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# أخبار أكور NEWSLETTER

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## **The Nabataean, Roman, Byzantine, and Early Islamic Site of Humayma: A Look Back on Three Decades of Research**

*John P. Oleson, M. Barbara Reeves, and Rebecca M. Foote*

Most motorists on their way to Wadi Ramm or Aqaba zoom by the unassuming turnoff to Humayma on the Desert Highway, unaware that Humayma is among Jordan's most interesting and informative archaeological sites. Humayma is located in the northwest corner of the Hisma Desert approximately 80 km south of Petra and 80 km north of Aqaba. Today it can be reached by a 20-minute car or bus excursion off the Desert Highway. In ancient times, the site was located on the ancient King's Highway, rebuilt in the early 2<sup>nd</sup> century A.D. as the *Via Nova Traiana*.



Aerial photo of Humayma looking north (photo by Jane Taylor); all images courtesy of the Humayma Excavation Project unless otherwise noted

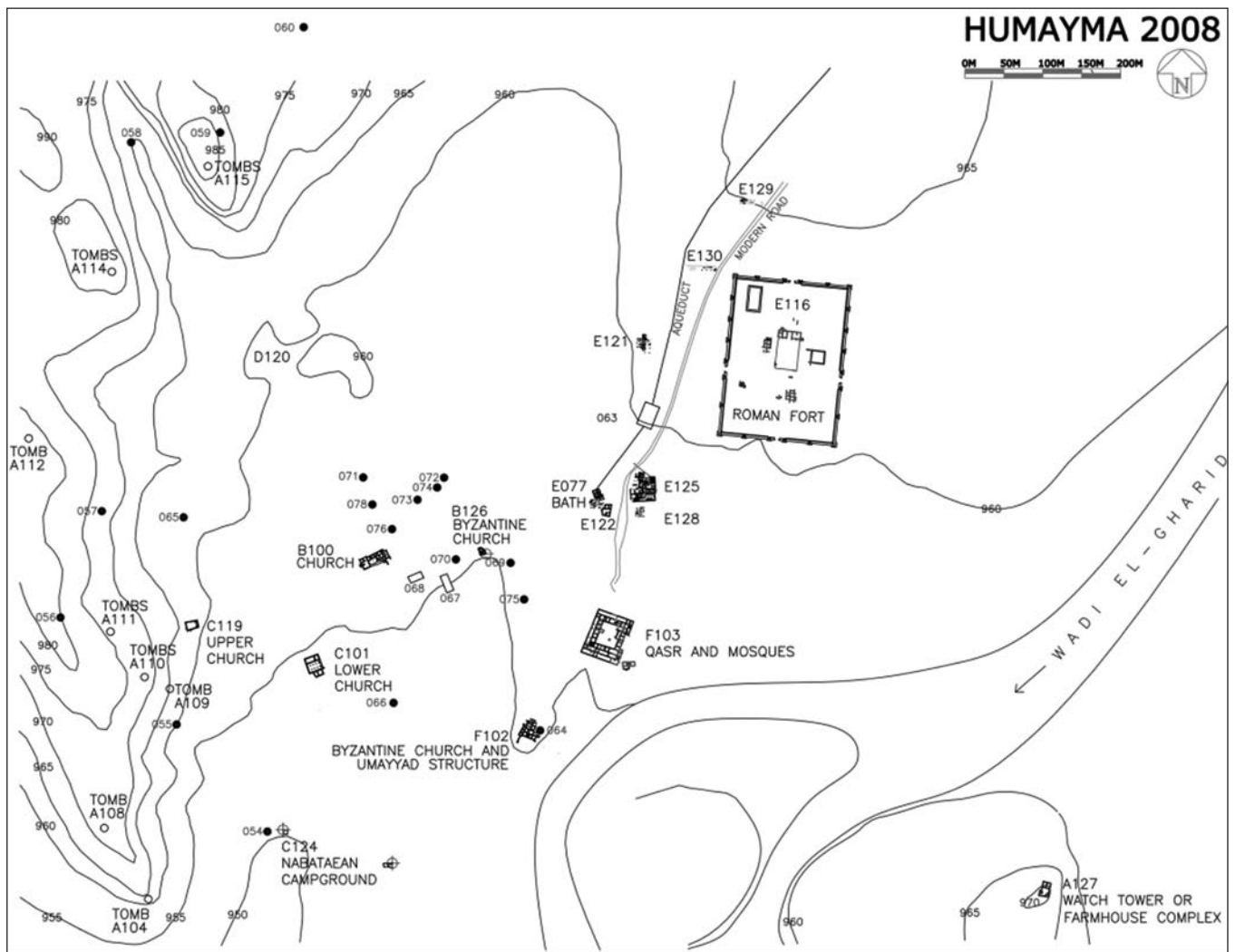
Since the 1980s, several teams of archaeologists have focused on Humayma's ancient remains, each from a slightly different point of view. Prehistoric sites on the surrounding jebels were studied by Donald Henry's team in the early 1980s, leading to the discovery of many tool scatters and a new "Qalkhan assemblage."

The Nabataean through early Islamic settlement on the plain was first probed by John Eadie, David Graf, and John P. Oleson in 1981, following Graf's recognition of the site's potential during his 1979 Hisma survey. In 1986, an intensive three-year exploration of Humayma's ancient water supply system was commenced by Oleson, culminating in the excavation of hydraulic structures in the settlement center. In 1991, Oleson turned his attention to investigating the full occupational history of the settlement. Thus was born the Humayma Excavation Project, which has been directed by Oleson from 1991 to 2005 and M. Barbara Reeves from 2008 to the present.

Co- or Assistant Directors who made substantial contributions to the project were M. Barbara Reeves, Khairieh 'Amr, Erik de Bruijn, Rebecca Foote, Craig A. Harvey, Robert Schick, and Andrew Sherwood. Foote also directed solo excavations in 2002 and 2008 and Schick in 2009. This article will discuss some of the Humayma Excavation Project's most interesting discoveries and what they tell us about life in this small but significant desert settlement.

