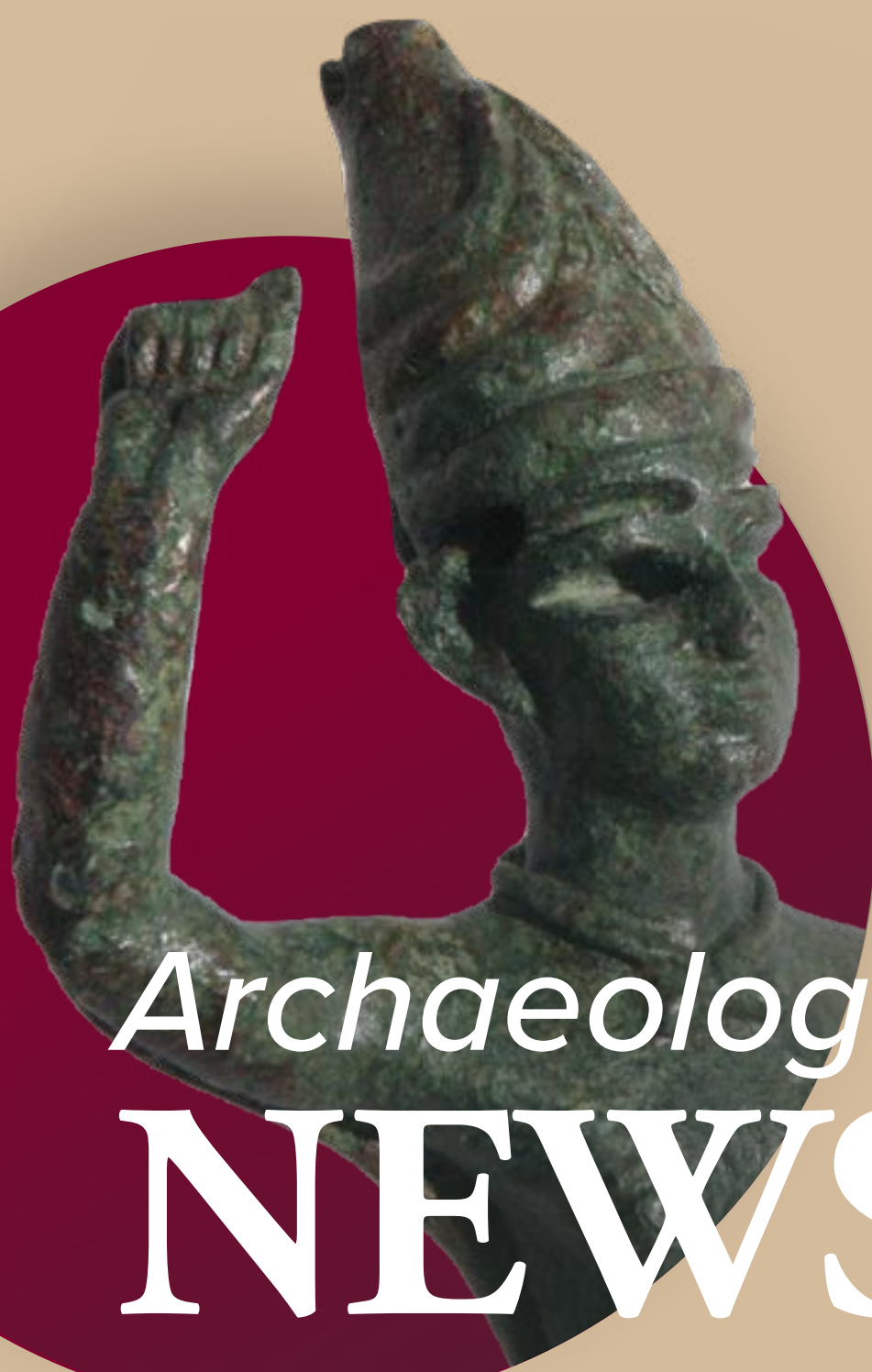




AMERICAN
UNIVERSITY
OF BEIRUT



Archaeological Museum **NEWSLETTER**

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August 2024 | vol. XXXVII



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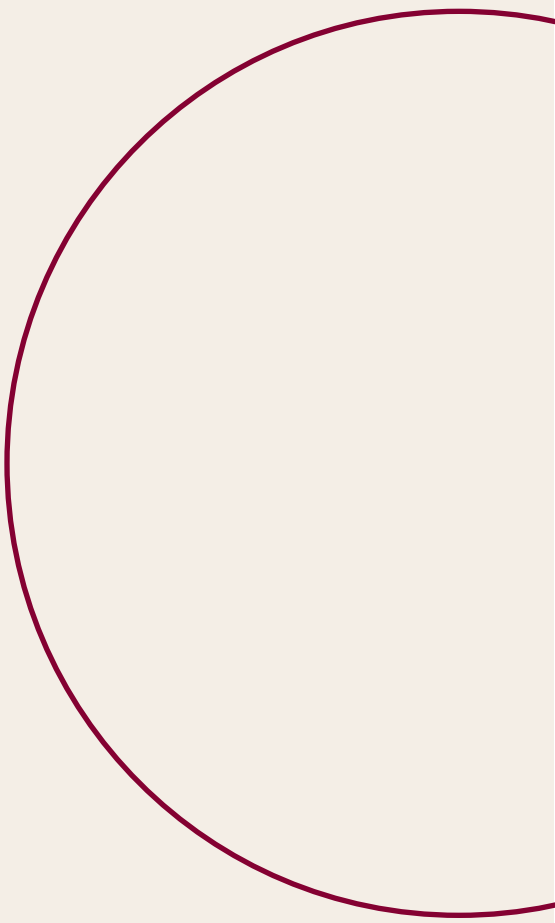
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INTRODUCTION

Our Spring newsletter appears at a time when AUB campus is at its verdant best with “meadows” of yellow and white wildflowers carpeting the terraces; swathes of delicate pink and white cyclamen nestling under trees; birds singing from dawn to dusk. It’s a vibrant snapshot to offset the gloom and threat of violence that otherwise pervades.

Inside the museum it’s also been a season of growth. Along with our lectures and children’s programs, the museum hosted or otherwise participated in a diverse series of events, along with research and conservation projects, thus increasing its outreach across the country and globally.

Curator Nadine Panayot’s attendance at the **World Archaeology Summit** in AlUla, Saudi Arabia, alongside seminars, panel discussions, and lectures in Lebanon, raised the museum’s profile, and inspired new members, much to the delight of Membership Officer Helene Badaro.




On the topic of new members, we welcomed aboard Richard Haykel as Communication Officer, augmenting our Committee to a “trinity” of males. Richard brings unbounded energy and enthusiasm to his new role, as well as a hard-nosed approach to systems and governance.

Museum profile-boosting events include a four-part celebration of the **100th Anniversary of The Prophet by Gibran Kahlil Gibran**, and a film screening by Director, Ivana Diniz and an exhibition by the artist Rim el Jundi as part of cross campus celebrations for **International Women’s Day**. The season’s three packed lectures covered: new data from Kharayeb South Lebanon, the DNA of the Armenian people, and the archaeology of Lebanon’s beloved Cedar tree.


Children’s Program committee members Amelia Yusef and Najla Saab redoubled their efforts to integrate





a role for the museum into activities appropriate to school curricula, starting with the neighboring International College (IC). Their Sunday Children's Program never fails to fire the imagination of young 'archaeologists'.

As we bade a sad farewell to Amale Feghali Museum Administrative Assistant after 27 years we soon welcomed her back in a temporary role as a part time boutique coordinator charged with sourcing lots of interesting new items for the shop. Meanwhile Hussein Salman succeeded Amale, adding to our growing 'crop' of males!

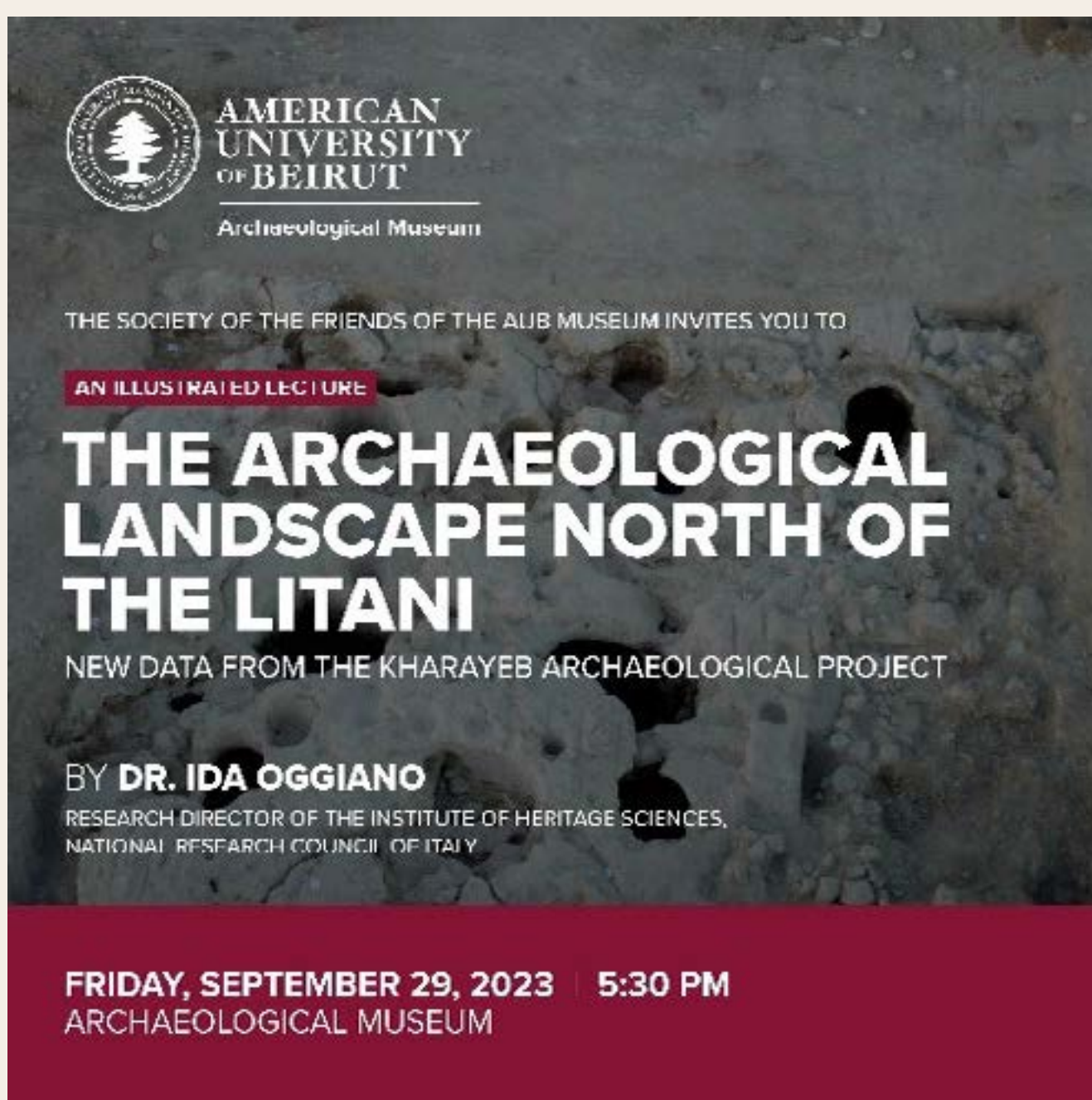


LECTURES

The AUB Archaeological Museum hosted or otherwise participated in a series of lectures across a range of topics.

September 20, 2023

The Archaeological Landscape North of the Litani. New data from the Kharayeb Archaeological Project, presented by Dr. Ida Oggiano



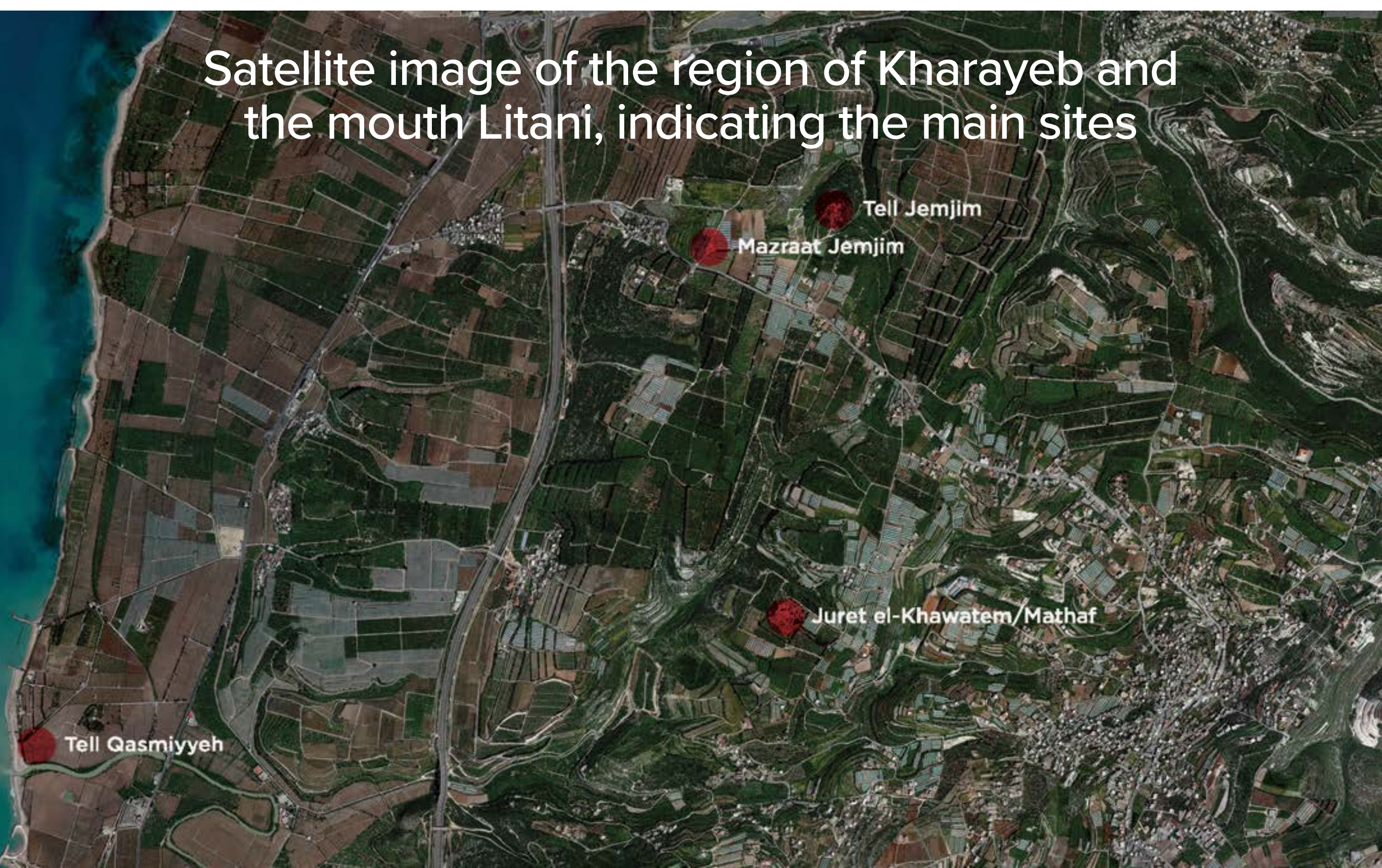
Lecturer Dr. Ida Oggiano

The Kharayeb-Adloun Archaeological Project (KAP), directed by Ida Oggiano from the National Research Council (CNR) in Italy and Wissam Khalil from the Lebanese University, works under the umbrella of the Directorate General of Antiquities, in the area of the municipality of Kharayeb, north of the final part of the Litani River.

The KAP is a multidisciplinary program of research organised into different branches: the study of the cult place of Kharayeb, the archaeological survey of the Kharayeb territory, and the project entitled 'Coastal survey in Kharayeb-Adloun, southern Lebanon' focusing on the study of the coast, shores, and waters of both the Kharayeb and Adloun municipalities.

The archaeological research of the coastal area located between the Litani River and the Adloun Port revealed the existence of several archaeological sites, starting with Tell Qasmie on the Litani mouth, the small tell Minet Bou Zei, and the large settlement of Adloun..

Satellite image of the region of Kharayeb and the mouth Litani, indicating the main sites



Tell Qasmie

The most spectacular discovery of the surveys is a site located at the mouth of the Litani River, recognized by a long section visible from an agricultural road ending at the sandy beach of Kharayeb. The cleaning of the tell section was a crucial task to undertake because it allowed the observation of the tell's profile, revealing an area with a well-defined sequence of archaeological and geological layers.

Along the section, there are visible stones, cobbles, ashlar, trampled surfaces, ceramic sherds, and evidence of fire. In the section, large ashlar worked with the bossage technique, probably related to a monumental building, are observable.




Tell Qasmie. General view of the section where archaeological layers are visible (photo I. Oggiano)

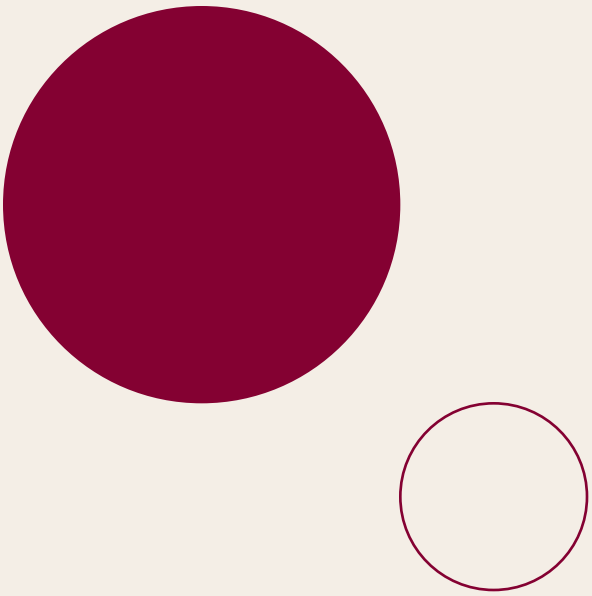


Jemjim

Moving inland from the coast, we find another important site discovered during the KAP mission investigations: Jemjim. The site is located just over 3 km from the coast and 4 km from the mouth of the Litani. The site is situated on a calcareous hill, overlooking the passage from the coast to the villages of Kharayeb and Rzay. It has preserved traces of human occupation dating from prehistory (Middle Palaeolithic, as frequently attested in the Kharayeb region) to the Persian period.


The name of the area around Jemjim was already known when French scholar E. Renan embarked on his mission. He states that Alphonse Durighello, who was the vice consul of France in the city of Sidon when E. Renan undertook his mission in the Sidon and Tyre region, gave him a stele that had been found reused inside the wall of a house in the village of Djamdjine.





The site was first used as a productive area. The high number of cisterns and basins carved into the bedrock and the pottery found in the layers covering the bench rock where the basins and cisterns were dug are illustrative of the productive use of the site. What was produced, stored, traded in the different phases of the site's life? Content analyses are underway, and therefore, we can only infer, thanks to comparisons with the production of neighbouring areas, that oil and wine were produced.

The type of basins, the small, square holes present in the area, close to the basin, the type of plaster (currently under analysis), akin to similar installations in Palestine and Cyprus, ethnographical comparison with the Palestinian زيت البدودة (Zeit el-Bedoudah), all seem to indicate that the area was used to produce oil.





