

NYU TEL AVIV
HBRJD-UA 9118
Ancient Israel
[In-Person / Blended]
IDT Time Zone (UTC+3)

Fall 2020

We know that you may be taking courses at multiple locations this semester. If you are enrolled in this course 100% remotely and are not a Go Local student for this course site, please make sure that you've completed the online academic orientation via NYU Classes so you are aware of site specific support structure, policies and procedures. **Please contact Dr. Edan Raviv, Assistant Director for Academics (edr248@nyu.edu)** if you have trouble accessing the NYU Classes site.

If you are attending this course in person, you will be assigned a seat on the first day and are expected to use that seat for the entire semester due to NYU COVID-19 safety protocol. Please note that you are expected to attend every class meeting in-person; however, this may change at any point during the semester if NYU or local COVID-19 regulations require additional physical distancing.

Instructor Information

- Dr. Yifat Thareani
- Mobile:
- Office Hours: by appointment

Course Assistant

- Ms. Noa David

Course Information

- HBRJD-UA 9118
- Ancient Israel: A Dialogue between Text and Context: The History of Archaeology in the Land of Israel
- Prerequisites: None
- Tuesdays and Thursdays, 1:30-2:45pm (IDT Time Zone; UTC+3)

- NYUTA Academic Center, 17 Brandeis Street, Innovation Studio, 2nd floor
- [NYUTA Fall 2020 Academic Calendar](#)

Course Overview and Goals

Recent decades have seen the revival of a critical dialogue between history and archaeology in the study of ancient Israel. This course offers an overview of selected topics in the history and archaeology of the southern Levant ever since the inception of the discipline in the region in the mid-19th century. In this framework a critical approach towards diverse archaeological and historical tools will be practiced through lectures, tour and discussions. Definition of terms such as: history, historiography, archaeology and paleography will be followed by various case studies. Counted among the selected topics are: the holy scriptures and the archaeological evidence (e.g. the debate over the conquest of Canaan; the United Monarchy); cultic practices between image and reality; ancient empires and the Mediterranean; local elites and imperial rules; preservation of identity in times of globalization; resistance and multiculturalism and the ancient urban sphere.

Upon Completion of this Course, students will be able to:

- Understand major phenomena and trends in the archaeology and history of ancient Israel ever since the inception of the discipline in the 19th century.
- Understand the main methodological arguments and debates that dominate the current archaeological and historical disciplines.
- Identify and analyze some of the significant objects found in Israel in more than 150 years of archaeological exploration.
- Being able to characterize and critically analyze primary and secondary archaeological and historical sources.

Course Requirements

Class Participation

Students are expected to attend class regularly and arrive on time -- in person or remote synchronously. Students must complete all assigned readings before the class meeting and be prepared to participate actively in discussions of the readings and current events.

Weekly Study Questions

Each week, a set of study questions pertaining to that week's readings are posed. These questions are designed to assist students with the weekly reading assignments. Students are required to submit short answers to these questions 8-10 times throughout the semester.

Three Critical Response Papers

In order to enhance students' acknowledgment with some prominent issues in the archaeology and history of the region, three selected articles referring to three different aspects of the archaeological discipline will be reviewed. The students will be required to critically analyze each paper and answer five questions concerning the structure, content and validity of each argument.

Midterm Assignment

Midterm assignment consists of several phases involving a paper submitted by the students based on a joint tour (or other experience, pending on university and Ministry of Health instructions). The tour will include a general introduction followed by a questionnaire that the students will fill in the site. The next stage will involve a paper composed by each student based on the handout and reflections from the tour. The paper may be submitted in various ways that will be specified at class.

Field Trips

Several field trips oriented at the discussed subjects will be held in the course of the semester (pending on global health condition and university's instructions):

- I. An introductory tour to Caesarea Maritima. (Sunday, September 13)
- II. Jerusalem – the City of David and the Israel Museum. (Sunday, October 25)
- III. Back to Caesarea Maritima – an in-depth tour. (Sunday, November 15)
- IV. The Negev sites – Arad and Beersheba. (Sunday, December 6)

Students are expected to actively participate in all field trips.