The Nabataean through Umayyad settlements are concentrated in a one kilometer square area on the desert plain bordered on the west and northwest by sandstone hills and ridges which were also used for human activities. From the 1<sup>st</sup> century B.C. until the mid-8<sup>th</sup> century A.D., Humayma (in Nabataean, Hawara; in Greek, Auara; in Latin, Hauarra; in Arabic, al-Humayma) was a bustling desert trading post, military strongpoint, and caravan waystation. The earliest Nabataean inhabitants constructed a regional water-supply system that was maintained through the Umayyad period, allowing a settled existence based largely on agriculture, stock raising, and the servicing of caravans, despite the hyper-arid climate.

Over the past 30 years, our team has excavated a Nabataean campground, parts of the Nabataean and Roman towns, the Roman fort, five Byzantine churches, two Umayyad-Abbasid farmhouses, and the large *qasr* and mosque belonging to the Abbasid family who from here plotted the overthrow of the Umayyad caliphate. We documented hydraulic works, tombs, and petroglyphs and carried out a geophysical survey. We also consolidated the bath house, one church, the mosque, and portions of the fort, as well as cleaned up the site for tourism. Displays were created in the site's visitor center and in the Aqaba Archaeological Museum. The Department of Antiquities consolidated several reservoirs, the *qasr*, and the fort's circuit wall.



Site plan of Humayma; dark dots indicate cisterns

### The Foundation Story

According to a foundation myth preserved in Stephanus of Byzantium's 6<sup>th</sup>-century *Ethnika*, Hawara was founded by a Nabataean prince who was later a king named Aretas—either Aretas III or Aretas IV.

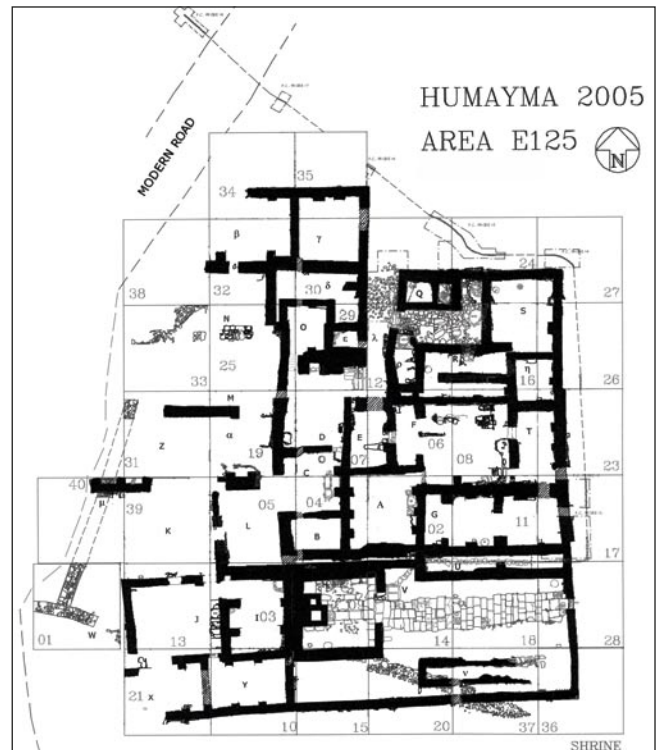
Auara: town in Arabia, named by Aretas from an oracular response given to his father Obodas. Aretas set out in search of the oracle's meaning, for the oracle said "to seek out a place *auara*"—which in the Arabian and Syrian languages means "white." And as he lay in wait, a vision appeared to him of a man clothed in white garments riding along on a white dromedary. But when the apparition vanished, a mountain peak appeared, quite natural and rooted in the earth; and there he founded the town.

The story is typical of Greco-Roman foundation tales, involving a princely founder, divine guidance, and a topographical landmark. Theories for which might be the divinely revealed mountain peak include one of the isolated, rounded, humpy hillocks of white Disi sandstone to Humayma's east, south, or north, and the highest peak in the steep-sided range of hills bordering Humayma on the west. Several hypotheses for why the site was called "White" have been suggested, including the color of the rocks and sand, the color of wild plants, and an Aramaic term for irrigated cropland.

### The Nabataean and Roman Towns

Archaeological discoveries at Humayma provide tentative support for the myth that Hawara was founded by a Nabataean prince in the late 1<sup>st</sup> century B.C., although few traces of this earliest town survive, due to centuries of rebuilding. Run-off fed cisterns and reservoirs on the western side of the site likely date to the town's earliest phase, and the two large centrally located public reservoirs (nos. 67–68 on plan) were possibly the product of royal patronage. The 27 km aqueduct was probably a royal project as well, although it was likely produced in a later phase, as it allowed the town to expand beyond the range of run-off water. The constant supply of fresh spring water provided by the aqueduct also allowed Humayma to celebrate its control of the desert by building near the town's northern entrance a large unroofed pool (no. 63) that resembles the pool in Petra's civic center.

Soon after the Roman annexation of the Nabataean kingdom in the early 2<sup>nd</sup> century A.D., Nabataean Hawara was transformed into the Roman garrison town of Hauarra. Just before or during the annexation, parts of the town were damaged, but it is unclear if this was due to military force or an earthquake. Regardless of the initial cause for the town's decline, the new garrison quickly asserted its dominance by dismantling Nabataean structures to obtain building blocks for its large stone fort. New Roman structures were subsequently built over the ruins of previous ones in the area immediately southwest of the fort's walls. A Roman community—the *vicus*—grew up close to the garrison's extramural bath house (no. E077), fed by the Nabataean aqueduct through a new lead pipeline. At its largest extent (in the 3<sup>rd</sup> century) the bath house had an area of ca. 450 m<sup>2</sup> and contained a bank of heated rooms, as well as two unheated immersion pools, a large unroofed changing/reception room, and a latrine. A cluster of other Roman period structures excavated near the bath house includes a small stone house (E122), a mudbrick building (E128), and a complex incorporating a community shrine, a large courtyard house, and



Plan of E125 complex in the Roman *vicus*

one or more other structures (E125). Except for the bath house, none of these buildings continued in use after the abandonment of the fort in the 5<sup>th</sup> century.

### The Community Shrine

The community shrine located in the southeast corner of the E125 complex was built in the late 2<sup>nd</sup> or early 3<sup>rd</sup> century over the remains of an earlier Nabataean structure. In the Roman period, the shrine consisted of a one room naos at the western end of an open air courtyard. A westward facing processional way led through the courtyard. The two eastward facing cult objects that stood at the center of the naos represented the town (via a Nabataean betyl) and the garrison (via a Latin inscribed altar). Cult practices here probably related to both the rising sun and Jebel Qalkha, whose notched peak was visible over the naos and was symbolized by the betyl.