Jemjim. Cisterns and basins carved into the bedrock (drone photo Hussein Suleiman)

One of these bell-shaped water cisterns of the site was intercepted when the area was used as a burial site in the Middle Bronze Age II.



a



b

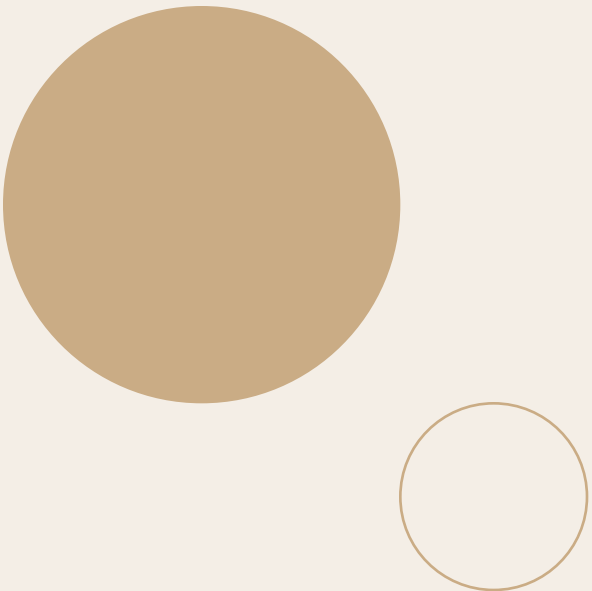


c




d

Jemjim. a: rounded basin cut by the pit of the tomb; b: squared pit of the tomb; c: the bottom of the pit with the entrance to chambers A and B; d: the chamber A (Photo I. Oggiano)



Although the layers that filled the chambers and the cistern were very disturbed, their material can certainly be traced back to the grave goods. This consisted of a standardised set of utilitarian ceramic vessels: bowls, jugs and pitchers, plates, and vases as well as jewellery: necklace beads made of glass paste and other objects imported from Egypt, including two vessels in Tell el-Yahudiyeh Ware, from Cyprus and Crete (Kamares Ware). Other important objects include two scarabs (of a types well-known in the Syro-Palestinian area during the Middle and Late Bronze Age) as well as a rare cylindrical seal that shares similarities with one found in Sidon (however, it was repurposed on our site, adorned with a gold foil, and used as a piece of jewelry, alongside a lapis lazuli bead). Finally, the bronze arrow tells us that the person buried here was a warrior.





1



2



3





4



5

0 1 cm

Jemjim. Tomb 1, Chamber A. 1-2 Scarabs;
3: Lapis Lazuli bead; 3: Bronze arrow;
5: Cylinder seal (Photo: R. Yassine).

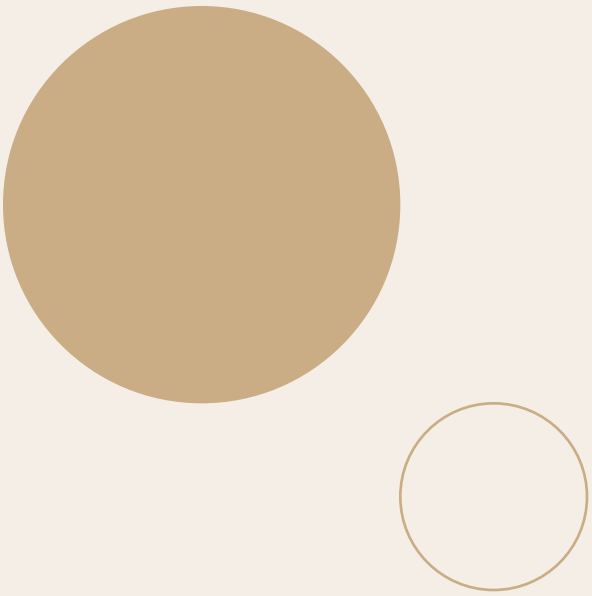


Considering that the tomb had already been plundered in ancient times, we can assume that it was used in a chronological span from at least the Middle Bronze Age II to the Late Bronze Age.


Already used as a rural and/or productive area in the BA or BMI, the site retained the same function during the Late Bronze Age, the Iron Age and the Persian period, a time of great prosperity for the entire Phoenician region and agricultural production had to grow together with the development of coastal cities. We now know that at the mouth of the Litani there was a port – today identified in Tell Qasmiye. Perhaps it already existed in the previous phase, but now equipped with mighty masonry featuring bossage blocks, which can be associated with a public building, possibly the fortified wall of the centre. In the hills surrounding the mouth of the Litani River there were valuable buildings, of which the stele now preserved in the Louvre was a part. Additionally, a place of worship was active in the locality Juret el-Kawattim, where terracotta figurines were dedicated.

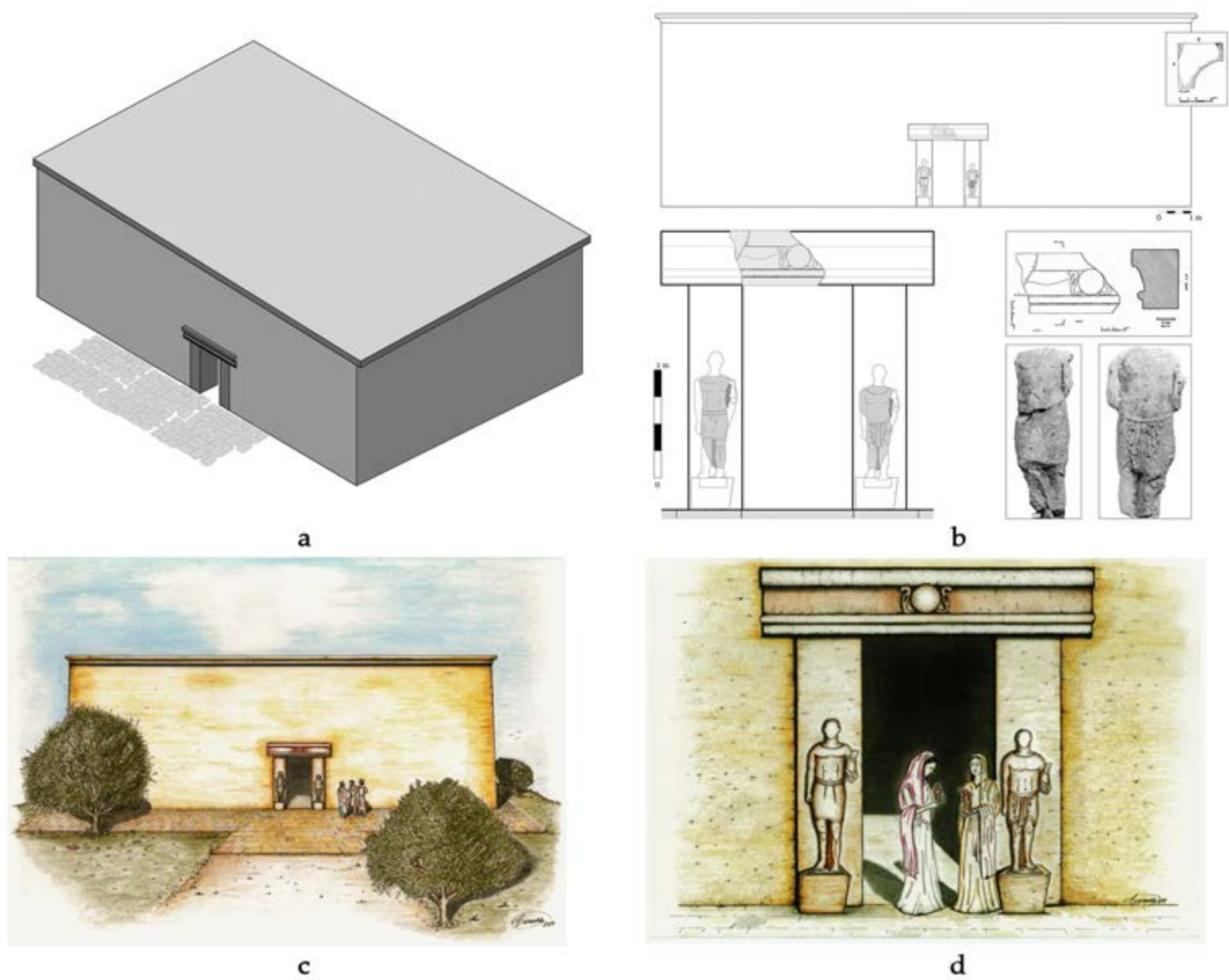
The cult place of Kharayeb

In 1946 Maurice Chéhab unearthed the ruins of a rectangular building, often referred to as Mathaf, dating back to the Hellenistic period. In front of the building, near a paved courtyard, a favissa rich in clay figurines dating from the 7th to the 1st century BCE was found. In 1969, the excavation site was reopened and Ibrahim Kaoukabani discovered significant architectural elements including a lintel with uraeus, and two Egyptian statues wearing the shendit - a well-known style in this region. In 2009, the Italian CNR supported a new research project to resume the study of the figurines stored at the Directorate General of Antiquities by analysing all the fragments kept in several boxes after the end of the Lebanese civil war. To broaden the project's scope, the study could not be limited to the materials stored in the museum. Therefore, in 2013, following an agreement between CNR and the Lebanese University, we started a new project of excavation and survey, focusing on the reconstruction of the archaeological and historical context of the clay figurines.



Thanks to the mission's activities, we now understand that as early as the Iron Age II/Persian period, this area was designated for cult practices. Structures from the Iron Age II/Persian period (made of perishable material and therefore no longer recoverable in their original forms) were replaced by larger and extremely different types of building in a phase that can be tentatively dated to the early Hellenistic period. The southern side of the square building opened onto a paved courtyard and the west-north-west section of the building constituted a rectangular room. Architectonic elements typical of sacred buildings in the Tyre area adorned the exterior of the building: an Egyptian gorge-type cornice ran under the building's flat roof, and a lintel with red specks – probably belonging to the building's main entrance – was decorated with a sun disk flanked by uraei. The sanctuary of Umm el-'Amed, located just nineteen km south of Tyre, built between the end of the 4th and the 3rd century BCE, served as a close comparison to create this reconstruction.





Kharayeb cult place

- a) 3D reconstruction of the Hellenistic phase I (M. Arizza)
- b) 3D reconstruction of the Hellenistic phase I of the entrance to the main building with two statues (M. Arizza); c-d) artistic reconstruction of the temple and the entrance (G. Carzedda).

In front of the square building, I. Kaoukabani discovered two statues, both supported by a dorsal pillar. Chronologically, these two statues can be placed between the 4th and 3rd centuries BCE. The figures each have one foot forward, are wearing a short, plain, Egyptian-style kilt with a simple belt and the figure that is slightly better preserved shows signs of an animal (?) carried under the left arm. As for the location of the sculptures in the structure, we can suggest that they stood immediately outside the square rectangular building.

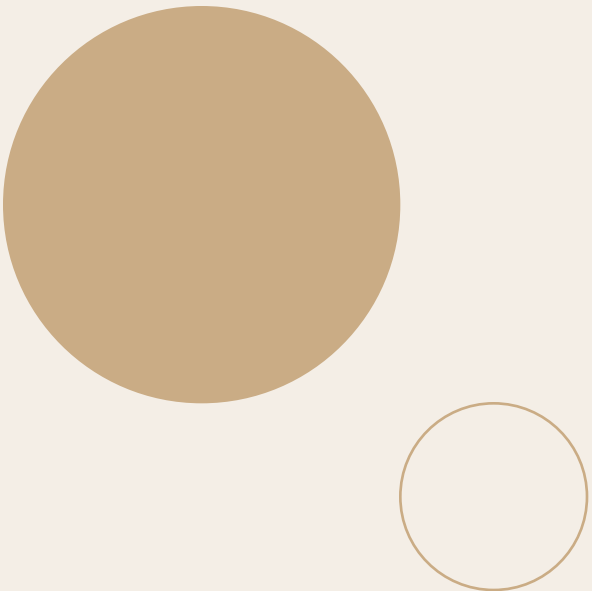
KAP at the service of the community

The Italian-Lebanese archaeological mission, in collaboration with the Directorate General of Antiquities and the municipality of Kharayeb, has been working on the site to enhance its value for didactic and tourism purposes.


Another objective is to understand the local population's perspective about their past and incorporate these views into organized activities.



Design for archaeological park



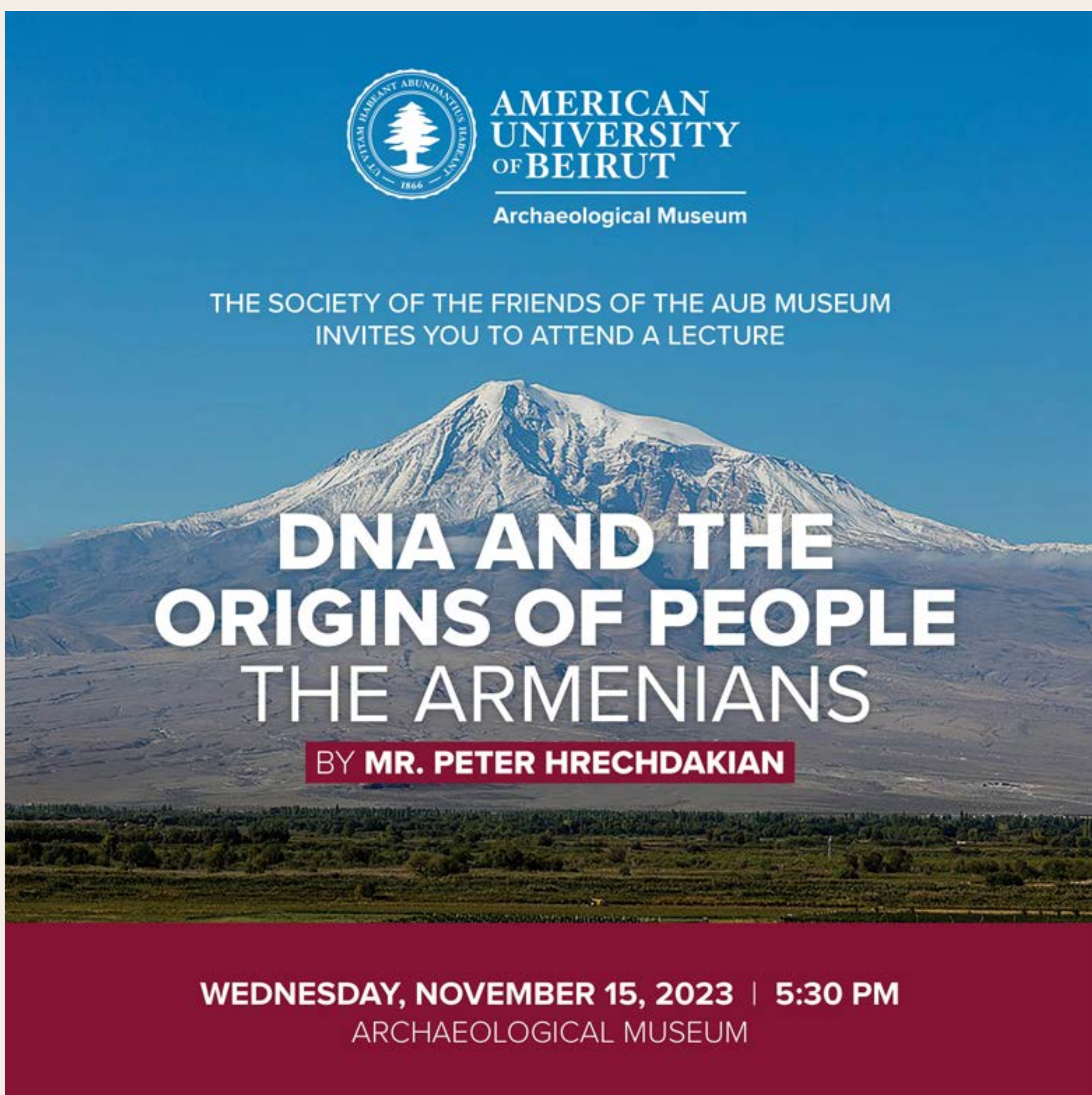
Reflecting upon this goal, we have conceived an archaeological park with a museum, designed by Richard Douzjian. This project features a forest of columns, strategically employing lighting and sound, to allow terracotta statuettes to communicate and narrate their stories to visitors (<https://shiogumo.com/kam.html>). Due to the current challenges and the impossibility of building it concretely, we have opted for the creation of a virtual museum, thanks to the Digital Lab of the Institute of Heritage Sciences (ISPC-CNR). Establishing a museum showcasing all the traditional methods of producing ceramic and the terracotta statuettes (with the recreation of a workshop for educational activities), would represent a focal point in a territorial path encompassing Sidon and Safarand (ancient Sarepta), where traditional glasswork is still practiced.