Final Project

The final project concerns issues that will be taught in class as well as selected subjects related to Caesarea Maritima individually selected by the students at the beginning of the semester. It will contain three main parts: a scientific poster, an accompanied explanation integrating relevant references and a personal overview. In this project the student is required to demonstrate the knowledge and tools acquired during the course through several selected case studies. The work on the project will be supervised by Dr. Thareani.

Grading of Assignments

The grade for this course will be determined according to the following formula:

Assignments/Activities	% of Final Grade
Class participation	10%
Weekly study questions	10%

Three critical response papers	20%
Midterm assignment	20%
Final project	40%

Letter Grades

Letter grades for the entire course will be assigned as follows:

Letter Grade	Percent
A	94-100%
A-	90-93%
B+	87-89%
B	84-86%
B-	80-83%
C+	77-79%
C	74-76%
C-	70-73%
D+	67-69%
D	65-66%
F	below 65%

Course Schedule

Zoom links for each class meeting will be available on NYU Classes (only for students approved to participate remotely).

Session 1: Invitation to a Dialogue: Ancient Israel between History and Archaeology

Abstract: Setting the scene for our course requires introduction and definition of some of the important terms and the complexities that are involved in the current study of ancient Israel and that will use us during the semester. In this session we will outline the geography and political map of the region in antiquity. This will be followed by defining history vs. historiography and by a display of various sources currently involved in the study of ancient Israel (bible and holy scriptures, paleography and archaeology).

Reading Material:

Nipperdey, T. 1978. Can History Be Objective? *Historia* 23: 2-14.

Holtz, B.W. 2003. *Textual Knowledge: Teaching the Bible in Theory and Practice*. New York.

Renfrew, C. and Bahn, P. 2012. *Archaeology: Theories, Methods and Practice*. London.

Session 2 – Excurses: Introducing Caesarea Maritima.

An introductory session in which the geography, history, identification and exploration of the site will be presented. Situated at the center of Israel's Coastal Plain, the geographical location of Caesarea has a crucial part in understanding some of the political strategies and economic interests that were involved in the foundation of the city and in its prosperity in antiquity.

The rediscovery of Caesarea in the 19th century, its identification and history of archaeological exploration along some of its prominent publications will close the sessions.

Frequent references to Caesarea in the historical sources, directly and indirectly, attest to the political status of the city along its economic layout and social make-up.

Departing from the riddle of Straton's Tower, we will go through the glorious days of the Herodian period and the multi-cultural city of the Byzantine era. We will finish our survey in the Crusader and the Mamluk settlements.

Reading Material:

Holum, K. G., Raban, A., Negev, A., Frova, A., Avi-Yonah, M., Levine, L., Netzer, E., 1993. Caesarea. Pp. 270-291 in *The New Encyclopedia of Archaeological Excavations in the Holy Land*, ed. E. Stern. Jerusalem.

Patrich, J. 2011. *Studies in the Archaeology and History of Caesarea Maritima. Caput Judaeae, Metropolis Palaestinae*. *Ancient Judaism and Early Christianity* 77. Brill: pp. 71-90.

Rappaport, U. 2007. Josephus Personality and the Credibility of His Narrative. In: *Making History: Josephus and Historical Method*, ed. R. Zuleika. Leiden, pp. 68-81.

Pastor, J. 2007. Josephus as a Source for Economic History: Problems and Approaches. In: *Making History: Josephus and Historical Method*, ed. R. Zuleika. Leiden: pp. 334-348.