Shrine reconstruction with primary cult objects (photos by J.P. Oleson and M.B. Reeves; reconstruction: C. Kanellopoulos & P. Konstandopoulos)

### **Water-Supply System**

The water-supply system of Nabataean Hawara was regional in scale and integrated with the settlement design, and the settlement location seems to have been selected with this critical consideration in mind. The site was situated at the conflux of several run-off fields that still provide a reliable supply and manageable amount of water to two public reservoirs and numerous private, domestic cisterns. Furthermore, the site sits at the southernmost point that could conveniently be reached by a gravity flow aqueduct fed by springs on the al-Shara escarpment 15 km to the north, and it is near good agricultural soil and a route to the Wadi Araba. The scale of the 1<sup>st</sup>-century B.C. or A.D. public reservoirs and aqueduct indicates central, probably royal, planning and sponsorship. Drainage was more casual, but it also involved some site planning and slab-built drains. Our survey documented 61 cisterns in the settlement and within the 250 km<sup>2</sup> catchment area, the two-branched aqueduct system 27 km long, three aqueduct-fed reservoirs, three reservoirs fed by run-off, and a variety of terraces and wadi barriers to assist agricultural activity. The system was sufficient for a population of about 600 people and their animals. The aqueduct, longer than any at Petra, was built to the typical Nabataean design: stone-cut conduit blocks at ground level, framed by heavy blocks, and covered by stone slabs mortared into place to protect against pollution and evaporation.

The Nabataean reservoirs and cisterns within the settlement center were built of carefully cut sandstone blocks and roofed with stone slabs carried on transverse arches. This method of roofing was



Reservoir 68 with water inside (photo by J.P. Oleson)

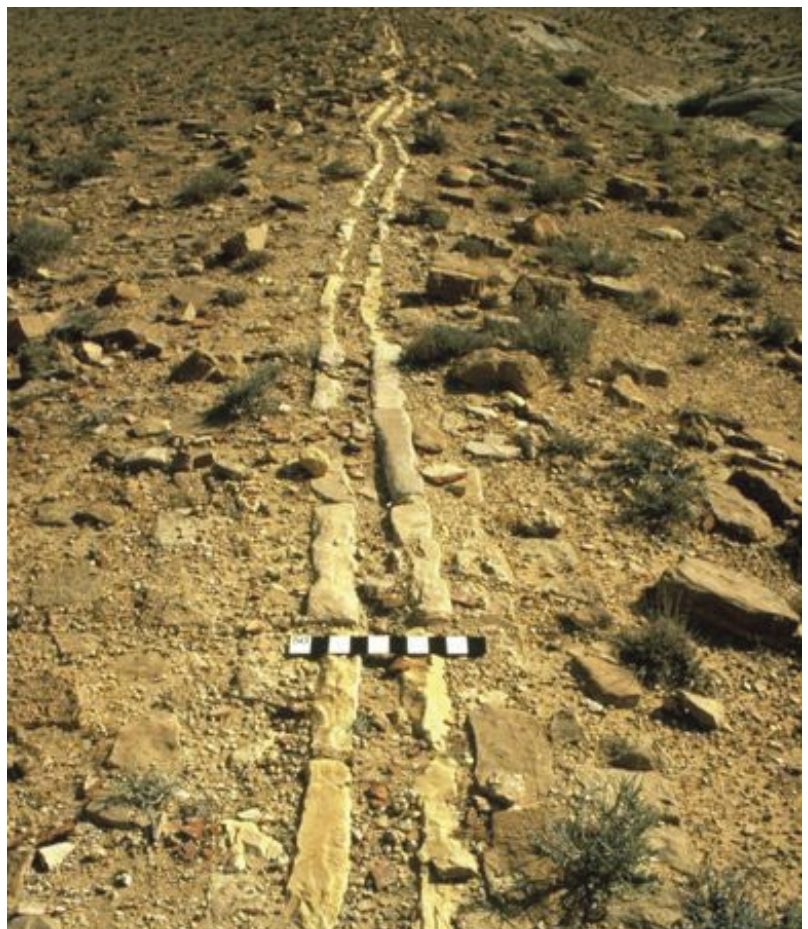
typical of Nabataean hydraulic and domestic structures, but the cisterns had a unique cylindrical design that minimized construction materials and increased stability. The cisterns and reservoirs on the sandstone hills around the settlement center were all cut in the bedrock and were rectangular. These structures were designed to catch run-off water from the infrequent, but heavy winter rainstorms in the region. This natural supply system has allowed the reservoirs and cisterns to remain in use by the local Bedouin up until the present. The only post-Nabataean addition to the system was the reservoir built for the Roman fort early in the 2<sup>nd</sup> century A.D. The regional total for the storage system was 12,300 m<sup>3</sup>; for the urban center 4,300 m<sup>3</sup>. Wheat and barley were cultivated in the

### **Imported Roman Technology**

A bronze stopcock exactly one Roman foot long (0.296 m) was found inserted into the Nabataean pool at the termination of the aqueduct in the settlement. It was part of a Roman renovation, feeding a lead pipeline leading to the Roman bath house. This type of artifact is fairly common in the Roman West, but only two other, much smaller, Roman stopcocks have been found in the Near East, at Antioch on the Orontes and Zeugma in southeastern Turkey. This device and its application reveal the ability of the Roman engineers along the Roman frontier to introduce new technologies at even isolated auxiliary forts. The stopcock is now on exhibit in the Humayma Room in the Aqaba Archaeological Museum.