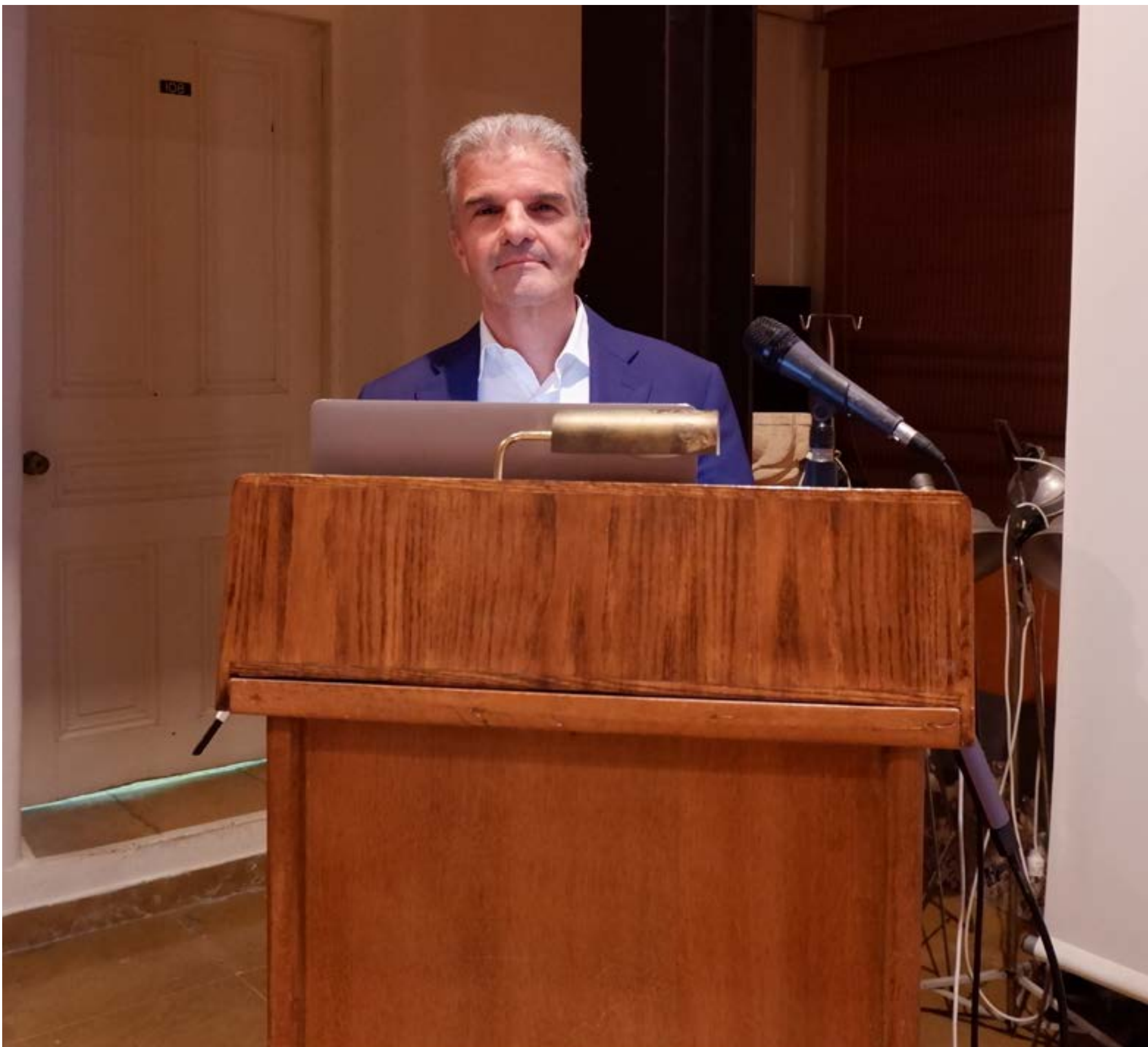


November 15, 2023

***DNA and the Origins of People:
The Armenians, presented by Peter
Hrechdakian***

Click here

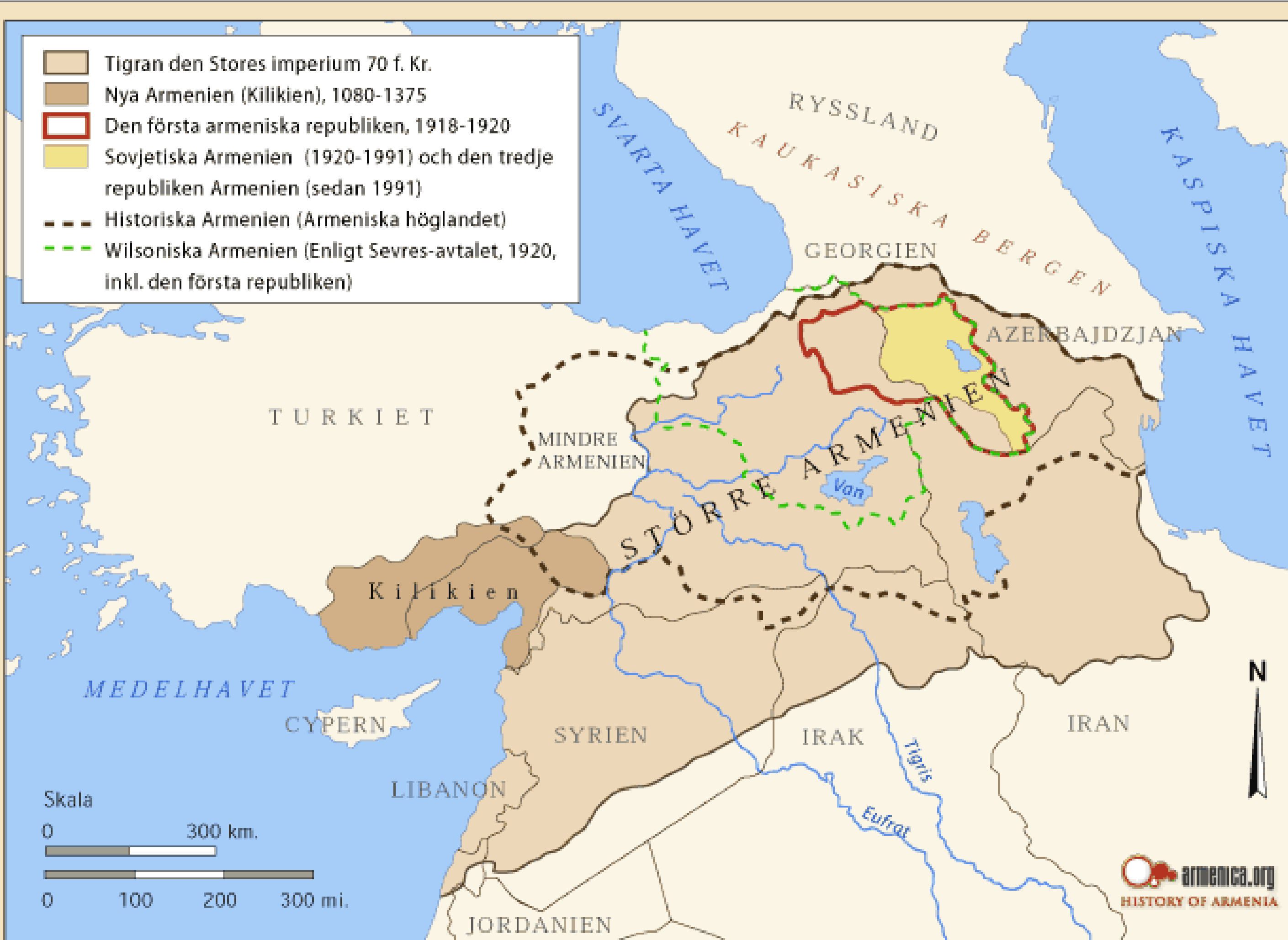



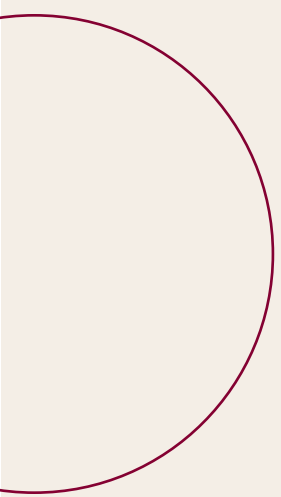


Lecturer Peter Hrechdakian speaking to a packed audience

The origins of the Armenian people are complex and have been subject to various interpretations and theories. Armenians are an ethnic group native to the Armenian Highlands, which today largely corresponds to the modern Republic of Armenia, but historically extended beyond its current borders into Eastern Anatolia, parts of Iran, and the Caucasus region.

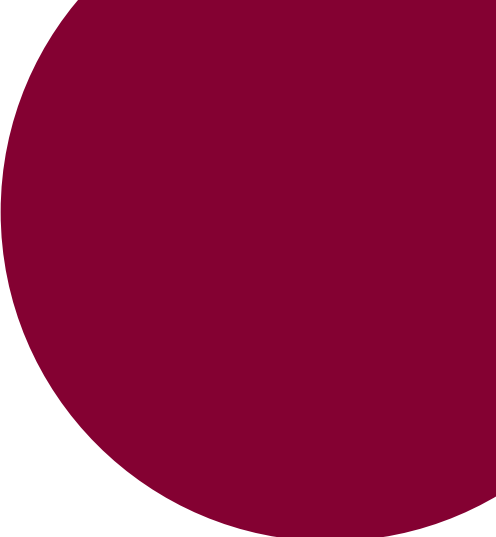
Armenien genom historien





Throughout history, Armenians have experienced periods of independence, foreign rule, and diaspora. The Kingdom of Armenia, established in the 6th century BCE, experienced various periods of sovereignty and subjugation under Persian, Roman, Byzantine, Arab, Mongol, and Ottoman rule. Despite centuries of foreign domination and displacement, Armenians have maintained a distinct cultural, linguistic, and genetic identity.


Many historians believe that Armenians are indigenous to the Armenian Highlands, with their origins tracing back to ancient indigenous populations inhabiting the region as early as the 6th millennium BCE. Other historians suggest that Armenians are descendants of Proto-Indo-European (PIE) peoples who migrated to the region from the Pontic-Caspian steppe during the Bronze Age. This theory posits that the Armenians, along with other Indo-European groups, dispersed and settled in various parts of Europe and Asia. If true, it would suggest that the Armenians might have assimilated with the local populations, leading to the formation of the Armenian ethnic identity.

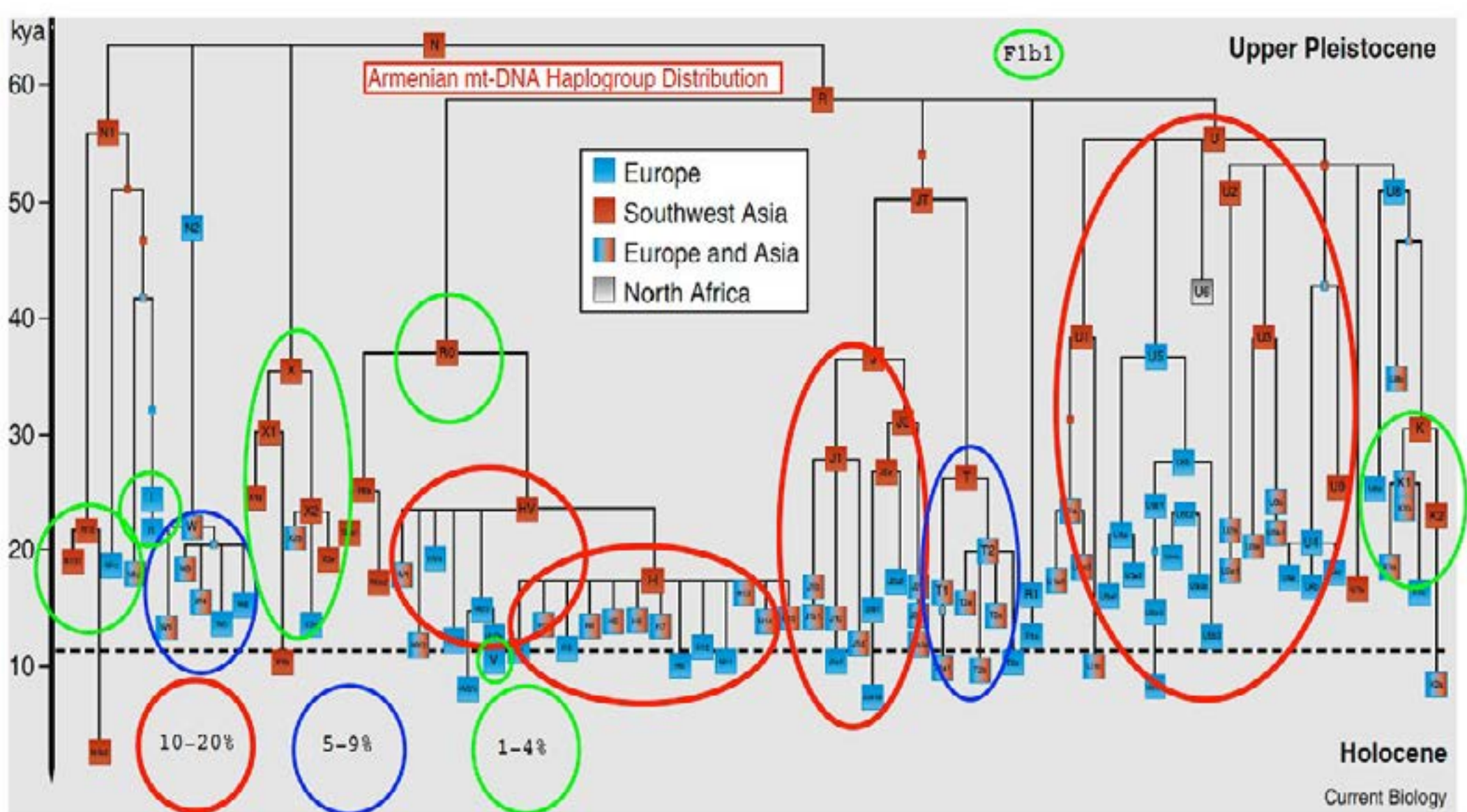
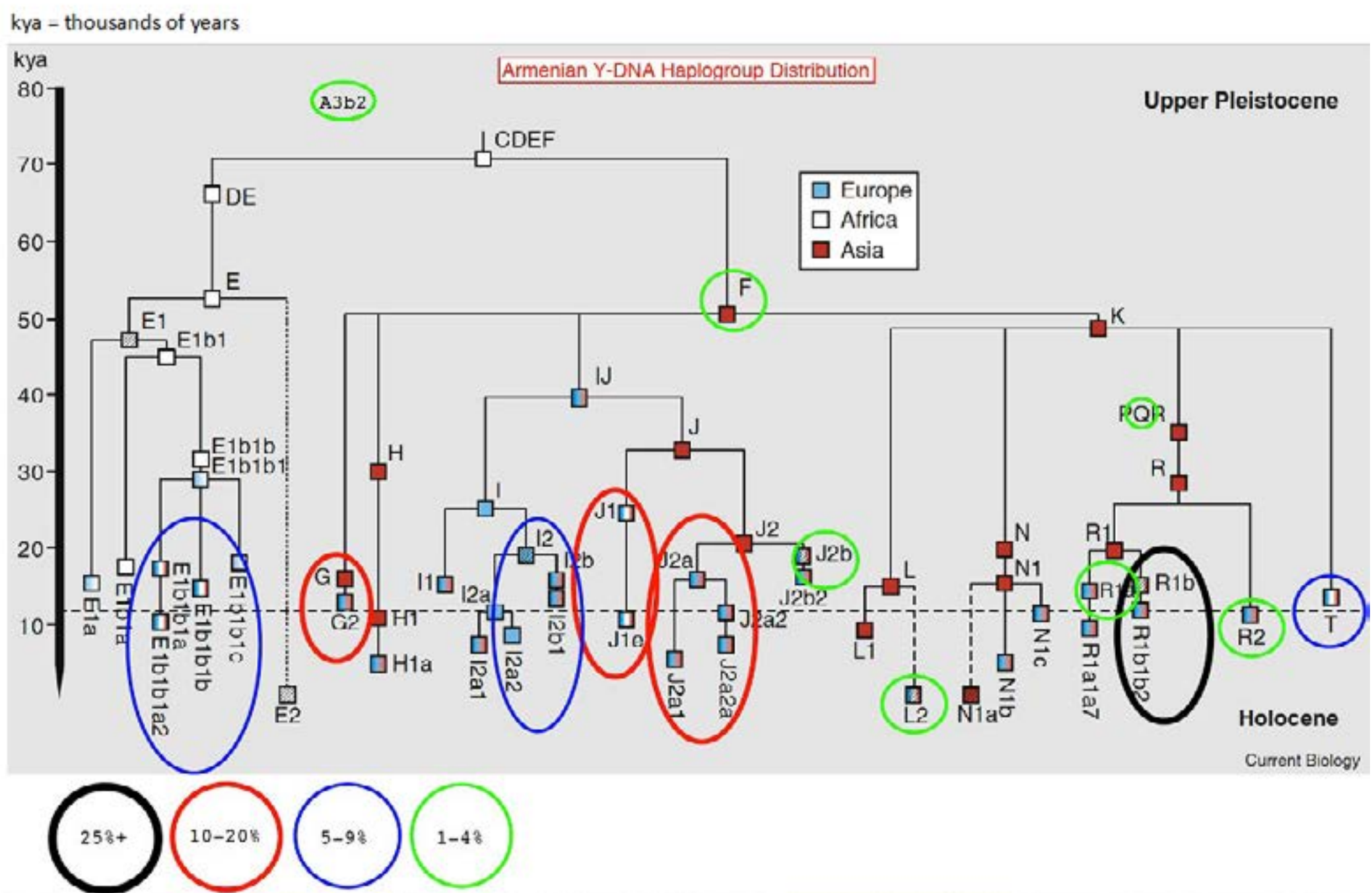


Early genetic studies are starting to shed light on the origins of the Armenian people although initially they were only confined to the study of living people.

Deep ancestry refers to the study of human genetic lineages, particularly those that stretch back tens of thousands of years. This is typically investigated through the analysis of two types of DNA: Y-chromosomal DNA (Y-DNA) and mitochondrial DNA (mtDNA). Y-DNA is passed down from father to son without recombination, making it an excellent tool for tracing paternal lineages. mtDNA is passed down from mother to both sons and daughters, but only daughters pass it on to their offspring. Like Y-DNA, it undergoes minimal recombination. Studies of Y-DNA and mtDNA variation have revealed patterns of human migration, population movements, and genetic diversity over thousands of years.

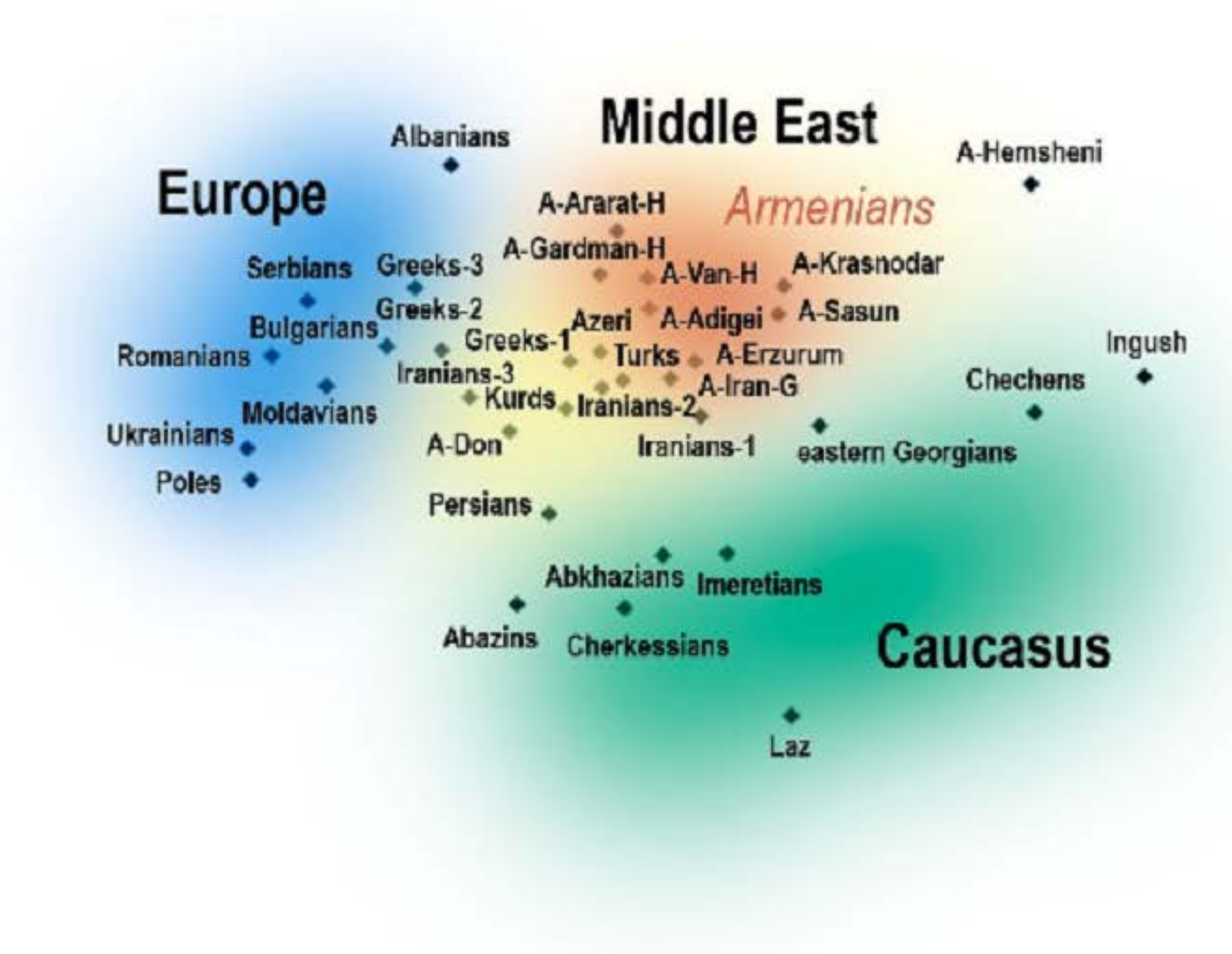
Deep ancestry research revealed that Armenians are by and large direct descendants of people who have been living in the same region for tens of thousands of years.