Introducing topics for scientific posters

Session 3: Text and Context - Case Study 1: The Conquest of Canaan in Text and Reality

Abstract: A clear example for some of the complexities involved in the dialogue between history and archaeology of ancient Israel is the story over the conquest of Canaan as presented in the bible (Joshua; Judges) and archaeological excavations conducted in the Central Hill Country, the Galilee, the Coastal Plain and the Shephelah. The biblical account describing a unified national conquest followed by a tribal settlement will be examined in light of the results from archaeological surveys and excavations. The three paradigms that were raised in the scholarship will be examined in light of current anthropological and ecological knowledge in order to reconstruct the historical reality of the period between ca. 1200/1170 and 1000/900 BCE.

Reading Material:

Bunimovitz, S. and Faust, A. 2010. Re-constructing Biblical Archaeology: Toward an Integration of Archaeology and the Bible. In: Levy, T. E. (ed.). *Historical Biblical Archaeology and the Future: The New Pragmatism*. London: 43-54.

Feige, M. 2007. Recovering Authenticity: West-Bank Settlers and the Second Stage of National Archaeology. In: Kohl, P. L., Kozelsky, M. and Ben-Yehuda, N. (eds.). *Selective Remembrances: Archaeology in the Construction, Commemoration, and Consecration of National Pasts*. Chicago: 277-298.

Finkelstein, I. and Na'aman, N. 1994. *From Nomadism to Monarchy: Archaeological and Historical Aspects of Early Israel*. Jerusalem.

Scientific poster – individual work. Selecting topics and creating list of references.

Session 4: Text and Context - Case Study 2: The Debate over the Historicity of the United Monarchy

Abstract: Deepening conflict between the biblical description and the archaeological remains regarding the formative phases of the people of Israel deterred many scholars from the so-called "secular fundamentalism" and motivated the call for archaeology as an independent scientific discipline. In this phase major biblical events were reexamined and refuted one after the other: the identifications of the Patriarchs; the historical background of the Exodus and Joshua's conquests.

A prominent expression of this stage was the debate over the historicity of the United Kingdom of David and Solomon and the appearance of the Kingdoms of Israel and Judah (1000/900 BCE). This argument crossed the borders of the archaeology and history and moved to a broader public and political discourse.

Reading Material:

Dever, W. G. 1997. Archaeology and the "Age of Solomon": A Case Study in Archaeology and Historiography. In: Handy, L. K. (ed.). *The Age of Solomon*. Leiden: 217-251.

Finkelstein, I. and Silberman, N. A. 2001. *The Bible Unearthed*. New York: 123-168.

Mazar, A. 2010. Archaeology and the Biblical Narrative: The Case of the United Monarchy. In: Kratz, R. G. and Spiekermann, H. (eds.). *One God-One Cult-One Nation. Archaeological and Biblical Perspectives*. Berlin and New York: 29-58.

In Class Assignment

A debate over the historicity of the United Monarchy

Scientific poster – individual work. Writing headlines.

Session 5: God, His Wife and the Holy Spirit: Worship and Cultic Practices of Ancient Israel and its Neighbors

Abstract: While the bible emphasizes the position of one national god for the chosen people, archaeology and inscriptions found in sites across the southern Levant indicate the rich and multicultural realm of established worship and of a folklorist cult that were practiced by the ancient inhabitants of the land.

A review of several shrines, as well as archaeological cultic finds and images in Judah, Israel and its neighbors raise questions such as: God's marital status; the non-monolithic nature of ancient Israelite cult; feminine vs. masculine deities; national vs. regional gods; sacred geography; priesthood and power.

Reading Material:

Dever, W. G. 2005. *Did God Have a Wife? Archaeology and Folk Religion in Ancient Israel*. Grand Rapids, Mich.

Smith, M. S. 2016. *Where the Gods Are: Spatial Dimensions of Anthropomorphism in the Biblical World*. New Haven.

Critical Paper One Due

Na'aman, N. 1999. No Anthropomorphic Graven Image. Notes on the Assumed Anthropomorphic Cult Statues in the Temples of YHWH in the Pre-Exilic Period. *Ugarit Forschungen* 31: 391-415.