Roman stopcock (photo by J.P. Oleson)

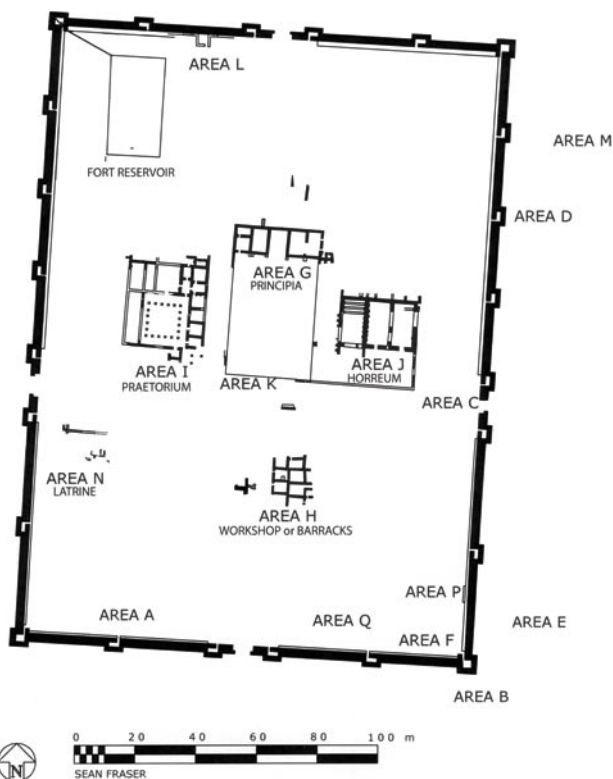


The Nabataean aqueduct conduit blocks (photo by J.P. Oleson)

light, but fertile soil around the settlement, using water that ran off the surrounding sandstone hills during winter storms.

### The Roman Fort

Within the first few years after the Roman occupation of the Nabataean kingdom in A.D. 106, Trajan's military engineers constructed a large fort on the north edge of the town. It most likely was intended to watch over this strategic caravan stop on the King's Highway/*Via Nova Traiana*. An auxiliary detachment from the *Legio III Cyrenaica*, and possibly at one point a detachment from the *Legio VI Ferrata*, staffed the fort until its abandonment in the early 5<sup>th</sup> century. Since there was no subsequent occupation of the structure, it remains the best preserved principate-period fort in the Near East. We have been able to work out the metrology of the original plan, which was laid out in multiples of the Roman foot (*pes monetalis*, 0.296 m). The exterior dimensions of the walls, which have 24 projecting towers, measured 500 × 700 Roman feet, and



Plan of the Roman fort

the modules of the interior structures can all be reconstructed. A large reservoir was constructed in the northwest corner of the fort, fed by a diversion conduit from the Nabataean aqueduct, while the headquarters building (*principia*), commander's residence (*praetorium*), and supply building (*horreum*) occupied the central area. There were barracks at least in the southeast quadrant, probably in the southwest as well, alongside several craft areas and a latrine. A network of terracotta pipes carried water from the reservoir throughout the fort, and sturdy drains under the buildings and main streets carried away grey water and run-off from the winter rains.

### Byzantine Churches

Five churches are known at Hauarra. This seems a large number for the small population, and it matches or exceeds the number of churches at many other, more populous sites. The three-apsed C101 church, built around the first half of the 6<sup>th</sup> century, is the



Aerial view of church C101 (photo by J. Wilson Myers and Eleanor F. Myers)

best preserved and has been carefully consolidated by our team. This church, like the other four, continued in use into the mid-7<sup>th</sup> century and went out of use while still structurally intact. Later on, the carved marble altar screen and other liturgical furnishings were largely robbed out, but unlike the B100 and F102 churches, the C101 church was not re-occupied for housing in the 8<sup>th</sup> century. The small C119 church is relatively well preserved, but it has suffered from recent illicit digging. The southeast *pastophorion* room next to the single apse was a storage room for glass lamps and vessels. The pieces of marble that had been dumped there in antiquity point to a deliberate removal of the marble from the church before the major structural collapse of the building occurred. There was no trace of later occupation after the church went out of use at some point within the 7<sup>th</sup> or 8<sup>th</sup> century.

The B126 church is the least understood of these ecclesiastical structures. The eastern portion of the church was built over by an agricultural structure in the 1960s, and only a small area within this structure could be excavated. It may well be that all five churches were in use simultaneously in the 6<sup>th</sup> and early 7<sup>th</sup> centuries, but one can hardly claim that Hauarra was a more important settlement than Petra in the 6<sup>th</sup> century. Perhaps significant numbers of wandering Bedouin from the surrounding desert formed a large portion of the congregations despite not being resident at Hauarra.

### The Abbasid Family's Qasr

In the early Islamic period Hauarra was renamed Humayma. Field F103 contains one of the site's most historically significant structures dating to this period: a large residence (*qasr*) and small mosque (*masjid*) excavated between 1992 and 2002. Archaeological findings and information from early Arab historians led us to identify them as the *qasr* and *masjid* of the Abbasids, an elite Meccan family that owned Humayma from the late 7<sup>th</sup> century. It was here that decades later the family plotted their uprising against the then reigning Umayyad dynasty (661–750), carried out in 749 in Khurasan (northeastern Iran). At that time the family left Humayma, ultimately establishing their dynastic reign at Baghdad. The *qasr* and *masjid* seem only to have been intermittently occupied thereafter, until the early Ottoman period (perhaps the 16<sup>th</sup> or 17<sup>th</sup> century), when the *qasr* was renovated and the mosque expanded.

The Abbasid *qasr* is rectangular (ca. 61 × 50 m), consisting of rooms surrounding a large trapezoidal courtyard. There is a wide, recessed entrance on the east, and the *masjid* (ca. 5.7 m<sup>2</sup>) is located just outside the entrance, to the southeast. The room in the *qasr* directly across the courtyard from the entrance appears to have been a reception chamber, whose colorful wall frescoes and furniture with carved ivory veneer indicate a taste for luxury. The family's wide connections are evident from finds, including a coin struck in Wasit (Iraq) and steatite vessels from the Arabian Peninsula.



Silver dirham struck in Wasit (Iraq) dated A.H. 115/A.D. 733-734

The designs on the reconstructed ivory veneer panels include six human figures in pairs, quadrupeds, birds, fish, and vegetal and geometric motifs. The ivory fragments—damaged and blackened by fire—were conserved and reassembled into panels by Judy Logan and Naif Zaban. The figures wear Persianate tunics over blousy pantaloons; four are in military dress and hold a long spear, seemingly evoking the rebellious activities of the Abbasids towards the mid-8<sup>th</sup> century. These remarkable ivories suggest a close affiliation between Humayma and the popular power base for the Abbasids in Khurasan, another testimony to the wide-ranging connections of this small site across the centuries.