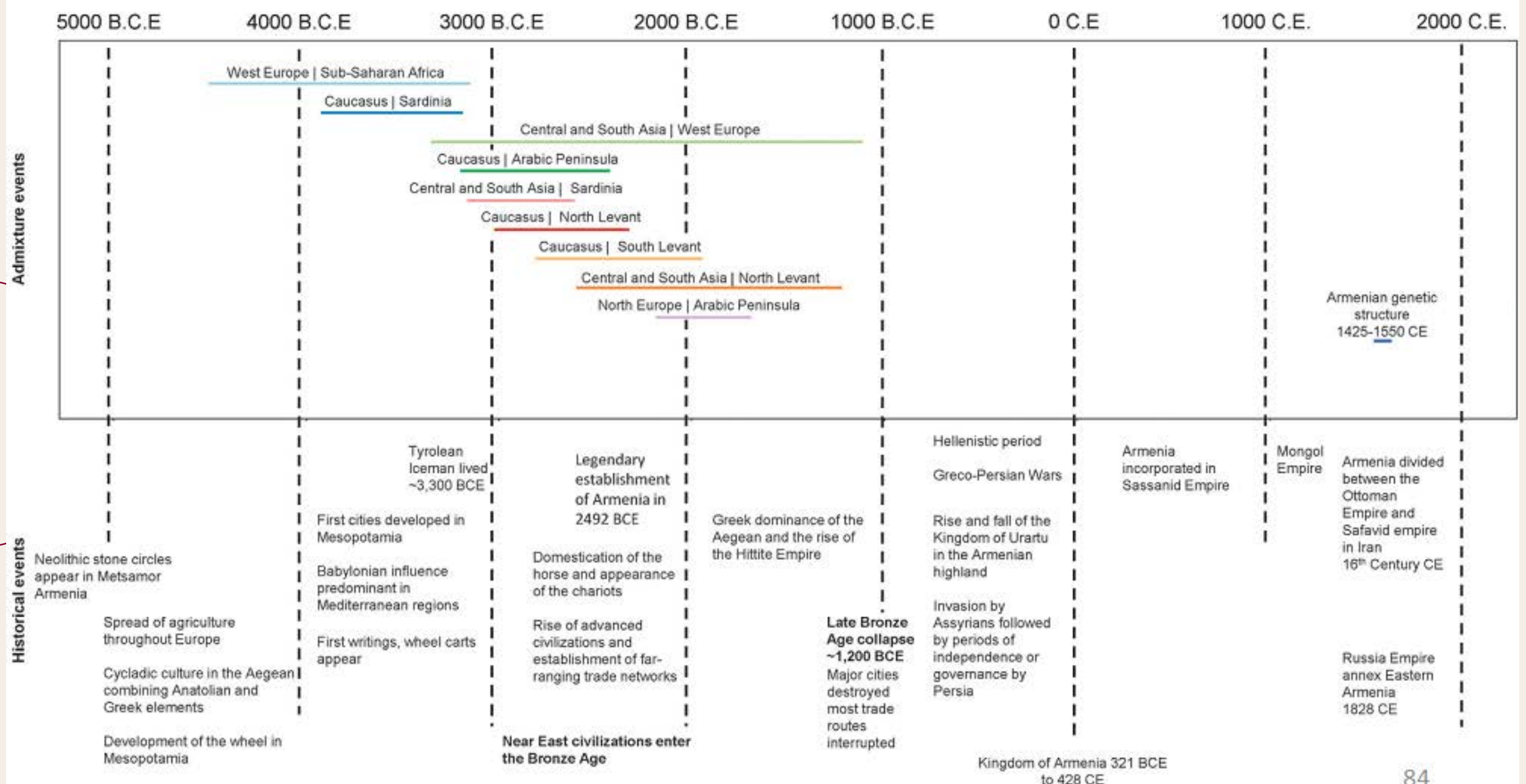
DNA research also revealed that Armenians show genetic affinities with other populations of the Near East and the Caucasus, including populations from Anatolia (modern-day Turkey), Azerbaijan, Iran, and the Northern Levant. These affinities reflect historical interactions, migrations, and shared ancestry among populations in the region.

GENETIC COMPARISON OF ARMENIANS WITH OTHER POPULATIONS OF THE: MIDDLE EAST, CAUCASUS & EUROPE



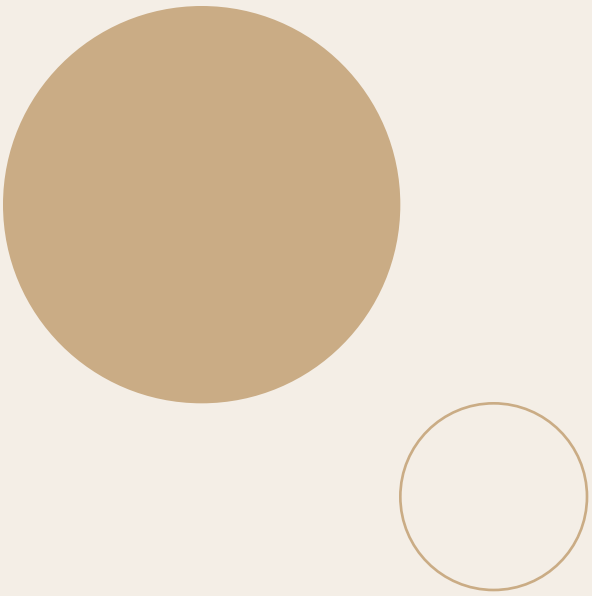
We also know that Armenian diversity can be explained by several admixtures of Eurasian populations that occurred between $\sim 3,000$ and $\sim 2,000$ BCE (Marc Haber et al., 2016: Genetic evidence for an origin of the Armenians from Bronze Age mixing of multiple, populations)

Genetically-inferred source populations for Armenians, admixture times and genetic structure (Haber / Zalloua et al, 2016)




Major recent advances in ancient DNA (aDNA) technology have revolutionized our understanding of human origins, migration patterns, and population dynamics.

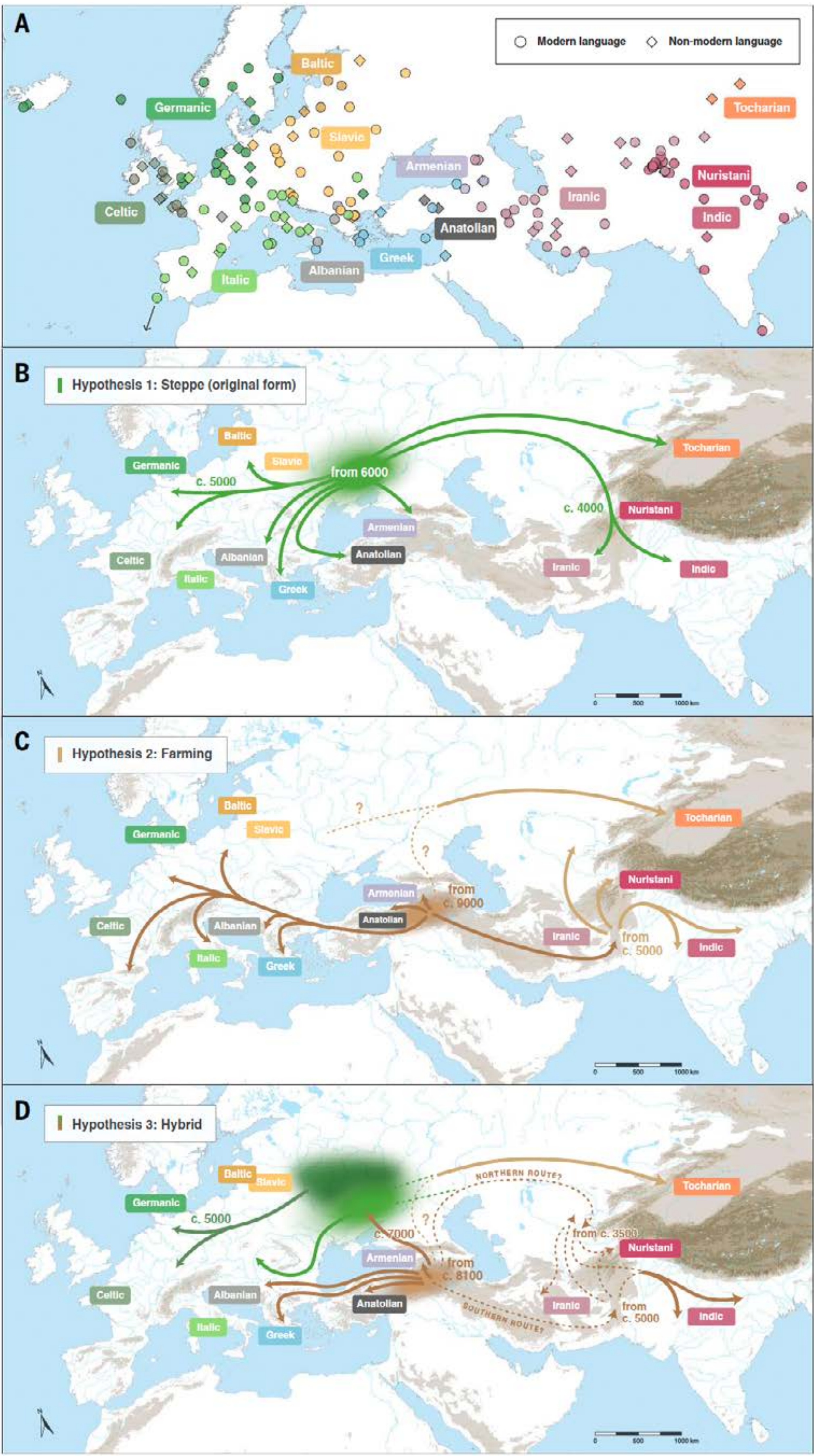
Palaeogenomics now combines ancient DNA analysis with other interdisciplinary approaches, such as archaeology, anthropology, and linguistics, to reconstruct the genetic history of past populations. By integrating genetic data with archaeological and historical evidence, researchers can unravel complex population dynamics, admixture events, and cultural interactions.



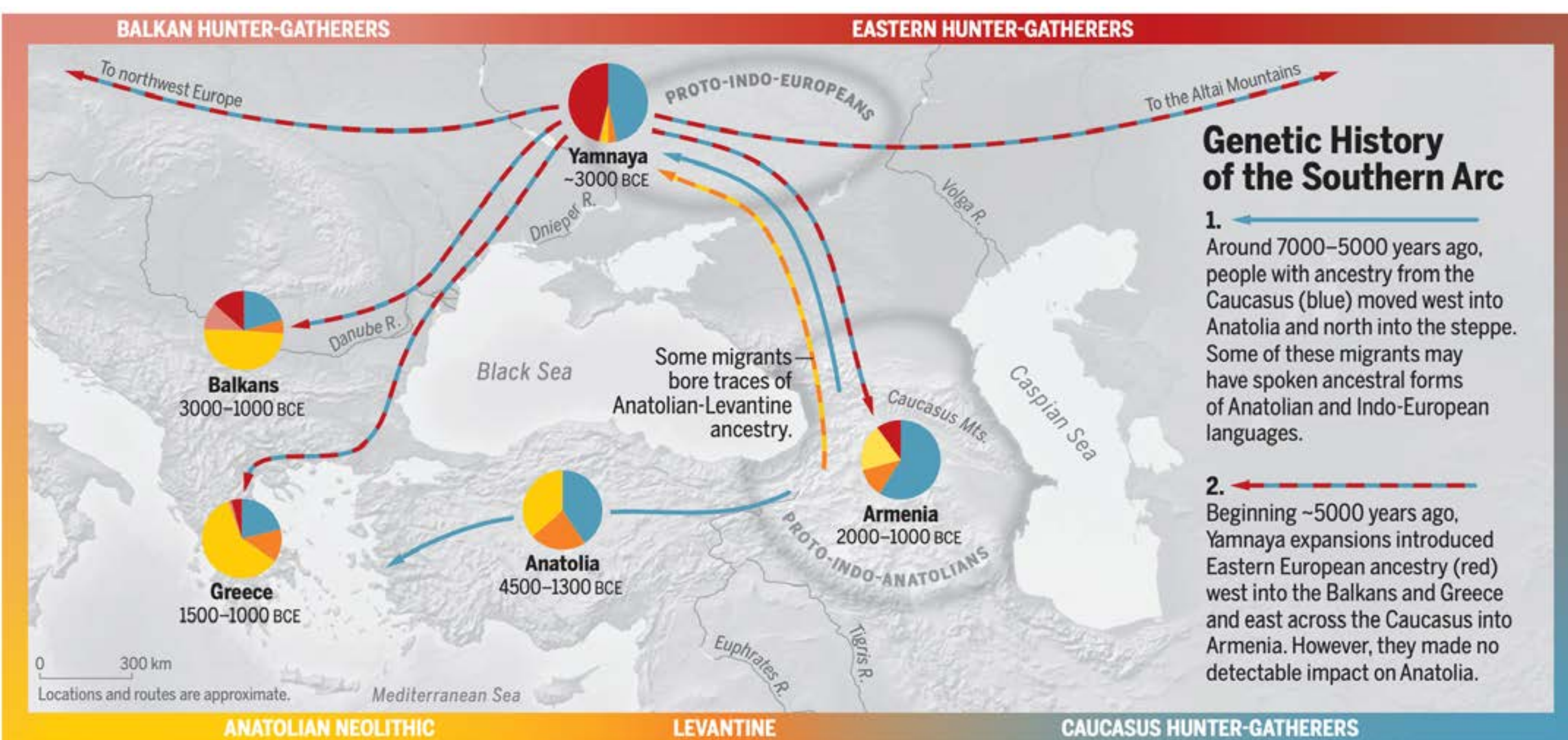
Furthermore, aDNA studies have seemingly resolved the question of the origin of the Armenian language.



The maps below show the geographic location of modern and extinct Indo-European languages, the previous competing “steppe” and “farming hypotheses” of their origin and spread, and the current favored “hybrid “origin (Heggarty et al., 2023: Language trees with sampled ancestors support a hybrid model for the origin of Indo-European languages).





A seminal paper by Lazaridis et al. in 2022 (The Genetic History of the Southern Arc - A bridge between West Asia and Europe) established that possibly as early as 7000 years ago people with hunter-gatherer ancestry from the Caucasus moved west into Anatolia and North into the steppe where they admixed with Eastern hunter-gatherers. These migrants from the Caucasus may have spoken ancestral forms of Anatolian or Indo-European languages. The Steppe/Caucasian admixture became known as the Yamnaya and spread Indo-European languages far and wide both to the West and the East. Beginning 5000 years ago, some groups migrated back to Western Anatolia and the Caucasus though they never made it into central Anatolia. They brought with them not only their admixed genetic makeup but also, most probably, the Armenian language.





With the Yamnaya expansion having crossed the Caucasus around ca. 4000 years ago, Armenia had become an enclave of low but pervasive steppe ancestry in West Asia, where the patrilineal descendants of Yamnaya men, virtually extinct on the steppe, persisted.

The admixed pastoralists of the Yamnaya culture also initiated a chain of migrations linking Europe in the West to China and India in the East. Some people across the Balkans (ca. 5000 to 4500 years ago) traced almost all their genes to this expansion. Yamnaya migrants soon admixed with locals, creating diverse ancestry from which speakers of the Greek, Paleo-Balkan, and Albanian languages arose.

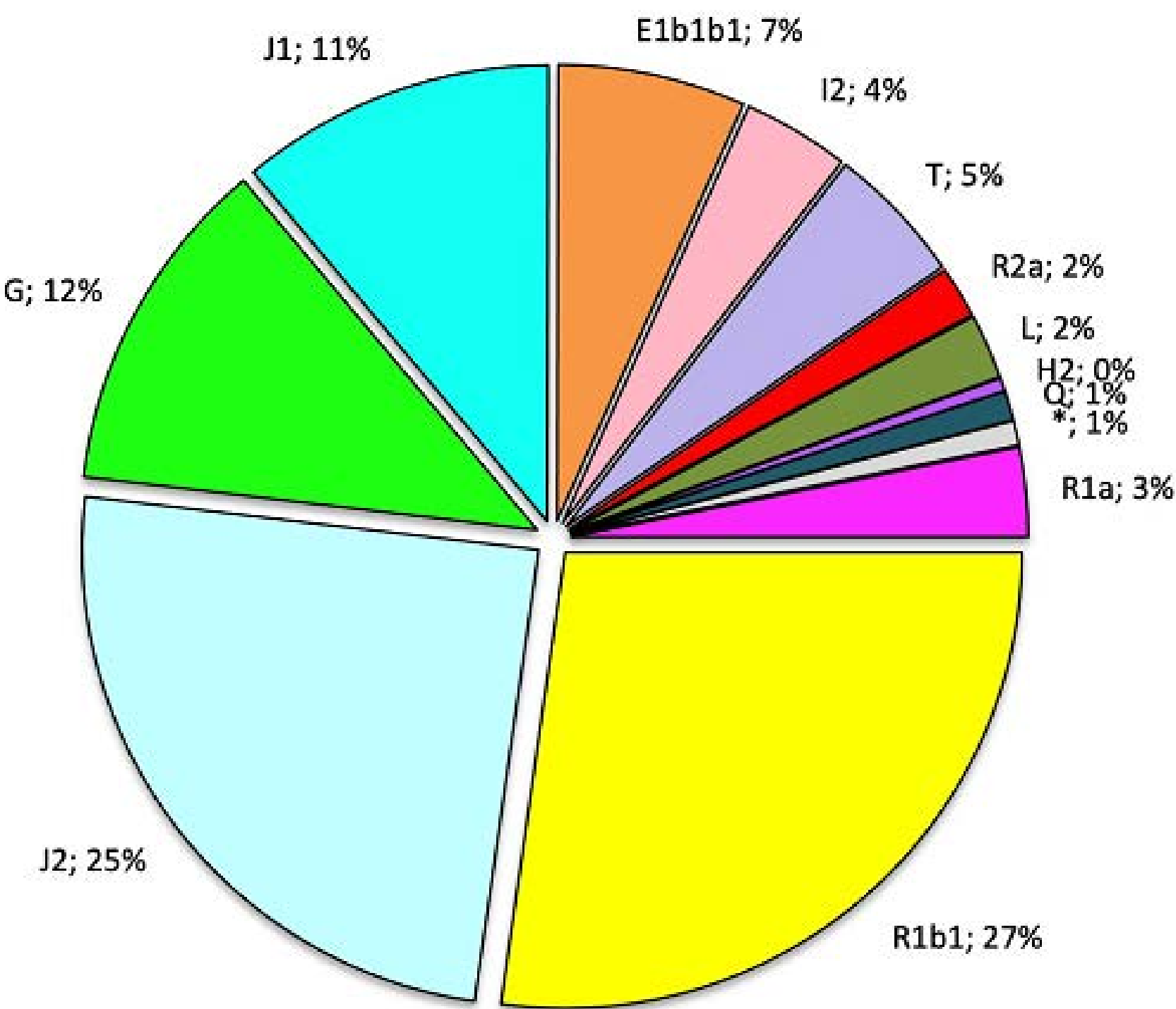
The tell-tale Y-DNA Haplogroup R1b signature of these Yamnaya speakers is the largest in male Armenian lineages. It can also be found in genetically but not linguistically related populations from the region: Assyrians, Turks from Eastern Anatolia, Azeris, and Mizrahi Jews.