Scientific poster – individual work. Exploring the selected topic and writing a summary (Part 1).

Session 6: Ancient Empires and the Mediterranean: A View from the Coastal Plain

Abstract: Imperial control strategies and their impact on urban life has been the subject of a continuous debate in history and archaeology. Though started earlier, the imperial influence and involvement in newly conquered territories reached new peaks under imperial rule. Evidence for direct and indirect control has been detected in diverse locations around the Assyrian and Roman Mediterranean attesting to its importance in the imperial order of priorities.

The imprints that the imperial involvement left on the archaeological record of Palestine's Coastal Plain will be the focus of this session. First, we will define and catalogue various imperial control strategies. Then, we will set the archaeological expectations of each scenario.

Reading Material:

- Levine, L. I. 1986. The Archaeological Finds and Their Relationship to the History of the City. In: *Excavations at Caesarea Maritima. 1975, 1976, 1979 – Final Report*. Qedem Monographs of the Institute of Archaeology 21, eds. Levine, L. I. and Netzer, E. Jerusalem, pp. 178-186.
- Fulford, M. 1987. Economic Interdependence among Urban Communities of the Roman Mediterranean. *World Archaeology* 19: 58-75.
- Sinopoli, C. M. 1994. The Archaeology of Empires. *Annual Review of Anthropology* 23: 159-180.
- Thareani, Y. 2016. The Empire and the 'Upper Sea': Assyrian Control Strategies along the Southern Levantine Coast. *Bulletin of the American School of Oriental Research* 375: 77-102.

Scientific poster – individual work. Exploring the selected topic and writing a summary (Part 2).

Session 7: Acculturation Processes and Agency of Regional Elites: Between Local and Global

Abstract: Recent scholarship has emphasized the diversity of strategies utilized by imperial authorities in administering subject territories and their archaeological manifestations.

While ancient empires tended to allow frontier zones autonomy, without imposing the settlement of outside population elements, the imprint of imperial culture and influence is revealed in the archaeological record. Imperial rules used local proxies (tribal elites) as agents of their economic and political interests, a policy that is well attested in documents and in the material culture and archival material of other pre-industrial empires.

Acculturation was an important byproduct of indirect imperial rule. It is a gradual process that starts among the local elites of the conquered polity, slowly trickling to other parts of the society. Imperial acculturation, whether religiously or ideologically justified, may result in a large-scale cultural influence and in a great acculturative effect on native societies.

Reading Material:

- Mayerson, P. 1989. Saracens and Romans: Micro-Macro Relationships. *Bulletin of the American School of Oriental Research* 274: 71-79.
- Netzer, E. 2006. *The Architecture of Herod, the Great Builder*. Tübingen.
- Thareani, Y. 2017. Empires and Allies: A *longue durée* View from the Negev Desert Frontier. In: Lipschits, O., Gadot, Y. and Adams, M.J. (eds.). *Rethinking Israel: Studies in the History and Archaeology of Ancient Israel in Honor of Israel Finkelstein*. Winona Lake: 409-428.

Scientific poster – individual work. Planning the poster visually: the text (Stage 1).

Critical Paper Two Due

The case of King Herod, his character in the scholarly image and in archaeology.

Zeitlin, S. 1963. Herod: A Malevolent Maniac. *The Jewish Quarterly Review* 54: 1-27.
Kasher, A., Gold, K. and Witztum, E. 2007. *King Herod: A Persecuted Persecutor: A Case Study in Psychohistory and Psychobiography*. Studia Judaica 36. Mouton.

Session 8: Preservation of Ethnic Identity in time of an Intensified Cultural Interaction

Abstract: A unique contribution of the archaeological discipline is illuminating these aspects of ancient life that are absent from the inscriptions. Everyday life, minorities and ethnic identities were the classic subjects of the anthropological discipline. Recent trends have imported these topics into archaeology, presenting new challenges for understanding and interpretation of material culture assemblages.