#### Funerary Sites

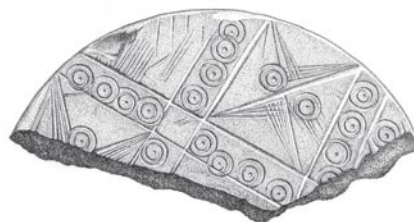
The only visible structures remaining from the earliest Nabataean period at Hawara, other than the cisterns and aqueduct, are the rock-cut tombs in the necropoleis west of the site. Eleven more or less distinct clusters of tombs and four solitary tombs were mapped, drawn, and catalogued—94 individual tombs in all. All the tombs had been looted in antiquity, but scraps of the grave goods point to construction in the Nabataean period. All but one of these tombs were shaft graves intended for up to eight individuals; the simple design is common at Petra, Hegra, and other Nabataean sites. There seems to have been one prominent chamber tomb at the site, but the façade has been lost to erosion. The elaborate tomb façades seen at Petra and Hegra were not copied at Hawara, probably for a variety of religious, social, or economic reasons: perhaps the preference of elite families for habitation and/or burial at Petra, or the greater sacredness of that site.

One subterranean cist grave of middle or late Nabataean date was found cut in the earth deep below the B100 church, while three cist graves found below the F102 church may be either late Nabataean or early Byzantine. These burials were undisturbed, as were five of the six Byzantine cist graves found below the nave and aisles of the C101 church, marked by crosses carved on the pavement.

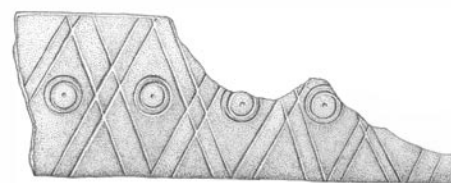
Inscriptions, incised crosses, the remains of pottery burned in funeral fires, and magnetic gradiometry results also indicate the location of a military burial area several hundred meters west of the fort. Finally, a large, vaulted late Nabataean tomb chamber built of carefully cut blocks 10 km north of Hawara on the ancient King's Highway should also be connected with this town but was outside our excavation permit area.



Above: Ivory panel with soldier; discoloration due to burnt condition; height ca. 30 cm



Left: Steatite pyxis lid and basin fragments showing decoration and profiles (drawings by Brian Seymour)





Cascading plateau site beneath the peak of Jebel Qalkha (photo by M.B. Reeves)



One of the many rock surfaces with petroglyphs (photo by C.A. Harvey)

### **Petroglyphs**

Petroglyphs, images carved or abraded into rock surfaces, are common throughout the desert areas of Jordan, including Humayma. The subjects depicted, and their location, frequency, and chronology can provide interesting insights into the lives and religious beliefs of the ancient inhabitants of a region. Some petroglyphs on the ridges and hills west of Humayma's ancient town had been mentioned over the years by scholars focused on other research projects, but no concerted documentation of them had been attempted before 2014. The incentive for that study was the discovery in 2012 of a detailed petroglyph that we subsequently interpreted as showing a Roman officer carrying out a religious

ceremony at a specific location on one of Humayma's sandstone ridges. We returned in 2014 to survey the ridge associated with the petroglyph, along with some sites on the adjacent landmasses. During our four-day survey, more than 150 petroglyphs, 20 inscriptions (Greek, Nabataean, and Thamudic), 2 betyl niches, and numerous recent Arabic inscriptions were documented in association with 15 human activity areas. The petroglyphs were carved into vertical and horizontal faces and on both natural and human-modified surfaces. They show wild and domesticated animals, hunting scenes, armed humans standing and riding, human worshippers, human footprints, gods, and symbols (possibly *wusum*, tribal marks). The highest concentration of petroglyphs and inscriptions was found on a series of natural pavements in a spectacular location below Jebel Qalkha's high notched peak and above the junction of two run-off wadis.

### **Acknowledgments**

It is not possible in this context to thank all the persons and institutions that have assisted this project over the last 30 years. We owe a great debt to the various directors of the Department of Antiquities of Jordan and the personnel in the Amman and Aqaba offices. We certainly could not have carried out our work without the help and facilities of ACOR and its directors. Significant funding has been provided by the Social Sciences and Humanities Research Council of Canada, the Taggart Foundation, the Van Berchem Foundation, the National Science Foundation (USA), the Senate Advisory Research Committee of Queen's University, the University of Victoria, ASOR (American Schools of Oriental Research), and the ACOR Fellowship program.

## USAID SCHEP Update

For the period of January to June 2015, the new ACOR grant USAID SCHEP—Sustainable Cultural Heritage through Engagement of Local Communities Project—has moved forward on various objectives. Awards were given to four archaeological site development projects, each with different histories, goals, and settings as well as timing for activities during the year. This has proved a challenge for the CHR (Cultural Heritage Resource) projects team led by Erin Addison whose May online article, “Introducing SCHEP” (see [www.acorjordan.wordpress.com](http://www.acorjordan.wordpress.com)), sets out important concepts relevant to the project as a whole. There she comments, “SCHEP is, at its heart, an effort to enliven the relationship between the contemporary community and its archaeological heritage. It seeks to bring benefit both to the community—via tourism and tourism-related enterprises, for example—and to the archaeological site—via increased community awareness and investment in site conservation.”

By the end of each project’s first year, site presentation will be enhanced by new interpretive pathways, improved access points, signage, and progress on site clearance and conservation. Furthermore host community residents will receive training and employment in CHR skills and management.

At Ghor al-Safi, there were two main endeavors undertaken under the overall direction of the project director Konstantinos D. Politis. On site it was excavation of the medieval sugar mill and in the nearby Museum at the Lowest Point on Earth, training programs for curatorial activities as well as conservation took place. There was a late May visit by the USAID Mission Director Beth Paige to the site shortly before she left Jordan. An innovative part of the SCHEP program is the creation of the site steward position. Two site stewards are identified for each location and amongst their responsibilities is to assist at just such special events. On a broader scale they are the interlocutors for the site, many of which are quite isolated and under visited.