Armenian DNA Project - Y-DNA Haplogroup
Distribution

15 november 2023 / n = 1783

(less 29 known paternal cousins: n = 965)

* = haplogroups A + C + H1 + N1 + O2



<div></div> R1b1	<div></div> J2	<div></div> G	<div></div> J1	<div></div> E1b1b1
<div></div> I2	<div></div> T	<div></div> R2a	<div></div> L	<div></div> H2

As we have seen, the origins of the Armenian people are multifaceted and intertwined with the complex history of the region, and our understanding of their ancestry continues to evolve as new archaeological, genetic, and historical evidence comes to light.

January 17, 2024

***The Archaeology of a National Symbol:
Cedar (and other Wood) in Bronze
and Iron Age Lebanon presented by
Professor Hermann Genz***



AMERICAN
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OF BEIRUT

Archaeological Museum

THE SOCIETY OF THE FRIENDS OF THE AUB MUSEUM

**THE ARCHAEOLOGY
OF A NATIONAL SYMBOL**
CEDAR & OTHER WOOD
IN BRONZE & IRON AGE LEBANON

BY **PROFESSOR HERMANN GENZ**

HISTORY & ARCHAEOLOGY DEPARTMENT, AUB

WEDNESDAY, JANUARY 17, 2024 | 5:30 PM
ARCHAEOLOGICAL MUSEUM



Professor Hermann Genz delivers his lecture
to a full house

Introduction

Trees, especially the ones producing high-quality timber, are generally confined to the mountainous regions of the Levant. Naturally, large parts of Lebanon would have been covered by forest before large-scale human interference, with mixed oak forests dominating the coastal plain and the Bekaa, whereas coniferous trees would have covered the mountains, with cedar being restricted to the ranges between 1500 and 2000 m above sea level.

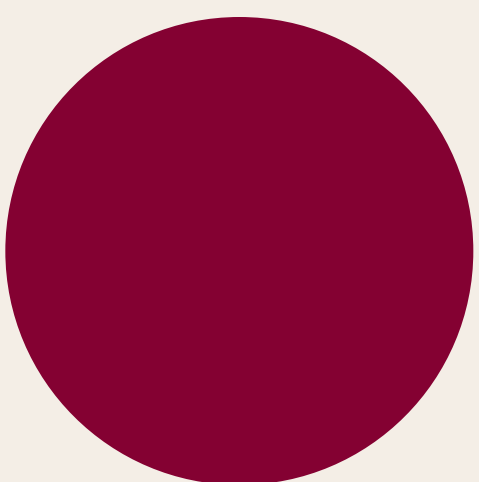


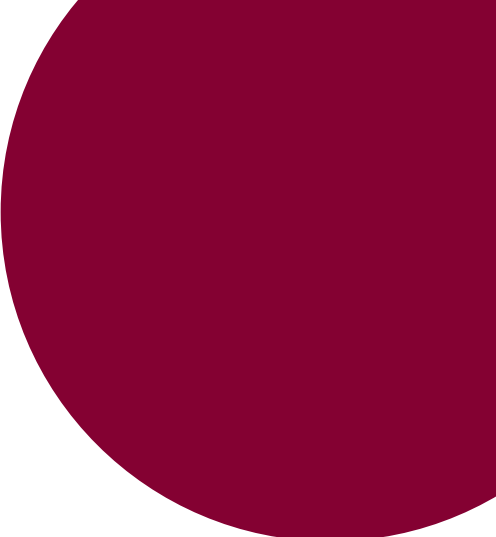
Coniferous trees near Hadath el-Jebbeh in
2022



A section of a cedar log, originally 9.5 m long, found in Beirut near St. Georges Hotel and now exhibited in the AUB Archaeological Museum. C14 dating identified this largest known single piece of prehistoric *Cedrus Libani* to a tree that died around 7760 years ago.

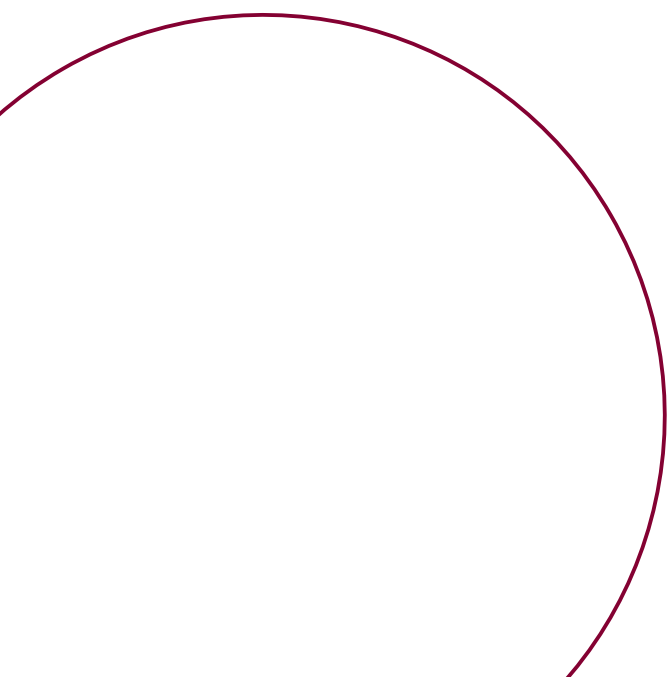
According to the tree ring count the tree lived for about 300 years.





Therefore, Lebanon was of prime importance for the supply of high-quality timber, especially for neighboring regions such as Egypt and Mesopotamia, which lacked such resources. Cedars of course play the most prominent role, but fir, pine, cypress and juniper need to be mentioned here as well.

Despite the importance of timber for the local economy and international trade during the Bronze and Iron Ages, surprisingly little work has been done in Lebanon on this topic. Studies in the past mainly focused on textual sources and iconography. Archaeobiological sources, especially pollen cores, phytoliths and the identification of wood from archaeological excavations, became only available for Lebanon in the past two decades. It is especially these latter sources which provide crucial evidence for the reconstruction of the vegetation history of the region, local use of the wood resources, and also the human influence on the natural vegetation.



Textual Sources

Textual evidence from Egypt provides insights into the import of timber from the Levant to Egypt from the Old Kingdom to the New Kingdom. The Palermo stone contains the earliest written reference, mentioning 40 ships filled with cš wood – most likely cedar – from the reign of Senefru.



Palermo stone, providing the earliest textual evidence for the import of cedar wood to Egypt.

During the Iron Age the amount of wood exports to Egypt seems to have declined. An indicator of this situation may be seen in the report of the 21st Dynasty priest Wen-Amun and his problems when trying to obtain wood for the ceremonial barge of Amun from Byblos.

Besides timber also finished objects made out of various – mostly unidentified – wood species appear as tribute or booty. In this context the fragmentary cuneiform tablet from Late Bronze Age contexts from Sidon, containing a list of wooden objects, is certainly also indicative of the trade in finished objects.

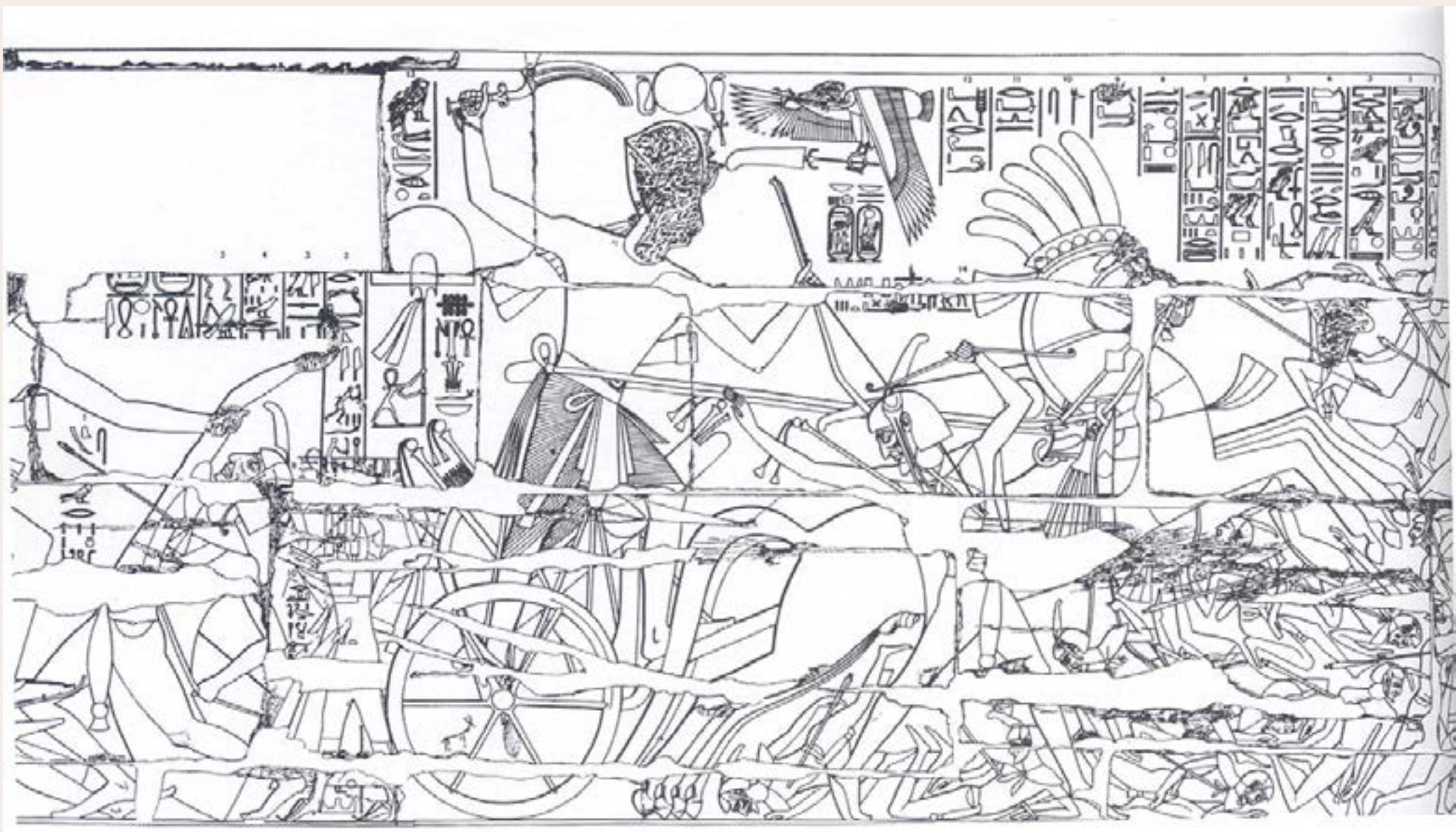
Similar to the situation in Egypt, also Mesopotamian Kingdoms had a great demand for high-quality timber. However, the Mesopotamians seem to have relied more on the Amanus and Taurus Mountains rather than the regions further south.

The Wadi Brissa inscription of Nebuchadnezzar II contains important information regarding timber procurement in the Neo-Babylonian period. Here the king describes how he cut roads through the mountains for the transport of cedars. The floating of logs in the river Arahtu – unfortunately not yet securely located – is mentioned.

Iconographic Sources

Scenes depicting woodcutting or timber transport are surprisingly rare. No local iconographic sources shedding any light on timber procurement are known from Lebanon.

From the Late Bronze Age an Egyptian relief from the reign of Seti I at Karnak shows Levantine people cutting rather awkwardly shaped trees under the supervision of an Egyptian official



Egyptian relief from Karnak, showing Levantine people cutting trees under the supervision of an Egyptian official from the time of Seti I.

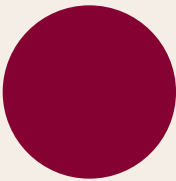
Assyrian reliefs from Khorsabad show the transport of timber by sea. While it is likely that this scene refers to the Northern Levantine coast, the exact location unfortunately remains unknown.



Pollen Analysis

The pollen cores from Sidon and Tyre show that the coastal areas with a dominance of olive and grapevine pollen were heavily altered through human agency, i. e. cultivation. Pollen of non-cultivates suggest a garrigue-steppe-like vegetation.

Also, the pollen cores from the Bekaa, especially from Aammiq and Chamsine show human interference with the first indications of deforestation noticeable around 6000 BC. Gradually increasing deforestation continues in the Bronze Age, but interestingly is slightly reversed during the Iron Age. It is only during the Roman Period that a marked decrease especially in cedar and oak pollen indicates a major onset in deforestation.






Anthracology

Anthracology, the study of charred wood remains from archaeological sites, is a relatively new field for Lebanon. The first study conducted in Lebanon is from Kamid el-Loz in the Bekaa, published in 1980, which provided only oak and cedar.

So far hardly any Neolithic sites in Lebanon have been studied from an anthracological perspective. The only exception is Labwe in the Bekaa, where oak, almond and pistachio have been identified.

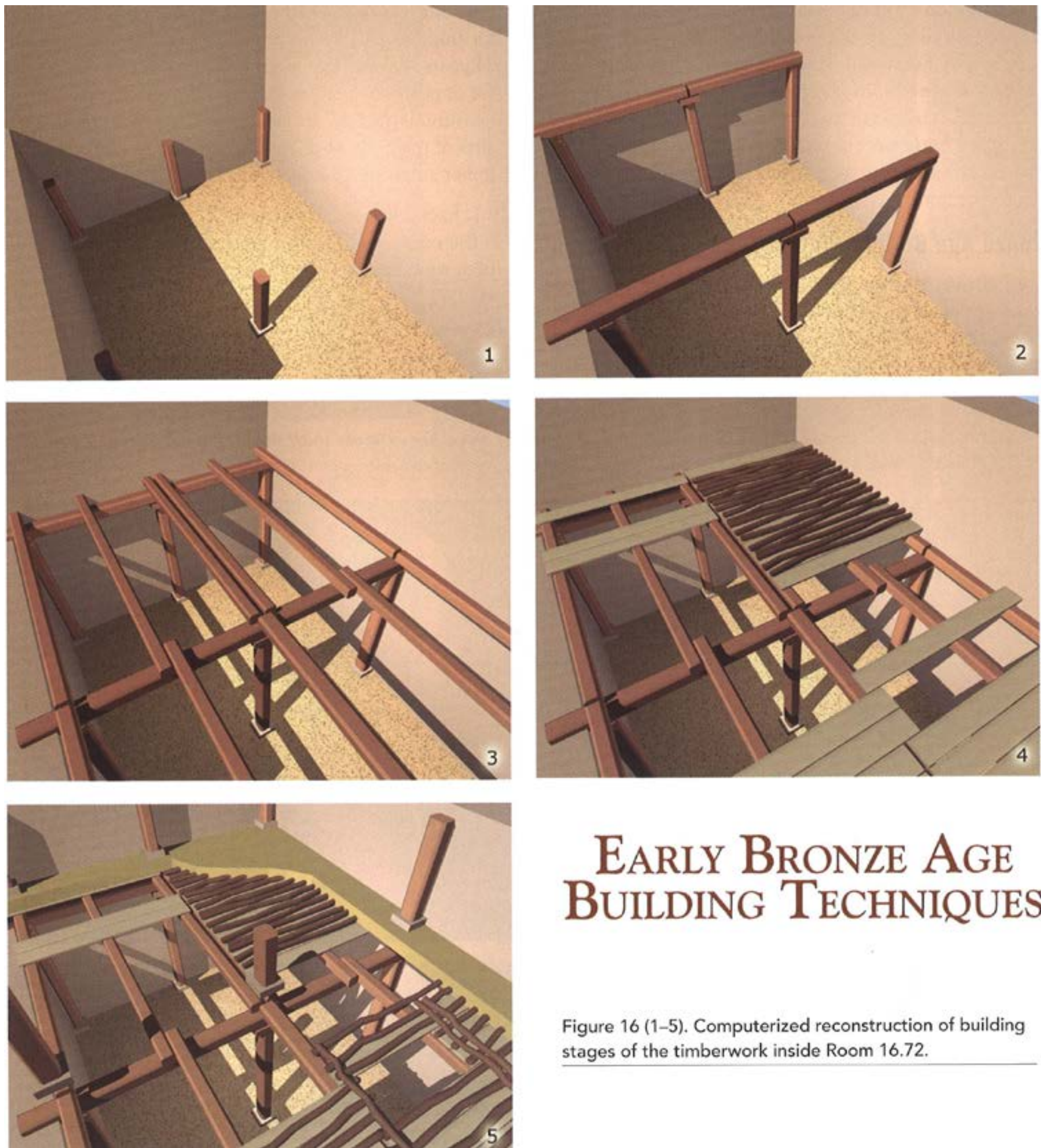
During the Early Bronze Age, at Tell Fadous-Kfarabida olive and oak were the major wood taxa found. Cedar was another major taxon within the charcoal remains, probably used within the architecture of a very likely domestic building. It may indicate that inhabitants of Tell Fadous-Kfarabida had a ready access to cedar wood resources and that its use was not restricted to elite structures.





Burnt roof from the Early Bronze Age levels at
Tell Fadous-Kfarabida

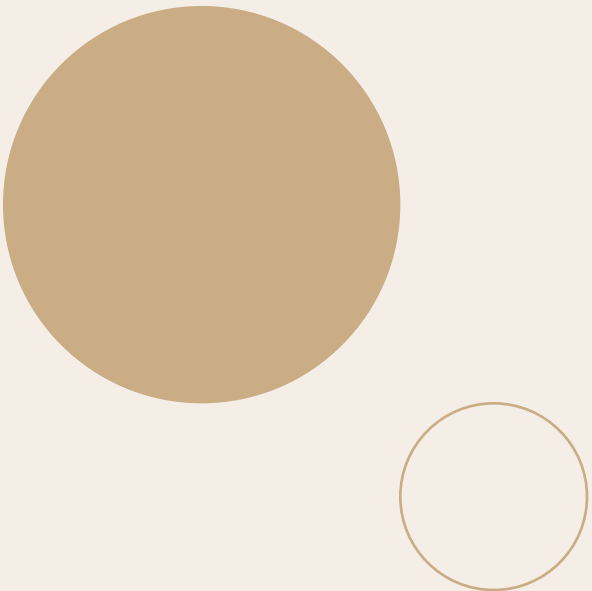
At Tell Arqa 95% of the Early Bronze Age IV destruction layer charcoals were cedar. Only a few other taxa were found, such as olive, juniper, maple, oak and sweet bay.



Reconstruction of the timber structures in an Early Bronze Age IV house at Tell Arqa.


From Sidon preliminary data was published that demonstrate a broad variety of taxa, such as evergreen and deciduous oak, judas tree, strawberry tree, poplar, myrtle, but also several conifers such as juniper, cedar and pine, the latter mostly in ritual contexts.

From Burak Middle Bronze Age charcoals were investigated from the monumental building that included conifers such as pine.



Other major wood taxa, like olive and oak seem to also have been used within the architecture or as firewood. The Iron Age charcoal samples from Burak contained up to 26 woody taxa, with olive the most dominant taxon, besides oak and pistachio as other major taxa. Of special note was the large proportion of grape vine wood related with strong involvement with wine production at the site, as well as the use of cedar, which today grows 50 km northeast of Tell el-Burak.

The charcoal samples from Middle Bronze Age levels at Baalbek are dominated by oak and cedar, the latter clearly originating from collapsed roofs of domestic dwellings.

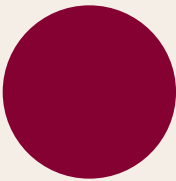





Timber Procurement

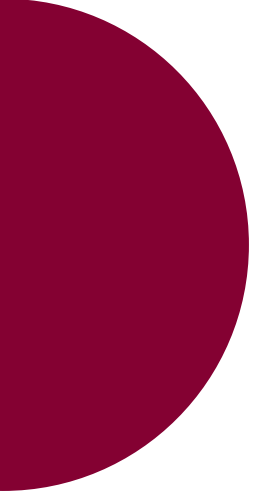
When it comes to issues of timber procurement, we have to differentiate between wood used for fuel and timber for building purposes. Wood used for fuel was very likely collected according to the ‘least effort principle’, whereas construction timber will have been more carefully selected and may have been imported from farther away. In that respect, the high percentage of cedar wood in domestic contexts at Tell Arqa, Fadous-Kfarabida and Baalbek is interesting. Farther away from the cedar stands, cedar wood is generally restricted for use in special buildings.