According to this view, the tension between the frontier dwellers, the external and internal worlds is reflected in the archaeological record that on one hand is influenced from the center and adopts central motifs but on the other hand adopts certain social and cultural strategies and manifestations that preserve unique regional characteristics and local ethnic identity.

Reading Material:

Berlin, A. M. 2002. Romanization and Anti-Romanization in Pre-Revolt Galilee. In: Berlin, A. M. and Overman, A. (eds.). *The First Jewish Revolt*. London and New-York: 57-73.

Cogan, M. 1993. Judah under Assyrian Hegemony: A Reexamination of Imperialism and Religion. *Journal of Biblical Literature* 112: 403-414.

Machinist, P. 1983. Assyria and Its Image in the First Isaiah. *Journal of the American Oriental Society* 103: 719-737.

Mattingly, D. J. 2011. *Imperialism, Power and Identity: Experiencing the Roman Empire*. Princeton.

Scientific poster – individual work. Planning the poster visually: the images (Stage 2).

Critical Paper Three Due

Wiessner, P. 1983. Style and Social Information in Kalahari San Projectile Points. *American Antiquity* 48: 253-276.

Hodder, I. 1985. Boundaries as Strategies: An Ethnoarchaeological Study. In: Green, S. W. and Perlman, S. M. (ed.). *The Archaeology of Frontiers and Boundaries*. San Diego: 141-159.

Session 9: Revenge of the Conquered: Paths of Resistance in the Archaeological and Historical Record

Abstract: Local response to strong political powers has always reflected mutual relationships between dominator and dominated in the framework of which various degrees of domination, resistance and adaptation took place. When coping with indigenous oppositions, imperial authorities used an array of strategies in order to break down local spirit. The material expressions of these patterns can be inferred from both archaeological record and historical sources.

Hostile relations between imperial overlords and the conquered people, who often found themselves deprived of their previous status, are known from diverse historical sources. Given that imperial royal and administrative records on the southern Levant are scanty and scattered, exploring instances of resistance in material terms, as a tool used to oppose a superior invading force, is of special importance. This session is an attempt to apply archaeology of resistance by using archaeological materials. Supplemented by cross-cultural comparative material, this will provide the foundations for contextualizing paths of resistance in the archaeological and historical record.

Reading Material:

Miller, D., Rowlands, M. and Tilley, C. (eds.). 1995. *Domination and Resistance*. (One World Archaeology 3). London and New York.

González-Ruibal, A. 2014. *An Archaeology of Resistance: Materiality and Time in an African Borderland*. Lanham.

Parker, B. J. 2001. *The Colonizer, the Colonized...and the Colonists: Empire and Settlement on Assyria's Anatolian Frontier*. Upper Tigris Archaeological Research Project.

<http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.500.9654&rep=rep1&type=pdf>

Scientific poster – individual work. Planning the poster visually: finalizing (Stage 3).

Session 10: Living in the Fringe: Frontier Areas as Multi-Cultural Archaeological Spaces

Abstract: Since ever, frontier zones have been presented as boundary between the civilized world and its chaotic periphery. As such frontier areas represent in the western thought the geographic, cultural and social margins. The silence of frontier dwellers was often taken as an acceptance to their marginality. They were thus denied of any access to the past and to writing their own historical narrative.

This class presents two "frontier stories": one from the 21st century CE southern district of Tel-Aviv and another from the 8th century BCE in the Negev desert frontier.

Comparison between the two stories reveals something about the perception of identity in two frontier communities and about the way in which multi-cultural spaces, about the nature of archaeological interpretation and the vibrant dialogue that exists between various acting powers in frontier societies.

Reading Material:

Green, S. W. and Perlman, S. M. 1985. Frontiers, Boundaries, and Open Social Systems. In Green, S. W. and Perlman, S. M. (eds.). *The Archaeology of Frontiers and Boundaries*. San Diego: 3-14.