The Iron Age site of Busayra near Tafleeh is located adjacent to a boy’s school and providing students with information about the site is part of the proposed program to be conducted by one of the site stewards. SCHEP supports the site clearing there (particularly the old excavation dumps) and this will involve the other site steward. The project oversight is by Benjamin Porter and Stephanie Brown



K.D. Politis explaining the Ghor al-Safi medieval sugar mill (in back) to USAID Jordan Mission Director Beth Paige (photo by B.A. Porter)

of the University of California, Berkeley but some ongoing activity is coordinated with the SCHEP CHR team.

Bert de Vries of Calvin College directs the Umm al-Jimal project and in June the SCHEP-funded activity concentrated on clearing and improving the western area known as the Commodus Gate, for a new access point from the modern town to this amazing Byzantine site full of black basalt churches and houses re-used by the Druze community in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries (see project website [www.ummeljimal.org](http://www.ummeljimal.org)).

The Bi’r Mathkour Incense Route Project under the aegis of Andrew M. Smith II of George Washington University received a SCHEP grant in late June, but work was scheduled for later in the summer so will be summarized in future SCHEP updates. Work funded by SCHEP in Petra at the Temple of the Winged Lions will be undertaken by a newly formed non-profit company called SELA for Vocational Training and Protection of Cultural Heritage.

Along with the site activities that are categorized as Objective 1, two other important aspects of SCHEP entail developing a broad-based community of practice that is being called the Jordan Heritage Consortium (Objective 2) and in concert with improvement at the SCHEP supported-sites, outreach to tourism stakeholders (Objective 3). The integration of the various aspects of SCHEP and the monitoring and evaluation of the activities to provide analyses of their impact on the host communities will be part of the ongoing assessment of the values of this innovative pilot project in Jordan.

*Barbara A. Porter*

*ACOR Director and Acting Chief of Party of USAID SCHEP (Spring and Summer 2015)*



Stephanie Brown and Erin Addison at Busayra with scenic landscape behind (photo by Samuel Spies)



Sorting stones at the Commodus Gate at Umm al-Jimal (photo by Paul Christians)



## Public Awareness Campaign by the Department of Antiquities of Jordan

A national awareness campaign entitled “Our Heritage Is Our Identity—Let Us Preserve It” was launched on the 26 April 2014, as a partnership between the Department of Antiquities (DoA) and the Higher Council for Youth (HCY). The main target of this campaign was to approach at least twenty-five thousand youth from both genders and different governorates in Jordan.

The opening ceremony took place in the main hall at Al-Hussein Sports City, where there was an exhibition of archaeological objects representing the full chronological range in Jordan. A short film was presented about attitudes of Jordanians towards their heritage.

The program was designed jointly by the DoA and HCY over six months for many thousands of students. They were approached through Al-Hussein camps and gatherings were held all around Jordan. Lectures and excursions were organized by the DoA staff. The messages conveyed were intended to raise consciousness about preservation among the youth and to have them join the fight against vandalism activities at archaeological sites. Also stressed were the importance of Jordan’s archaeological heritage and its values in their daily lives. The program highlighted the possibilities of their current and future contributions in promoting culture in their communities.

*Jehad Haron, Campaign Coordinator & Technical Assistant for the Director General of the Department of Antiquities of Jordan*



Posters displayed at the opening ceremony (photo courtesy of Jehad Haron)

## In Memoriam: Nancy R. Coinman



Nancy Coinman in the mid-1980s (photo courtesy of Geoffrey A. Clark)

Nancy Coinman died on 6 July 2015 at her home in Mimbres, New Mexico at the age of 70. She received her Ph.D. in Anthropology from Arizona State University. From 1993 until she retired in 2009 she taught in the Department of Anthropology at Iowa State University. Her research included the Upper Paleolithic of the Levant and she was co-director of the Eastern Hasa Late Pleistocene Project (EHLPP) in Jordan from 1997 to 2000. This research investigated several sites spanning the Upper and Epipaleolithic (ca. 40,000 to 12,000 years ago) and examined human adaptation during a period of global warming. Nancy served on the ACOR Board of Trustees from 2006 to 2009 and was an ACOR-CAORC fellow in 2005–2006, so she was part of the ACOR family in many ways.

## In Memoriam: Reverend John R. Lee



Jack Lee in the ACOR Library in the late 2000s (photo by Samya Kafafi)

Jack Lee passed away at age 87 on 2 August 2015. He was involved in several excavations in Jordan and most particularly Karak Castle. In 1945, he entered the Basilian Novitiate in Rochester, New York and was ordained to the priesthood in 1956. He received his B.A. from the University of Toronto in 1951, an M.A. in Anthropology from the University of Michigan, and a Ph.D. from the Hebrew University in Jerusalem where he was also affiliated with the Pontifical Biblical Institute. From 1976 to 2006, he taught history and archaeology and was a mentor for many students at St. John Fisher College in Rochester, New York. For several years after retirement, he spent considerable time at ACOR and was known for his long hours in the ACOR Library conducting research.

## Fellows in Residence (January–June 2015)

*ACOR-CAORC Fellow*

**Tareq Ramadan**, Anthropology, Wayne State University; *An Archaeology of the Political Economy of Umayyad Syria: Re-examining State Formation through an Examination of State-produced Inscribed Material Culture*

*Pierre and Patricia Bikai Fellow*

**Craig Harvey**, Classical Art and Archaeology, University of Michigan; *The Publication of Ceramic Building Material from the Roman Fort at Humayma and the Study of the Heating System of the 'Ayn Gharandal Bathhouse*



Tareq Ramadan



Craig Harvey

ACOR's new blog on WordPress features an article by Tareq Ramadan written during his fellowship period entitled "Jordan and the Administrative Legacy of the Umayyads" (see <https://acorjordan.wordpress.com>). A profile of Craig Harvey is on the ACOR website under Fellowships as he received in summer 2015 both the Bikai Fellowship (with residency at ACOR) and the Harrell Family Fellowship (for his participation in the 'Ayn Gharandal excavations conducted by the University of Tennessee).