Unfortunately, the textual and iconographic sources we have at hand are rather vague when it comes to the details of procuring the timber and its transport from the higher mountain ranges to the coast. No local textual or iconographic sources are available. The relief of Seti I in Karnak shows the use of axes and ropes during the cutting process.





One of the major unanswered questions is still whether the timber was transported from the higher mountain ranges over land or whether water transport was used. The mentioning of larger number of oxen in the Wen-Amun report is definitely a strong indication of land transport. Yet a transport via the river valleys leading down from Mount Lebanon towards the Mediterranean coast cannot be ruled out and is in fact explicitly mentioned in the Wadi Brissa inscription. While admittedly the majority of these rivers nowadays fall dry in the summer, a seasonal use remains a viable option. A detailed study of Wadi Qassuba, Nahr el-Fidar and Nahr Ibrahim has been undertaken by Lucy Semaan. While Wadi Qassuba and Nahr el-Fidar clearly pose problems, Nahr Ibrahim shows potential for the use of floating logs down to the coast, especially during the snow-melt season in spring.

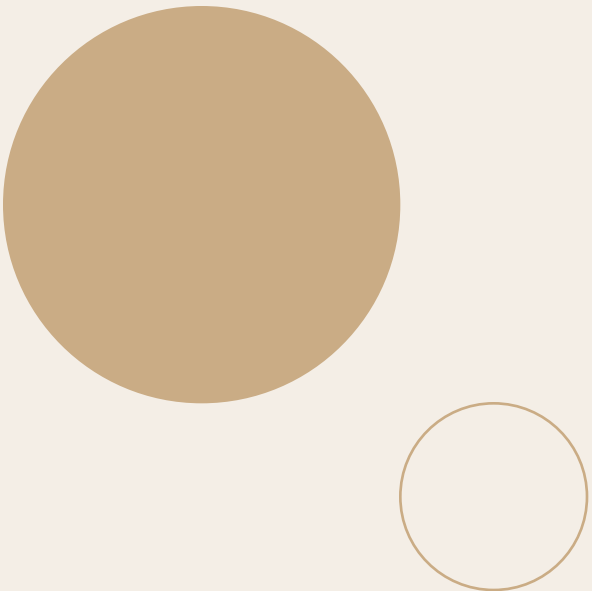


Discussion

While many aspects of the timber procurement, transport and use in Lebanon still need further investigation, a few preliminary results are noteworthy.


According to the pollen evidence and the climatic reconstructions, before significant human interference large parts of Lebanon would have been forested. Mixed oak forests would have dominated the coastal plain and the Bekaa, while the higher mountain ranges were covered with conifers.

Pollen cores from the Bekaa suggest that the first human impact on forests starts with the Pottery Neolithic around 6000 BC, probably due to the clearance of land for agriculture. A stronger impact on the forests is noticeable during the Bronze Ages, while in the Iron Age a regeneration of the forest seems to take place. The reasons for the human impact on the forests are manifold: the need for timber and fuel is certainly relevant here, but the clearance of land for agriculture and pastures is also relevant. From the Early Bronze Age onwards a massive increase in olive wood suggests the presence of man-made olive groves.



While the use of cedar wood farther away from the sources seems to be restricted to special buildings like temples and palaces, the large quantities of cedar wood in simple domestic dwellings in Early Bronze Age Tell Arqa, Fadous-Kfarabida and Middle Bronze Age Baalbek clearly suggests that closer to the sources, cedar was a commonly used wood for construction. Construction timber will have been more carefully selected and may have been imported from farther away. Wood for fuel, on the other hand, was most likely collected according to the least effort principle, i. e., any wood available would have been used.


The export of high-quality timber, mostly cedar, but also other conifers to Egypt started around the beginning of the Early Bronze Age in the later 4th millennium BC, as proven by anthracological research in Egypt. The actual import of timber from the Levant thus predates the textual references, as cedar wood has been identified in Abydos in the tomb of Hor-Aha. From the Old Kingdom onwards numerous textual references illustrate this trade.





Mesopotamian kingdoms, on the other hand, largely relied on timber sources closer at hand, such as the Amanus and only occasionally seem to have ventured to the Lebanese Mountains for timber. While Iron Age societies clearly continued to exploit the timber sources of the Lebanese Mountains, the pollen record suggests a slight recovery of forests during this time. This may be due to the fact that during the Iron Age the amount of wood exports to Egypt seems to have declined. Under Assyrian domination there may even have been an embargo against timber exports to Egypt. While the Assyrians and Neo-Babylonians exploited the timber of Lebanon, the actual impact on the forests was rather limited.

A more massive exploitation of the timber resources is only attested from the Roman Period onwards, leading to severe deforestation. This most likely led to a stronger protection of timber resources under the Roman Emperor Hadrian, to whom the so-called forest inscriptions can be attributed, which placed four species of trees under imperial protection. Unfortunately, the species are never explicitly stated, but the valuable conifers are the most likely candidates.





Forest inscription from the time of Hadrian in front of the AUB Archaeological Museum.

While many details of the forest history of Lebanon, as well as the timber use and procurement, are still unclear, the incorporation of pollen cores and anthracological studies in Lebanon have led to a much improved understanding of the use of timber resources in Lebanon in the past.

CHILDREN'S PROGRAM

The Children's Program hosted two new and successful events, From Nature to Culture and Boat Construction in Antiquity.

Amelia Youssef describes the fun and enthusiasm with which the children embraced the subjects.

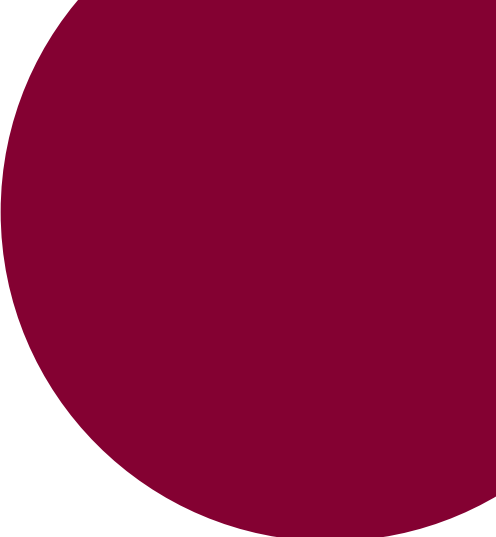
October 29, 2023

From Nature to Culture

In a first time collaboration, the American University of Beirut (AUB) Archaeological Museum and the AUB Department of Earth Sciences teamed up for a Children's Program event:


From Nature to Culture.

The program kicked off with a PowerPoint presentation by Earth Sciences Chairperson Joanna Doummar, associate professor of Groundwater Hydrology, where children observed rock types, and their development over time.



Next, they explored materials processing at the Department with senior technician Alexy Elias Bahnman who demonstrated how grains are sifted and sand is produced, along with how marble is formed and how its greyish lines are created as the air is pushed out. The children were especially fascinated by different rock formations such as obsidian. Some of them were happy to connect the stones in the lab with what they learned about them at school saying: “Oh so this is the obsidian our teacher told us about! It comes from volcanoes!”

The children then went on to explore the Museum’s ancient artifacts, taking inspiration from them to create their own objects made from clay decorated with various materials. As always they left us smiling broadly and proudly brandishing their creations.





All eyes on the PowerPoint



Discovering the marvels of marble



Exploring materials inside and outside the Museum



Look what we have made!




February 25, 2024

Boat Construction in Antiquity

As the children flocked to the Museum for ***Boat Construction in Antiquity***, they were overjoyed to discover a pool brimming with water awaiting them. “What’s this for?” they asked. “How are we going to use it?” Little did they know that they were going to use it for a boat race.

Some fifty-five children had registered for the latest Children’s Program event to explore the history of boat construction, seafaring and navigation. They started with the *Pesse Canoe* the oldest canoe ever discovered, made from a tree trunk, followed by rafts made with wood and animal hide. Then they explored the illustrations of the *Uluburun* shipwreck, from the late 14th century BC, showing how different materials were transported onboard.



The real excitement began when the children moved to the next room where all the materials were available for them to explore their own creativity in boat building. They set to immediately busily constructing many different types of boats, and having great fun. Hussein, one of the museum staff overheard Christopher aged 10 say to John, also 10, “John, are you having fun?” John nodded quietly in acquiescence, while Christopher continued, “I’m having so much fun!”

To add to the fun, proudly clutching their new marine creations, the children dashed outside for their boat races, which proved to be exhilarating. After posing happily for pictures they headed home brandishing their boats ready to demonstrate their new knowledge to their parents.



Learning the secrets of early shipbuilding



Studying the ancient art of navigation



Boats ready for launching



The race is on! Who's the winner?

EXPLORING THE HIDDEN STORIES OF THE ARCHAEOLOGICAL MUSEUM

Eat Drink and Be Merry. Brewing since 7000 BC by
Aimée Bou Rizk

[Click here](#)





THE PROPHET AT THE MUSEUM

In celebration of the 100th anniversary of *The Prophet*, by Gibran Kahlil Gibran, the AUB Archaeological Museum hosted and participated in a series of events exploring the rich cultural heritage underpinning this seminal work.


28 November 2023;

5, 12, 19 December 2023

The Prophet at the Museum: Poetry and Collections in Conversation

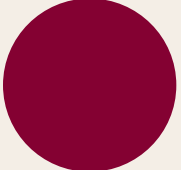
In celebration of the 100th anniversary of *The Prophet* by Gibran Khalil Gibran, the Beirut Art Film Festival (BAFF) showcased a curated performance entitled *The Prophet at the Museum: Poetry and Collections in Conversation* in collaboration with the AUB Archaeological Museum.






The Prophet's deep connection with the cultures of the Eastern Mediterranean and its affinity with the books of the Ancient World, biblical traditions, and Arab-Islamic Sufi traditions were all explored through performances, interpreted by Sally Jaber and Alaa Itani, directed by Lina Abyad, and curated by Alfred El Khoury. The initiative provided a new avenue to investigate the universality of Gibran's book and trace its rich genealogy.

Centennial curator Alfred El Khoury's aim in bringing ***The Prophet*** into an archaeological museum, was to approach the book as a timeless document through which he initiated a conversation between its 26 chapters and various sections and collections of the museum. The performances offered specific reading itineraries, juxtaposing text passages with artifacts, prompting questions about utility, symbolism, aesthetics, and meaning. In this context, ***The Prophet*** served less as a receptacle of ready-made wisdom and more as a genuine conversation, open to actualization and diverse interpretations—a communal effort to explore ways of life, self-knowledge, mutual understanding, and harmony between humans and nature.





Introductory words of Panayot
preceding the readings:

*“As custodians of cultural heritage,
our role extends beyond the mere
preservation of artifacts. We are
transmitters of stories, conduits for the
whisperers of the past that resonate
into the future.*

*In the hallowed halls of the museum,
we bear the responsibility of crafting
narratives that transcend time, offering
a bridge between generations.
Much like mothers, we nurture an
appreciation for the diverse tapestry of
human history, instilling in the minds of
the young a sense of reverence for the
artifacts. As professors, we teach, to
fuel the thirst for knowledge.*

*The artifacts within these walls are
not lifeless relics; they are vessels
of wisdom, vessels we use to impart
lessons that transcend textbooks.*

*In this sacred space, I am no longer a
curator; I am a storyteller, a guide, and
a guardian of legacies yet to unfold.*



Al Mustapha... YOU must Go...”


Four performances took place at the Archaeological Museum on November 28, December 5, December 12, and December 19, 2023.

[Click here 1](#)

[Click here 2](#)

[Click here 3](#)

On the 100th anniversary of *The Prophet* by Gibran Kahlil Gibran
The Beirut Art Film Festival - BAFF presents
**The Prophet at the Museum:
Poetry and Collections in Conversation**
Performances at AUB Archaeological Museum
Interpreted by Sally Jaber & Alaa Itani
Directed by Lina Abyad and curated by Alfred El Khoury



On 28 November, 5, 12 & 19 December 2023 at 4:00 PM
60 minutes, in English & Arabic. Free admission.
Email booking is mandatory: booking@bafflebanon.org

gibran kahlil gibran
BEIRUT ART FILM FESTIVAL
BAFF

AMERICAN UNIVERSITY OF BEIRUT
Archaeological Museum

متحف جبران
GIBRAN MUSEUM

بمناسبة المئوية الأولى لكتاب النبي لجبران خليل جبران،
يقدم مهرجان بيروت للأفلام الفنية
النبي في المتحف: الشعر يحاور الأركيولوجيا
عروض فنية داخل المتحف الأثري في الجامعة الأميركية في بيروت
أداء سالي جابر وعلاء عيتاني
إخراج لينا أبيض وإشراف ألفرد الخوري



الزمان: 28 تشرين الثاني و5، 12، 19 كانون الأول 2023، الساعة الرابعة عصراً.
المدة: 60 دقيقة، باللغتين العربية والإنكليزية، الدخول مجاني والمجزز إلزامي عبر البريد الإلكتروني:
booking@bafflebanon.org

gibran kahlil gibran
BEIRUT ART FILM FESTIVAL
BAFF

AMERICAN UNIVERSITY OF BEIRUT
Archaeological Museum

متحف جبران
GIBRAN MUSEUM



Introduction by Curator Nadine Panayot



The “conversation” begins



Lina Abyad, Alaa Itani, Sally Jaber, Alice Moughabghab and guests at the first performance

December 12, 2023


Celebrating a special, new limited edition of *The Prophet*

The third *Prophet at the Museum* performance included a celebration of the new centennial edition of *The Prophet*, produced by The Gibran National Committee, in collaboration with Dar Al-Nahar publishing house. The high quality, limited edition work features the translation by the renowned poet Youssef Al-Khal.

Check here 1

Check here 2

check here 3




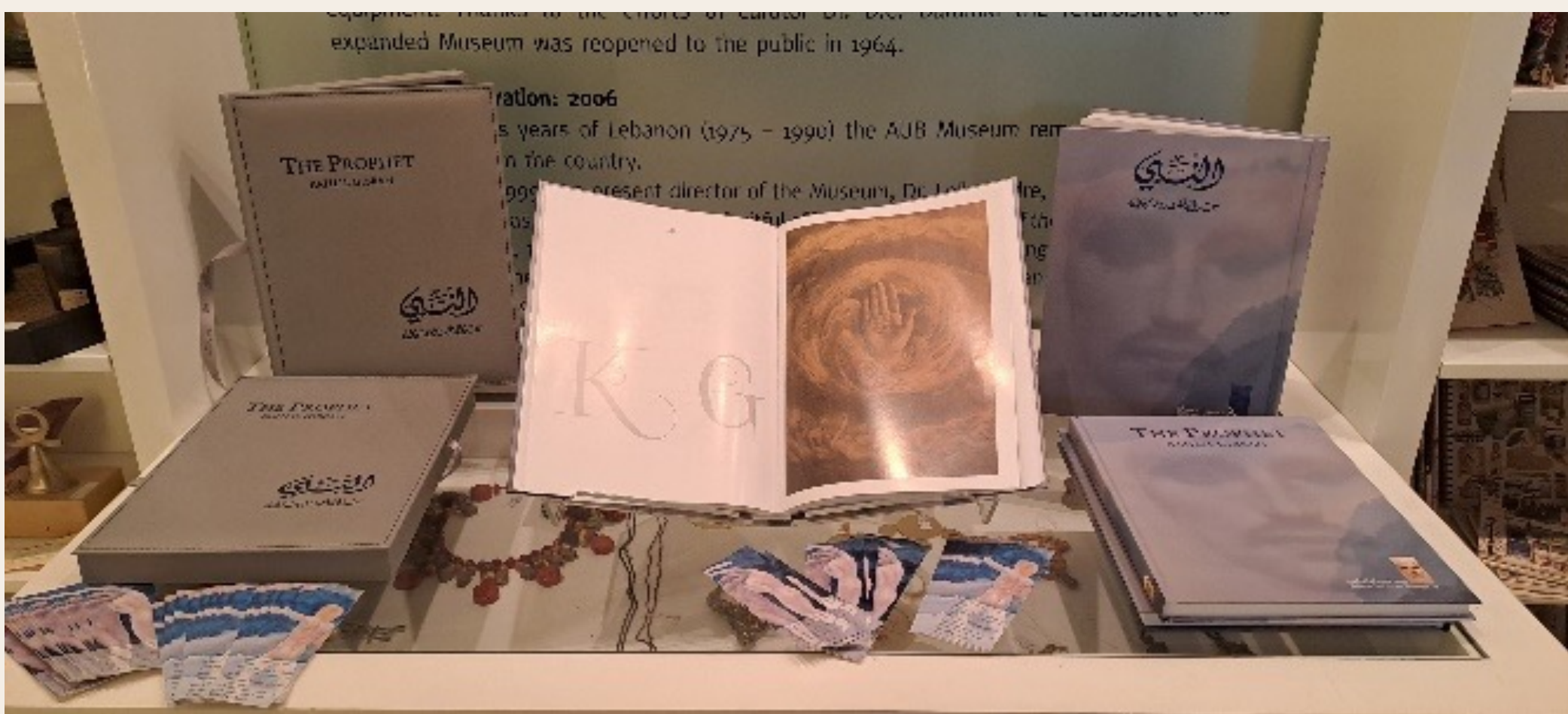
On the occasion of the first Centenary of the publication

the «Prophet» book by Khalil Gibran

The Gibran National Committee in collaboration with Dar Al-Nahar publishing house, BAFF, and the Archaeological Museum of the American University of Beirut invites you to attend the launching ceremony of the special and limited edition of the book in the translation by the renowned poet Youssef Al-Khal

4:00 pm on Tuesday December 12, 2023
at the Archaeological Museum
of the American University of Beirut





Special centenary edition of *The Prophet* introduced by curator Alfred El Khoury

December 19, 2023

Unveiling Hadi Sy's The Cedar of the Prophet

During the fourth and final event, artist Hadi Sy's meticulously crafted a metallic masterpiece, ***The Cedar of the Prophet***, an homage to mark the 100th anniversary of ***The Prophet's*** publication (1923/2023), was unveiled as a stunning addition to the Museum's collaborative celebration of the centennial. The sculpture was strategically installed facing the historic 8000-year-old Cedar log at the entrance to the Museum in order to initiate a dialogue, an exchange of sentiments, emotions, and reflections on the significance of Cedar wood and its profound symbolism in Lebanon.



Dr. Nadine Panayot and Cedar of the Prophet
artist Hadi Sy



*“For the centenary of Gibran’s prophet,
Hady Sy has crafted*

*A metallic creation, swirling and
ethereal,*

*Yet firmly rooted in Lebanese soil,
laden with symbols,*

Yet undeniably material.

*A prophet is not honored in his own
land,*

*Another way of saying a prophet is
always in exile.*


But this truth also befalls the artist.

Gibran and Sy share this wound.

*A chasm, one might say, for from it
sprang*

*Visions from the depths of our
humanity, our shared heritage,*

Unfolding before us without restraint.