Scientific poster – individual work. Introducing the poster to the instructor, final tuning.

Session 11: Students' Presentations

In the framework of this meeting each student will introduce a scientific poster accompanied by a 20 minutes talk on a selected topic that will be related to *Caesarea Maritima*. This will be followed by discussion at class. Detailed instructions will be provided during the semester.

Session 12: An Epilogue: Ancient Israel Towards a Dialogue between Text and Context

Abstract: A full balanced view of ancient Israel can be achieved only by integration of historical, archaeological and anthropological sources. Our concluding meeting will be a synthesis of the different political, social, economic and cultural components that have been discussed during the semester and an outline of some new questions for future research.

This class is a summary of the different processes that were introduced during the semester and an invitation to an open discussion concerning the future of the land's past.

Course Materials

All course readings are available on NYU Classes or through links in the syllabus.

Resources:

- **Access your course materials:** [NYU Classes](https://nyu.edu/its/classes) (nyu.edu/its/classes)
- **Databases, journal articles, and more:** [Bobst Library](https://library.nyu.edu) (library.nyu.edu)
- **Assistance with strengthening your writing:** [NYU Writing Center](https://nyu.mywconline.com) (nyu.mywconline.com)
- **Obtain 24/7 technology assistance:** [IT Help Desk](https://nyu.edu/it/service-desk) (nyu.edu/it/service-desk)

Course Policies

Hygiene/Physical Distancing policies

Students will be assigned/choose a seat on the first day of class. For NYU COVID-19 Safety protocols, please use the same seat for the duration of the semester.

Attendance and Tardiness

Studying at Global Academic Centers is an academically intensive and immersive experience, in which students from a wide range of backgrounds exchange ideas in discussion-based seminars. Learning in such an environment depends on the active participation of all students. And since classes typically meet once or twice a week, even a single absence can cause a student to miss a significant portion of a course. **To ensure the integrity of this academic experience, class attendance at the centers or online through NYU Classes if the course is remote synchronous/blended, is expected promptly when class begins. Unexcused absences will affect students' semester participation grade. If you have scheduled a remote course immediately preceding/following an in-person class, you may want to**

discuss where at the Academic Center the remote course can be taken Students are responsible for making up any work missed due to absence. This means they should initiate email and/or office hour discussions with their instructor in order to address any missed lectures and assignments and arrange a timeline for submitting missed work. Repeated absences in a course may result in failure.

Classroom Etiquette/Expectations

Things to consider:

- Please be mindful of your microphone and video display during synchronous class meetings. Ambient noise and some visual images may disrupt class time for you and your peers.
- If you are not using your cell phone to follow the lesson, cell phones should be turned off or in silent mode during class time.
- Make sure to let your classmates finish speaking before you do.
- Please do not eat during class and minimize any other distracting noises (e.g. rustling of papers and leaving the classroom before the break, unless absolutely necessary)
- If deemed necessary by the study away site (i.e. COVID-19 related need), synchronous class sessions may be recorded and archived for other students to view. This will be announced at the beginning of class time.
- Students should be respectful and courteous at all times to all participants in class. Consider using the chat function or “raise hand” function in order to add your voice to class discussions especially if leaving the video on presents challenges.

Incomplete Grade Policy

An “incomplete” is a temporary grade that indicates that the student has, for good reason, not completed all of the course work. This grade is not awarded automatically nor is it guaranteed; rather, the student must ask the instructor for a grade of “incomplete,” present documented evidence of illness, an emergency, or other compelling circumstances, and clarify the remaining course requirements with the instructor.

In order for a grade of “incomplete” to be registered on the transcript, the student must fill out a form, in collaboration with the course instructor and the academic administration at NYU Tel Aviv. The submitted form must include a deadline by which the missing work will be completed. This deadline may not be later than the end of the following semester.

