayyra, al-‘Abas, Jabal Anuf, and Hornuz, 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 Besita 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 Khairiah ‘Attar for generously offering me their thoughts and unpublished research data, and to Barbara A. Porter (Director) and Christopher A. Tuite (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
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 PhD., 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 insurrection 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 signifies 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.

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

The al-Salam 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 prehistoric and historic periods. Accordingly, the al-Salam project integrates traditional research questions with a field survey and the retrieval of the macro- and microdebit 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 contexts within which ritual activities carried out in dolmen fields were spatially and qualitatively dispersed or restricted within discrete 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 discrete 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 periphery of stone circles and near low standing stones marking discreet dolmen areas.

The distribution of macro- and microdebitis 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-Salama 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 Um al-Quwein, al-Matabi, and a-Salama. 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-Salama’s role in the long and eventful history of the Jordan Valley. By concentrating on the central dolmen field of a-Salama 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 Brij Bhushan at Karamles on a visit to Sall organized by the Friends of Archaeology, photo by B.A. Porter

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 in 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 (AIFS), for their efforts to provide our library with this invaluable tool.
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 (LCU) and were divided between Modern Standard Arabic (msa) and the Jordanian colloquial dialect (ammaya). 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 effort.

Christopher A. Tate, ACOR Assistant Director
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 Microarcheological 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 and Pierre and Patricia 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 02115-2010; 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 Joukowski 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 Classics 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 Joukowski Family Foundation has now allowed Boston University to honor him here as well.” The Joukowski Family Foundation, established as a trust in 1981 and incorporated in 1983 in the state of New
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