*Sy instinctively fashioned a cedar,
In the Garden of the Prophet, Achera,
Mother of gods, guardian of Al-
Mustapha's mother's tomb.*

*He grasped Gibran's ambiguity,
Where woman is both origin and
culmination;
Sister, mother, and wife; goddess and
friend.*

*In Achera's veils, Sy scattered
The significant dates of Gibran's life,
Much like a mother keeps within the
folds of her heart
The milestones of her children."*

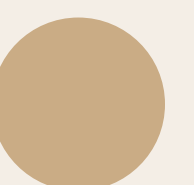
– Riad Obegi



INTERNATIONAL WOMEN'S DAY 2024

March 8, 2024

For a third consecutive year, the AUB Archaeological Museum joined forces with the Asfari Institute for Civil Society and Citizenship to celebrate the International Women's Day. In collaboration with the Embassies of Chile, Mexico, and Brazil in Lebanon, the museum hosted a screening of *Exteriores* a film by Ivana Diniz, and an exhibition entitled *Naked Truth* with selected works by talented artist Rim El Jundi; curated in collaboration with Saleh Barakat Gallery.





Welcoming speech by Dr. Panayot



Film screening: *Exteriores*



EXHIBITION NAKED TRUTH BY RIM EL JUNDI

Rim El Jundi's works, echoing the theme of women's resilience and courage in face of death and destruction, were strategically placed in and around the site of the AUB Museum's precious ancient glass collection, shattered during Beirut's devastating Port Explosion. In her introduction to the exhibition Nadine Panayot reflects on the potency of *Naked Truth*.



Naked Truth exhibition texts by Nadine Panayot

“Our museum’s glass artifacts, once shattered by the Beirut Port explosion, now stand tall, restored, despite their scars and handicaps.

However, echoes of war, against Gaza, have displaced them again.

Today, squatting in their exhibition space, works by Rim El Jundi, which invade the city with their own angst, aches and pains.

Here, a conversation imposes itself between the resilience of restored artifacts, the ever-roaming souls of the deceased, and the infinite layers of art.”

“In a broken city scarred by greed, corruption, and war, women rise; a symbol of resistance amidst ruins.

Their nudity, stripped of seduction, stands tall, brave in the face of conflict.



Among torn streets and fractured buildings, they defy chaos, expressing strength in their fragility.

In a canvas of destruction, they crystalize endurance, confronting the brutality of war with raw, unadorned humanity.

The city echoes the wounds of the landscape and the women who endure it.

In their naked truth, they redefine beauty, weaving a narrative of survival and defiance against the backdrop of a city torn apart.”



The inauguration of the exhibition



Artist Rim El Jundi



Truth and fragility, endurance and restoration





Women assert their beauty and courage



Defying violence in a quest for peace



EXCAVATION

Survey of Several Lebanon Mountain Trail (LMT) Sites

In partnership with the DIgiTal Cultural Heritage (DITCH) center at AUB's Maroun Semaan Faculty of Engineering, and the Lebanon Mountain Trail (LMT), the AUB Archaeological Museum conducted surveys of several sites along the LMT:

1. Saint Sergius and Saint Bacchus Church, Akkar el Atiq (LMT Section A1)

2. Mar Challita Monastery and Press, Halsabane Valley (LMT Section A1)

3. Izal, near the small village of Douraiya (LMT Section 5)

4. The Hadrian Inscriptions:

a. Hadrian Inscription Wata Houb (LMT Section 9)

b. Nabaa el Korsi Inscription - Wata Houb (LMT Section 9)





5. Antique Roads:


a. Antique Road at Mtain (LMT Section 15 Old Trail)

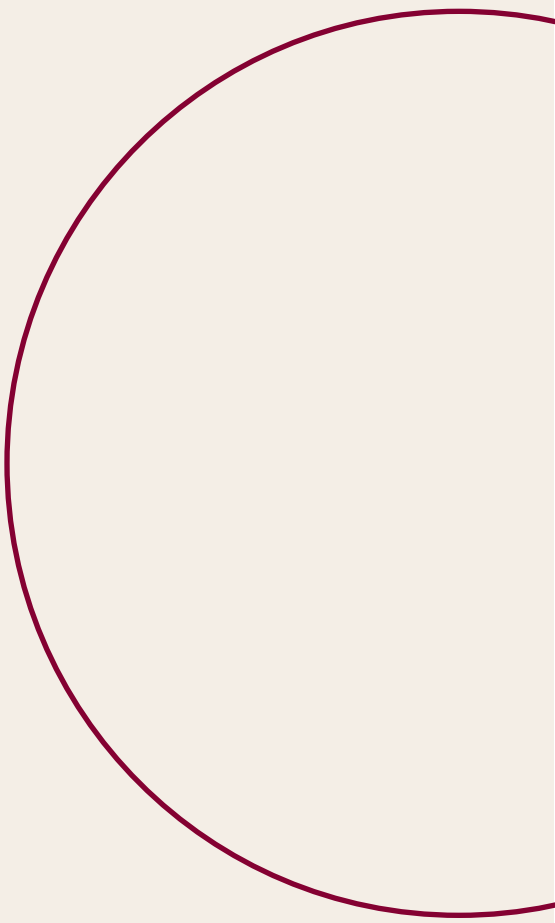
b. Darjet Mar Semaan, Roman Road of Aaqoura (LMT Section 10 Connecting Trail)

6. Bqaatouta tomb and press (LMT Section 14)

7. Tannourine el Fawqa to Aaqoura (LMT Section 9)

Archaeological research and documentation were performed bringing new insight to these little-known sites. Initially, each site was generally described and located. Subsequently, pottery sherds were collected and studied, enabling a more accurate dating of each site. Conversations with locals yielded oral histories significant to sites such as the Mar Challita Monastery, preserving valuable knowledge that might otherwise have been lost.

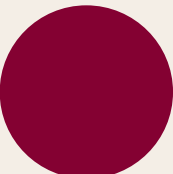




Furthermore, in-depth research was conducted to better understand the typology and function of presses in Mtain, Bqaatouta, and Mar Challita. Hadrian inscriptions, as well as roads and tombs found on the sites, were also studied.

Meanwhile, DITCH applied digital tools such as survey drones, 3D photogrammetry, and reconstruction techniques to these sites producing 3D models of the remains creating invaluable documentation to sites in urgent need of intervention such as the Saint Sergius and Saint Bacchus Church that faces a substantial risk of collapse and damage to its frescoes.

Collaborations with local activists, guides, and representatives from the municipalities have been instrumental in our efforts to document and assess the condition of these sites.



The findings highlight the need for collaborative efforts between local communities, organizations, and authorities to ensure the protection and exploration of these valuable fragments of the past.



Saint Sergius and Saint Bacchus Church



Mar Challita Press




CONSERVATION

June 5–17, 2023

Institut National du Patrimoine Field School at the Museum

In collaboration with the renowned and prestigious Institut National du Patrimoine (INP), the AUB Archaeological Museum conducted a dedicated field school aimed at the preservation of its extensive and diverse metal collections. Under the expert guidance of conservator Marie-Anne Loeper-Attia, assisted by students Yael Peyran and Theo Levaltier, the museum carried out a meticulous journey to conserve these invaluable objects.



By way of follow up on January 19, 2024, the Museum team was invited to the “Day of Restitution of the Field School from the Department of Restorers” (Journée de restitution des chantiers-écoles du département des restaurateurs), where the INP field school students presented their conservation projects.



Conservator Marie- Anne Loeper-Attia



Meticulous work by Theo Levaltier



Yael Peyran student restorer



The conservation team displays their work

CHRISTMAS EVENT 2023

December 12-14, 2023

Open House at the Archaeological Museum Shop where a warm welcome was extended to shoppers during our three-day Christmas event, with shopping hours continuing through to December 22. It was the perfect opportunity to choose from a range of gifts for family and friends alike.



**FIND
THE PERFECT
GIFT!**

DECEMBER 12, 13, 14, 2023 | 11:00 AM–7:00 PM

SHOPPING IS ON THROUGH DECEMBER 22
9:00 AM–5:00 PM

Celebrating Christmas with the Geology department

Christmas lunch provided an ideal occasion to catch up with our neighbors and colleagues sharing the iconic Post Hall building.

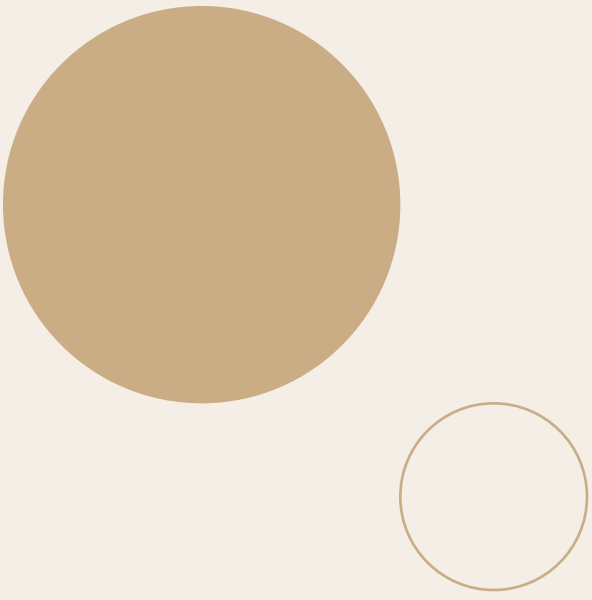




NEW INITIATIVES AND COLLABORATIONS

Connecting Collections Initiative

Connecting Collections, an initiative founded by leading US university museums, highlights and promotes relationships between museum collections across the globe through the production of shared social media content. This initiative includes over 20 institutions around the world. It comprises thematic monthly stories shared on social media sites such as Instagram and Facebook and promoted by partnering institutions to increase public awareness of the collective works. AUB Archaeological Museum continues to take part in this initiative.



Museum assistant Reine Mady collates the AUB stories and follows up on this initiative through social media.

The AUB Archaeological Museum has graciously agreed to take over the lead on #ConnectingCollections and social media posts for the upcoming year.

The #connecting collection's themes were:

#glass (October 2, 2023)

[Click here](#)

#Maritime Trade (February 2, 2024)

[Click here](#)



Educational Collaboration and School Visits

Exploring humanity's early history, sixth-grade students from the International College (IC) middle school in Ras Beirut visited the AUB archaeological museum. The aim was to deepen their understanding of early historical periods. During the visit, the students answered a special questionnaire created by the museum team and IC teachers.

The students found the visit illuminating not only in terms of expanding their knowledge but also in how it helped them to discover and appreciate their own heritage.



(IC) middle school visit



Examining ancient artifacts



IC Ras Beirut students listening attentively

March 9, 2023

Course at the AUB Archaeological Museum

AUB students registered for the Minor in Marine Sciences and Culture (MSCU program) on “Maritime Cultural Heritage Management and Conservation” attended lectures taught at the Museum by Dr. Nadine Panayot, with the support of the Honor Frost Foundation.






NEWS:

Insights into Recent Extra Mural Museum Activities

In her capacity as curator and archaeologist, Dr. Nadine Panayot participated in a number of events outside the AUB Archaeological Museum

June 26, 2023

The Archaeological and Cultural Landscape of Anfeh

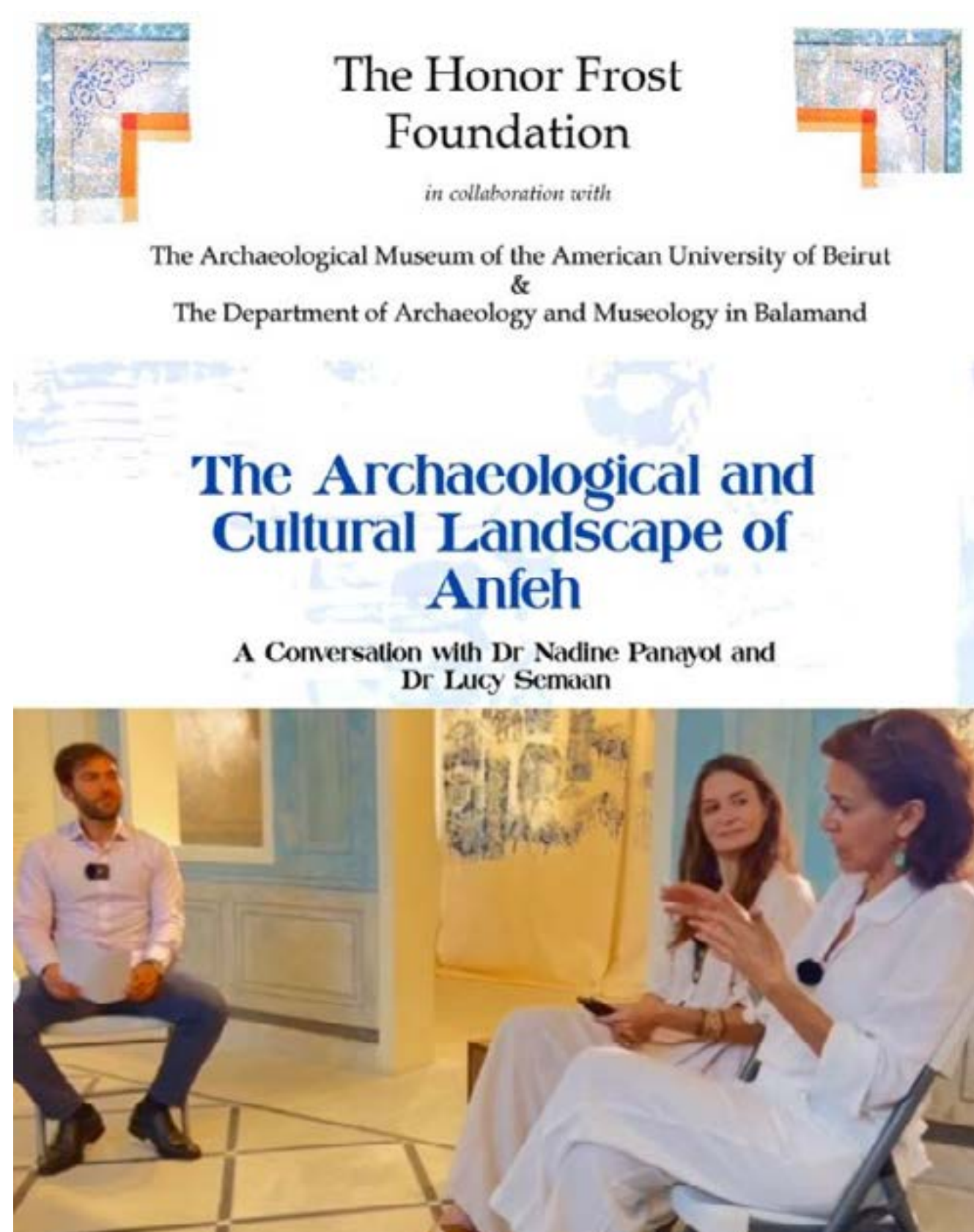


On June 26, 2023 at an event hosted in the restored, historic Blue House, a conversation took place between Dr. Nadine Panayot, Curator of the AUB Archaeological Museum, and director of Hima Anfeh, and Dr. Lucy Semaan, Lead Maritime Archaeologist of the

Honor Frost Foundation Lebanon and previous post-doctoral fellow at the University of Balamand, specializing in maritime archaeological research on Anfeh.

Moderated by Dr. Naseem Raad, Course Coordinator of the Marine Sciences and Culture program at the American University of Beirut, the conversation focused on insights gained by the two researchers from their extensive experience in studying the Anfeh landscape. They also outlined their ongoing efforts to safeguard and preserve the maritime cultural heritage of Lebanon.

[Click here](#)



September 13-15, 2023

AIUla World Archaeology Summit

Dr. Nadine Panayot was invited to participate in the “AIUla World Archaeology Summit”, a global platform to promote archaeology and cultural heritage to wider audiences, and to inspire people to co-create visionary, heritage-based solutions to contemporary problems across sectors.



Dr. Panayot at the AIUla World Archaeology Summit in KSA



“Digging in Together; The Future of Inclusive Archaeology;” The panellists.

Other events of interest included:

October, 20, 2023

Dr. Panayot, a member of the scientific committee that oversaw the research and editing of the book, moderated the discussion and presentation of **“*Les peintures murales médiévales de Sainte-Marina de Qalamoun*”** at the Samir Abillama Amphitheater in Alba, Dekwaneh.

Check here



 UNIVERSITY OF
BALAMAND

CONFÉRENCE & SIGNATURE DU LIVRE

Sous la direction de
Lina Fakhoury Soueid

**Les peintures
murales
médiévales de
Sainte-Marina
de Qalamoun**

Dévotion et sainteté au féminin
dans le Liban-Nord

Publications de l'Université de Balamand

VENDREDI 20 OCTOBRE À 18H
CONFÉRENCE HYBRIDE

alba, DEKWANEH, AMPHITHÉÂTRE SAMIR ABILLAMA - NOUS REJOINDRE SUR ZOOM :
HTTPS://ZOOM.US/J/95091652856?PWD=ZELAV1AVBKNSN100UFPMTGV3YZNEQT09
MEETING ID: 2856 9165 950 – PASSCODE: 954226



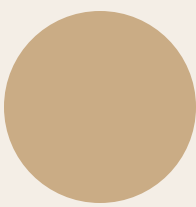
December 15, 2023

ARCHIVES, EMPREINTES, MÉMOIRES

“ L’éloquence des débris, un montage narratif à deux voix ” par Pascale Feghali, Anthropologue, cinéaste et enseignante-chercheuse, Laboratoire Littéraire et Arts (LLA), IESAV, USJ, et Nadine Panayot, archéologue et directrice du Musée Archéologique de l’AUB.

An emotionally charged two-voice theatrical reading centered around Duchamp’s “Grand Verre” story interspersed with the story of the shattered and restored glass fragments from the AUB Museum collections.

The workshop ***ARCHIVES, EMPREINTES, MÉMOIRES*** was organized by Valérie Vignaux (LASLAR, University of Caen Normandy) and Ghada Sayegh (Literature and Arts Laboratory at USJ-Campus des Sciences Humaines, Théâtre Béryte).



ARCHIVES, EMPREINTES, MÉMOIRES



© Gregory Buchakjian

Journées d'études
14 et 15 décembre 2023
USJ - Campus des Sciences Humaines, Théâtre Béryte

Organisées par:

VALÉRIE VIGNAUX, professeure, LASLAR UR4256 de l'Université de Caen Normandie
GHADA SAYEGH, professeure associée, Laboratoire Littératures et Arts (LLA), Institut d'études scéniques, audiovisuelles et cinématographiques de l'Université Saint-Joseph de Beyrouth

Programme Pierre-Hubert Curien Cèdre - 2023-2024



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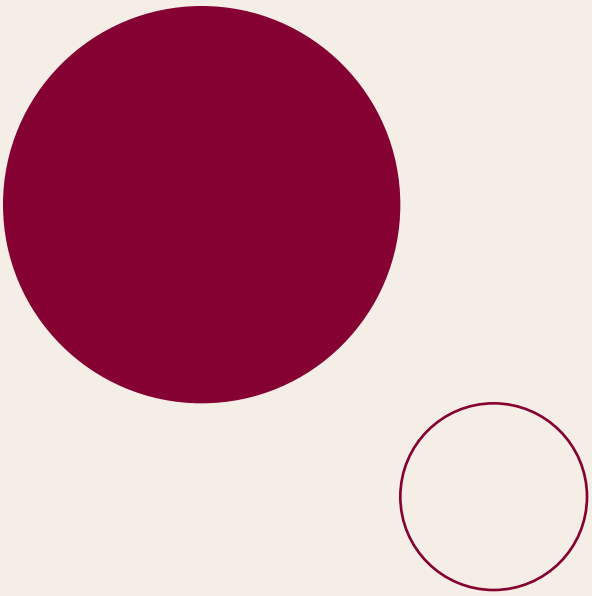


March 5, 2024

La Renaissance peut-elle sauver le Monde ? Un humanisme pour aujourd'hui presented by Karine Safa, Docteur en philosophie, Conférencière dans les écoles d'ingénieurs et en entreprise, Paris, part of the program Soirées Littéraires au Palais Chéhab. An innovative concept developed by the Spanish Embassy in Lebanon in collaboration with the AUB Archaeological Museum.