Glenn Corbett and Firas Bqain (left) talking with Ahmad Lash of the Department of Antiquities before their joint lecture

## Public Lectures at ACOR (January–June 2015)

January 27—Matthew Adams (Director, W.F. Albright Institute of Archaeological Research, Jerusalem), "Egypt and the Levant in the Early Bronze Age: Implications of a New Radiocarbon Chronology"

March 4—Glenn J. Corbett (ACOR Associate Director) and Firas Bqain (ACOR Administrator), "Traces of Early Islam in Wadi Ramm: A Desert Mosque and Waystation from the Time of the Umayyads"

April 8—Elena Dodge Corbett (Resident Director, Amman Study Center, Council on International Educational Exchange—CIEE), "Ramesses Was a Semite: New Sciences of Antiquity and Arab Modernity in the Late Ottoman World"

May 13—Erin Addison (Cultural Heritage Resource (CHR) Projects Lead for USAID Sustainable Cultural Heritage through Engagement of Local Communities Project—SCHEP), "The Top Stratum: Heritage Conservation and Host Communities in Jordan"



Discussion after the lecture by Elena Corbett; from left: Nofa Nasser, Glenn Corbett, Elena Corbett, Abbas Al-Jamali, Ghazi Bisheh, and Zeidan Kafafi



Matthew Adams and Barbara Porter before his public lecture at ACOR as part of the Directors' Exchange funded by P.E. MacAllister, ASOR Chairman of the Board Emeritus



Gathering before the lecture by Erin Addison from left: Elena Ronza, Erin Addison, Ageleh Jmeidi, and Glenn Corbett

## ACOR Annual Appeal Results 2014 and 2015

| Funds and Endowments  | Fiscal Year 2014  | Fiscal Year 2015* |
|---|-------------------|-------------------|
| Annual Fund   | \$ 75,425         | \$ 64,910         |
| Annual Library Support                                      | \$ 15,585         | \$ 24,483**       |
| ACOR General Endowment                                      | \$ 11,357         | \$ 3,731          |
| ACOR Jordanian Graduate Student Scholarship Fund            | \$ 9,237          | \$ 8,625          |
| Anne C. Ogilvy Memorial Library Endowment                   | \$ 3,300          | \$ 5,150          |
| Pierre and Patricia Bikai Fellowship Endowment              | \$ 705            | \$ 1,345          |
| Bert and Sally de Vries Fellowship Endowment                | \$ 1,500          | \$ 1,900          |
| Jennifer C. Groot Memorial Fellowship Endowment             | \$ 4,448          | \$ 5,350          |
| Harrell Family Fellowship Endowment                         | \$ 200            | \$ 2,000          |
| Burton MacDonald and Rosemarie Sampson Fellowship Endowment | \$ 2,031          | \$ 550            |
| Kenneth W. Russell Memorial Fellowship Endowment            | \$ 615            | \$ 627            |
| James A. Sauer Memorial Fellowship Endowment                | \$ 2,900          | \$ 2,825          |
| Petra Church Conservation Initiative                        | \$ 4,070          | \$ 50             |
| Temple of the Winged Lions (TWLCRM) Initiative              | \$ 250            | \$ 5,658          |
| <b>Total</b>  | <b>\$ 131,623</b> | <b>\$ 148,376</b> |

\* All donations received by ACOR by September 30, 2015

\*\*Including \$10,145 from the Roger S. Boraas Library Support Fund

### Donations to ACOR Library (January–June 2015)

Raouf Abujaber; Stefano Anastasio; American Political Science Association (APSA); Anonymous (through the auspices of Joan Porter MacIver); Karen Asfour; Karen Bartl; Leigh-Ann Bedal; Ghazi Bisheh; J.M. Blázquez-Martínez; Alex Brey; Aaron Brody; Firas Bqain; Douglas Clark; The Classical Association of Finland; Erin Darby; Deutsches Archäologisches Institut; Leen Fakhoury; Foundation Hardt (through the auspices of Gary Vachicouras); Elise Friedland; Lawrence T. Geraty; Jill I. Goldenziel; Nayef G. Goussous; David Graf; Naif Haddad; Hani Hayajneh; Larry Herr; Zeidan Kafafi; Widad Kaware; Dima M.S. Kraishan; Burton MacDonald; Barbara A. Porter; Rama Rabady; Thomas Roby; Elias Salameh; Helen G. Saradi; Ann Sawalha; Robert Schick; Warren C. Schultz; Joe Seger; Zeena Sultan; Nouri Talabani; Lucine Taminian; USAID EGST; Walter Ward; Daniel C. Waugh; Randall Younker; H.R.H. Prince Raad bin Zeid

### Donations to ACOR (January–June 2015)

#### General Donations to the Annual Fund

Peggie Abujaber; Susan Ackerman; Anonymous; Mohammed Asfour; Laird H. Barber; Laurie A. Brand; Douglas R. and Carmen L. Clark; Donna B. Curtiss; Nita and Tom Dawson; Anne M. Dunn; Carl S. Ehrlich; John G. Turner and Jerry G. Fischer; Dean Fitzgerald; Paul Fitzpatrick; Charles and Marie-Henriette Gates; Lawrence T. Geraty; Edward W. Gnehm Jr.; Lois C. Houghton; The Violet Jabara Charitable Trust (through the auspices of Linda K. Jacobs); The Joukowsky Family Foundation; Christoph Knoch; James and Judith Lipman; David and Gail Nickols; Thomas C. Ragan; Barbara Reeves; Charles Reineke; Barbara Sampson and Chris Hamilton; Vickie Sherman; Sally B. Strazdins; Yasser Tabbaa; Tall Abu Sarbut team (through the auspices of Margreet Steiner); James R. and Margaret L. Wiseman

#### Annual Fund in honor of Barbara A. Porter

Spencer Harper III; Marcia W. McHam

#### Annual Fund Donations for Library Support

Victor Bush; Douglas R. and Carmen L. Clark in memory of Roger Boraas; Noor Mulder Hymans; John P. Oleson; Jean A. Peyrat;

Joseph T. and Sheila M.F. Purello; Bonnie M. Sampsell; Yasser Tabbaa; Randall Younker

#### Annual Fund Donations for Roger S. Boraas Library Support Fund given in memory of Roger Boraas

Friends of Roger Boraas (through the auspices of Aina Boraas); Anita Daniel; Miriam Boraas Deffenbaugh and Ralston H. Deffenbaugh, Jr.; Lawrence T. Geraty