Academic Honesty/Plagiarism

As the University's policy on "[Academic Integrity for Students at NYU](#)" states: "At NYU, a commitment to excellence, fairness, honesty, and respect within and outside the classroom is essential to maintaining the integrity of our community. By accepting membership in this community, students take responsibility for demonstrating these values in their own conduct and for recognizing and supporting these values in others." **Students at Global Academic Centers must follow the University and school policies.**

The presentation of another person's words, ideas, judgment, images, or data as though they were your own, whether intentionally or unintentionally, constitutes an act of

plagiarism.

NYU Tel Aviv takes plagiarism very seriously; penalties follow and may exceed those set out by your home school. All your written work must be submitted as a hard copy AND in electronic form to the lecturer. Your lecturer may ask you to sign a declaration of authorship form.

It is also an offense to submit work for assignments from two different courses that is substantially the same (be it oral presentations or written work). If there is an overlap of the subject of your assignment with one that you produced for another course (either in the current or any previous semester), you MUST inform your professor.

For guidelines on academic honesty, clarification of the definition of plagiarism, examples of procedures and sanctions, and resources to support proper citation, please see:

[NYU Academic Integrity Policies and Guidelines](#)
[NYU Library Guides](#)

Religious Observances

Students observing a religious holiday during regularly scheduled class time are entitled to miss class without any penalty to their grade. This is for the holiday only and does not include the days of travel that may come before and/or after the holiday.

Students must notify their professor and the local Academics team in writing via email at least 7 days before being absent for this purpose.

Inclusion, Diversity, Belonging and Equity

NYU is committed to building a culture that respects and embraces diversity, inclusion, and equity, believing that these values – in all their facets – are, as President Andrew Hamilton has said, “...not only important to cherish for their own sake, but because they are also vital for advancing knowledge, sparking innovation, and creating sustainable communities.” At NYU Tel Aviv, we are committed to creating a learning environment that fosters intellectual inquiry, research, and artistic practices that respectfully and rigorously take account of a wide range of opinions, perspectives, and experiences; and promotes an inclusive community in which diversity is valued and every member feels they have a rightful place, is welcome and respected, and is supported in their endeavours.

Moses Accommodations Statement

Academic accommodations are available for students with documented and registered disabilities. Please contact the Moses Center for Student Accessibility (+1 212-998-4980 or mosescsd@nyu.edu) for further information. Students who are requesting academic accommodations are advised to reach out to the Moses Center as early as possible in the semester for assistance. Accommodations for this course are managed through the site sponsoring the class once you request it.

Instructor Bio

Dr. Yifat Thareani is a co-director in the Caesarea Maritima Project and a research archaeologist at the Nelson Glueck School of Biblical Archaeology at the Jerusalem campus of the Hebrew Union College. Dr. Thareani was born in Tel-Aviv in 1974. She is a graduate post-doc at the École Pratique des Hautes Études (EPHE), Paris, at the Orient et Méditerranée, Laboratoire Mondes Sémitiques, Center National de la Recherche Scientifique (CNRS) (research topic: Between Israel, Aram and Assyria: Tel Dan at the Iron Age II, supervisor Prof. Maria-Grazia Masetti-Rouault) and a graduate post-doc of the Leon-Recanati Institute for Maritime Studies, University of Haifa (research topic: The Empire and the Sea: The Case of the Assyrians and the Mediterranean, supervisor Prof. Assaf Yasur-Landau). She completed her BA, MA and PhD in Archaeology at Tel-Aviv University (dissertation title: Towns in the Desert: Geographical, Economic and Sociopolitical Perspectives written under the direction of Prof. Israel Finkelstein and Prof. Nadav Na'aman). Thareani has supervised excavation fields at Beth-Shemesh and, co-directed the excavations at Achziv and currently co-directs the archaeological excavation at Tel Dan on behalf of the Nelson Glueck School of Biblical Archaeology, Hebrew Union College, Jerusalem.