#### The ACOR General Endowment

James R. and Margaret L. Wiseman

#### The Anne C. Ogilvy Memorial Library Endowment

James R. and Margaret L. Wiseman

#### The Pierre and Patricia Bikai Fellowship Endowment

Lawrence T. Geraty; Mary J. Mycek

#### The Bert and Sally de Vries Fellowship Endowment

Lawrence T. Geraty; Rami G. Khouri; Jenna de Vries Morton

#### The Jennifer C. Groot Memorial Fellowship Endowment

Barbara Reeves; Peter and Penelope West

#### Jordanian Graduate Student Scholarship Fund

John L. Bennett and Virginia L. Bennett in honor of their son, David Bennett; Sandra Chesrown in memory and honor of David Bennett; Reem Atalla Habayeb

#### The Burton MacDonald and Rosemarie Sampson Fellowship Endowment

Lawrence T. Geraty; Rami G. Khouri; Marie Nowakowski

#### The James A. Sauer Memorial Fellowship Endowment

Bonnie Lee Crosfield; Lawrence T. Geraty; Rami G. Khouri

#### Kenneth W. Russell Memorial Trust

Jane Taylor

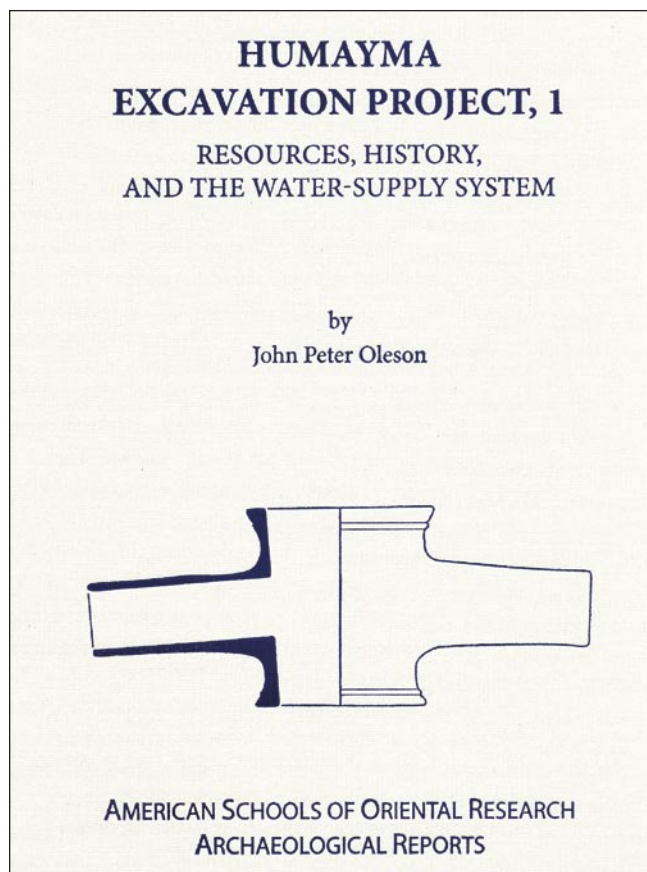
#### TWLCRM Initiative

Kenn Agata; Nancy Bookidis; Joan Porter MacIver and David MacIver; Allison Mickel; Don and Jeanette Nadler; Barbara A. Porter; Tareq Ramadan; Lucine Taminian; Christopher A. Tuttle in memory of Issa Tweissi

#### In-Kind Donations

Karen Asfour; Nayef G. Goussous; Randolph B. Old

## Humayma Excavation Publications



Scholars who work in Jordan often generously donate their publications to the ACOR Library. This is the case for the first two volumes of the Humayma series already published in the American Schools of Oriental Research Archaeological Reports series. Many of these volumes include multiple contributors.

### *Humayma Excavation Project,*

Volume 1: *Resources, History and the Water-Supply System* by John Peter Oleson (Boston, 2010)

Volume 2: *Nabataean Campground and Necropolis, Byzantine Churches, and Early Islamic Domestic Structures* by John Peter Oleson and Robert Schick (Boston, 2013)

Volume 3: *The Roman Auxilliary Fort and Regional Watchtowers* by John P. Oleson (in progress)

Volume 4: *The Nabataean and Roman Towns, the Roman Bath House, and the Petroglyph Survey* by M. Barbara Reeves (in progress)

Volume 5: *The Qasr and Mosque of the Abbasid Family at al-Humayma* by Rebecca M. Foote (in progress)

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[library@acorjordan.org](mailto:library@acorjordan.org)

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## April 2015 Board Meeting

The ACOR Board of Trustees annual spring meeting took place at The Elliott School of International Affairs at George Washington University on 18 April 2015. ACOR Board President Randolph Old presided and Board member Ambassador Gnehm facilitated the two days of meetings, which included discussion of development matters and budget. Also in attendance were ACOR Chief Financial Officer Nisreen Abu Al Shaikh and Nanette Pyne who served as a development consultant thanks to CAORC. Donald Keller, Associate Director in the ACOR Boston office, was the recording secretary. The board members of the Class of 2015 were re-elected to the Class of 2018.

### ACOR Trustees

Class of 2016: Mr. Henry Christensen III (Secretary); Dr. Bert de Vries; Mrs. Jane F. Geniesse; H.E. Dr. Abdelelah Al Khatib; Mrs. Nina J. Köprülü; H.R.H. Prince Raad bin Zeid (First Vice President)

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### Contents

The Nabataean, Roman, Byzantine, and Early Islamic Site of Humayma:

|   |    |
|---|----|
| A Look Back on Three Decades of Research .....                  | 1  |
| USAID SCHEP Update.....   | 8  |
| Public Awareness Campaign by the Department of Antiquities..... | 9  |
| In Memoriam: Nancy R. Coinman .....                             | 9  |
| In Memoriam: Reverend John R. Lee .....                         | 9  |
| Fellows in Residence (January–June 2015).....                   | 10 |
| Public Lectures at ACOR (January–June 2015).....                | 10 |
| Donations to ACOR Library (January–June 2015).....              | 11 |
| Donations to ACOR (January–June 2015) .....                     | 11 |
| ACOR Annual Appeal Results 2014 and 2015.....                   | 11 |
| Humayma Excavation Publications .....                           | 12 |
| April 2015 Board Meeting .....                                  | 12 |
| ACOR Trustees .....   | 12 |

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