The event, hosted at the historic residence constructed by the Maan emirs in the 16th century, provided a fitting backdrop for Dr. Safa's discourse.




Attendees had the opportunity to explore the rich heritage and symbolic significance of this venue while engaging in thought-provoking discussions on the enduring relevance of the Renaissance.

“We are thrilled to host this event, which celebrates the timeless wisdom of the Renaissance and its potential to inspire positive change in our contemporary world,” said Mr. Jesus Santos, Ambassador of Spain to Lebanon.

Faced with the uncertainty of our times, exacerbated by the Covid-19 pandemic, Dr. Safa embarked on an intellectual journey to understand how the men of the Renaissance navigated through similar crises, such as moral, political, religious crises, and the dreaded Black Death that decimated a third of the European population.

Beyond mere historical exploration, she extracted meaningful insights from this distant period, capable of guiding us in shaping the future, even when it seems suffocating and anxiety-inducing.



Veladas Literarias en el Palacio Chehab

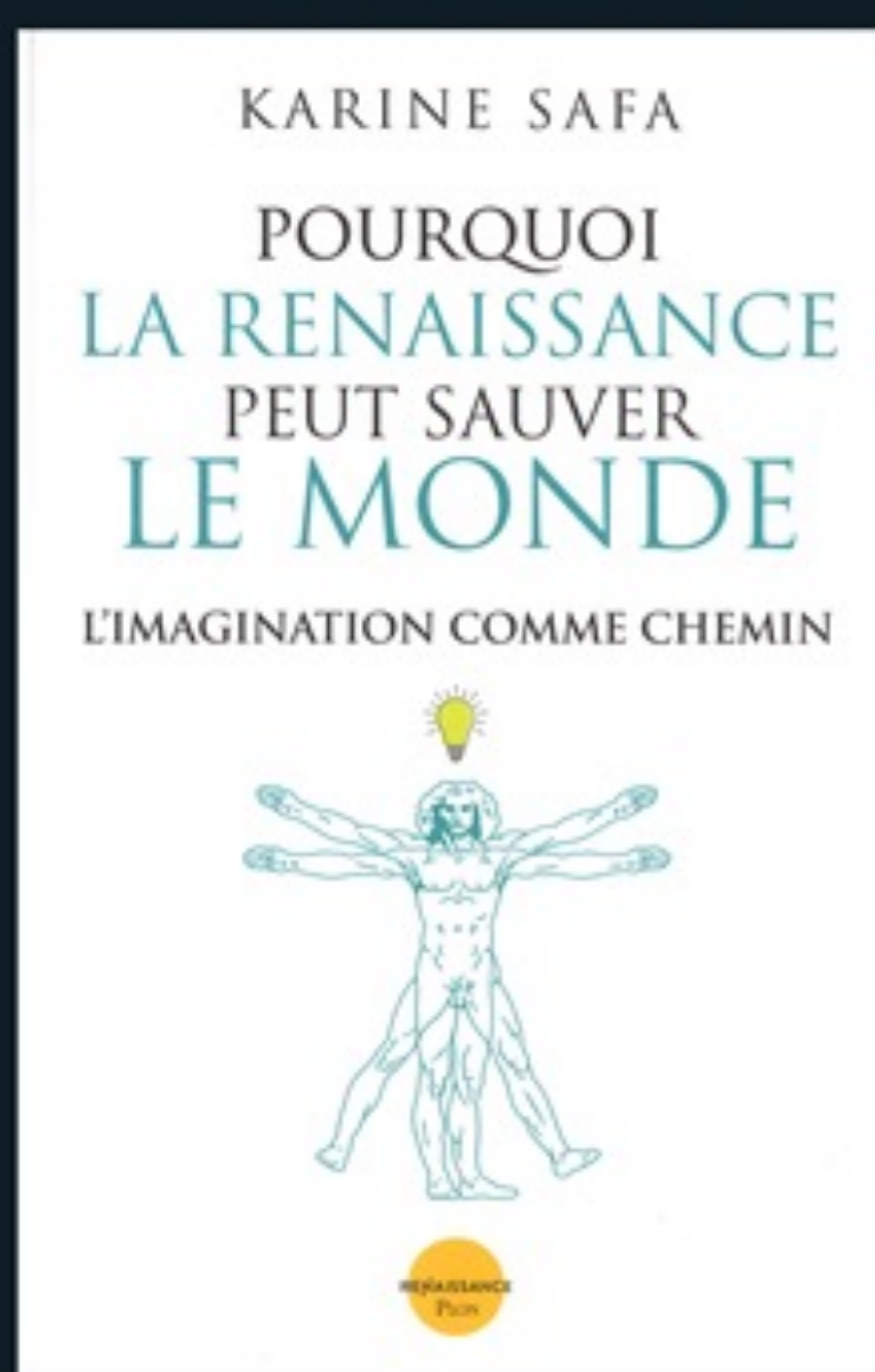
*Soirées Littéraires
au Palais Chéhab*

*La Renaissance peut-elle sauver le monde?
Un humanisme pour aujourd'hui.*

Karine Safa, Docteur en philosophie

Conférencière dans les écoles d'ingénieurs et en entreprise, Paris

Mardi 5 Mars 2024 à 18h



Une collaboration entre

l'Ambassade d'Espagne au Liban

et

le Musée Archéologique de l'Université Américaine de Beyrouth



**AMERICAN
UNIVERSITY
OF BEIRUT**
Archaeological Museum



**EMBAJADA
DE ESPAÑA
EN BEIRUT**




**Cooperación
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BEIRUT BOOK Fair 2023

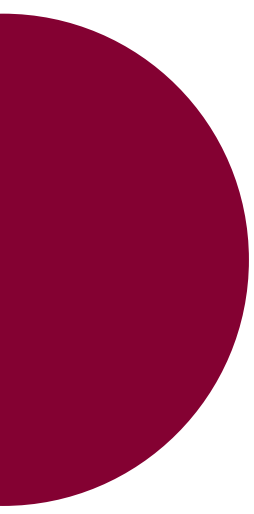
October 2-8, 2023

The French Institute of Lebanon hosted a dialogue on *Préserver la Mémoire de l'Humanité : Les sites en péril de l'Asie centrale au Proche-Orient*, with the participation of Jean-Pierre Perrin and Charif Majdalani, moderated by Nadine Panayot. The event was held at l'École Supérieure des Affaires – Auditorium Fattal.





“Threats to Humanity’s Memory - Sites in Peril from Afghanistan to Syria,” published in 2016 by Hoebeck, is a documentary work addressing the critical issue of preserving cultural heritage in conflict-ridden regions. Perrin, a specialist and seasoned correspondent, who has extensively reported for Libération in these areas, brings valuable insights to this topic. In the early years of this millennium, we are witnessing a phenomenon that, though not entirely novel, has escalated to unprecedented levels, almost appearing in a dimension beyond the ordinary. This phenomenon entails the systematic and exhaustive destruction of cultural heritage, accompanied by levels of violence previously unseen. Perrin aptly denounces this issue in his book.





Latest Publications

1. Shattered glass of Beirut: collaboration between the Archaeological Museum (American University of Beirut) and international partners following the 2020 port explosion:

[Click here](#)

2. Gender diversity and inclusive representation as a means to decolonise museums:

[Click here](#)



Bitter-Sweet Farewell to Amale Feghali, Museum Administrative Assistant

After her 27 years of calm, quiet, efficient administrative competence, it is with a certain sadness that the staff and friends of the museum bade farewell to Amale on the occasion of her official retirement.



Museum staff celebrate Amale Feghali's
Farewell on September 29, 2023

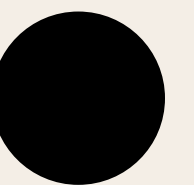


SFM committee celebrates Amale Feghali on
January 10, 2024



IN REMEMBRANCE

In the last year the Society of Friends lost three valued former committee members. We remember them with affection and appreciation





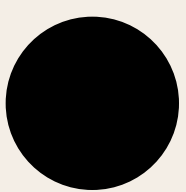
February 6, 2023

It was with profound sadness that we learned of the passing of our dear friend Ziad Yamout.

Ziad was an integral part of the executive committee of the Society of the Friends of the AUB Museum for 15 years (1995-2010), serving as its treasurer with dedication and commitment. His contributions to our organization were invaluable during a difficult financial period. We are deeply grateful for the time and energy he devoted to our cause.

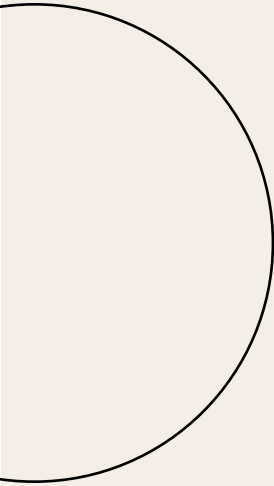
Ziad was not only a valued member of our Society Committee, but also as a respected member of AUB Community at large in his capacity as Director of Physical Plant (1991-2002).

His loss was felt deeply by all who knew him and those who worked with him. We share their grief and that of his family. Our thoughts and prayers are with them.



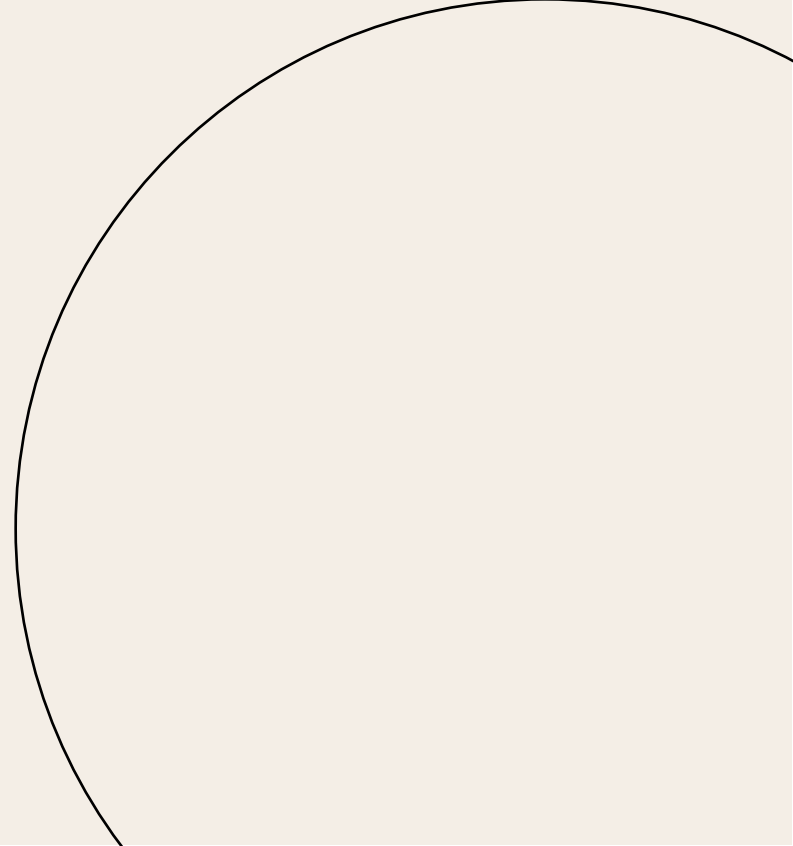


July 28, 2023



We were deeply saddened by the passing of Mrs. Maya Germanos, a cherished member of our community since 1992. Her invaluable contributions as part of the Children's Committee (1992-96) will be forever appreciated and remembered. She selflessly devoted her time and effort to further our mission and foster a deeper appreciation for archaeology and history among the younger generations.

As we come to terms with this profound loss, we extend our deepest sympathies and heartfelt condolences to Maya's family and loved ones. We hope that they may find strength in the cherished memories they shared with her and in the knowledge that her legacy will forever be etched in the heart of our Museum and the lives she touched.






September 29, 2023

It was with deep sadness that we mourned the loss of Josette Hocht Kettaneh. Josette left us peacefully and discretely in her sleep with a sweet smile on her face, in the way she had always lived.

Josette was the second President to take over the leadership of the Society of the Friends of the AUB Museum in 1982. She gave the greatest effort to its multiple activities until the time when political situation made difficult to continue in 1985.

Josette was renowned for her unwavering commitment to education and culture. She worked tirelessly to promote the arts and preserve the rich history and heritage of the AUB Archaeological Museum.

The dedication with which she contributed to Museum will remain as a source of inspiration to us to nurture culture and embrace the joy of lifelong learning.





The Society of the Friends of the AUB Archaeological Museum



November 15, 2023

The Society of the Friends of the AUB Archaeological Museum General Meeting

The General Meeting of the Society of the Friends of the AUB Museum is a vital opportunity for all members to come together, discuss the society's current activities, future plans, and engage in meaningful discussions to shape the direction of the Society of the Friends of the AUB Museum.

The agenda meeting:

- Welcome and Opening Remarks
- President's Report: An overview of the society's achievements and progress.
- Treasurer's Report: A financial update on the society's operations.
- Membership Updates: Information on new members and membership renewal.
- Upcoming Events and Activities: Discussion of future plans and initiatives.
- Open Forum: Member feedback, suggestions, and questions.
- Closing Remarks



Audience at the Friend's Society General Meeting, opening address by President Nohad Schoucair



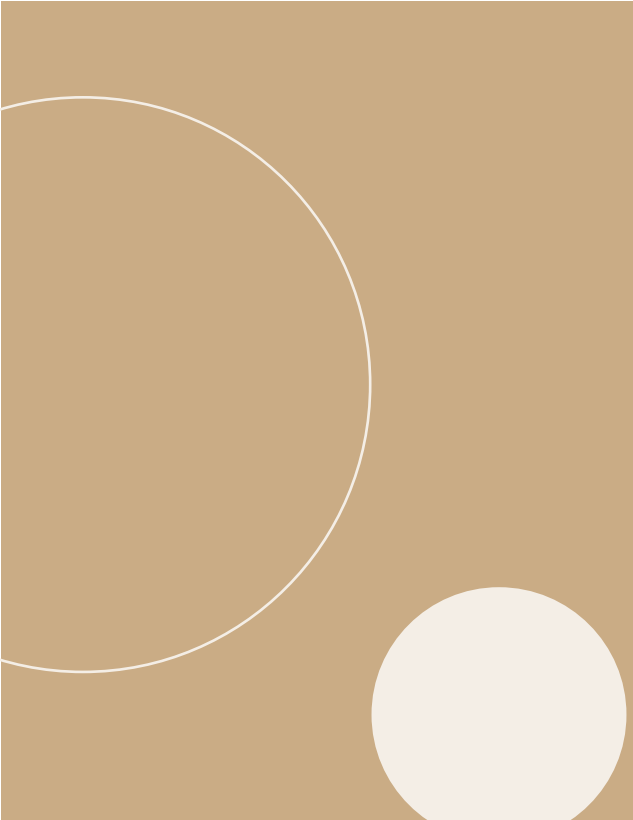
Treasurer Maria Mansour



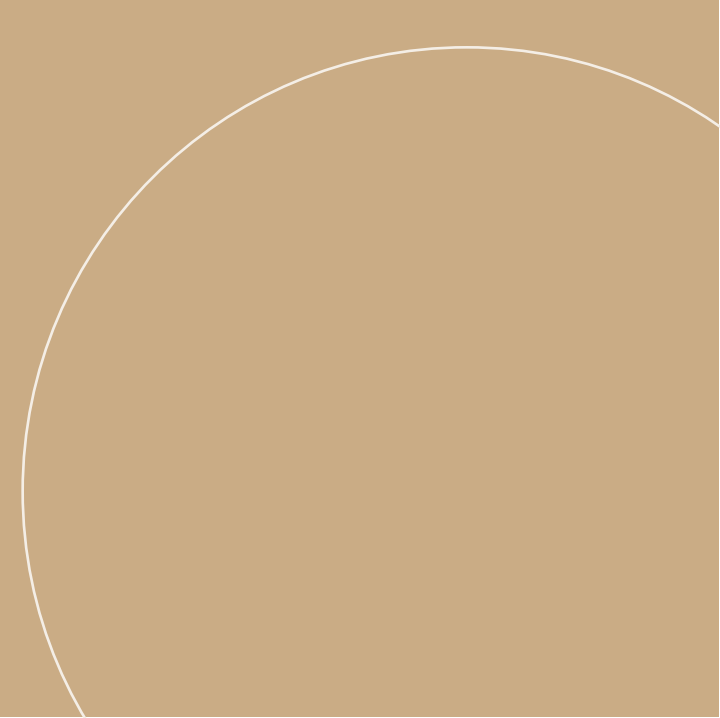
Committee members address the audience

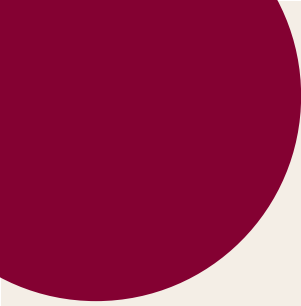


Attentive audience at the Friend's General Meeting



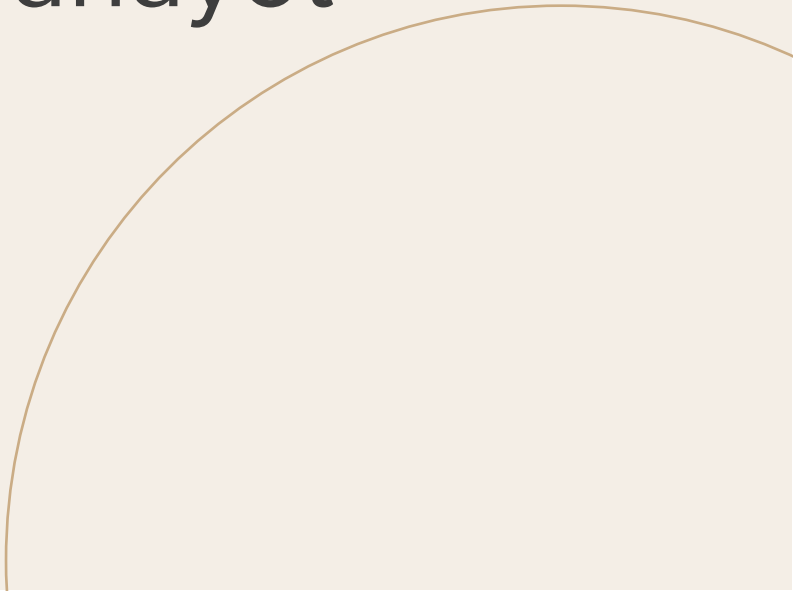
Members of the Society of the Friends of the AUB Archaeological Museum





The Society of the Friends of the AUB Museum Executive Committee Members 2024

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President	Nohad Schoucair
Vice President	Chirine Daouk
Secretary	April Armstrong
Treasurer	Maria Mansour
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Communication Officer	Richard Haykel
PR Officer	Ibrahim Khoury
PR Officer Abroad	Randa Smadi
Activities Officer	Najla Saab Sanyoura
Newsletter Officer	Maureen Ali Maria Abunnasr
Children’s Program Officer	Ameliah Karamah
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Trips Officer	-
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Advisor	Jacqueline Ayoub
Advisor	Arda Ekmekji
Museum Curator	Nadine Panayot





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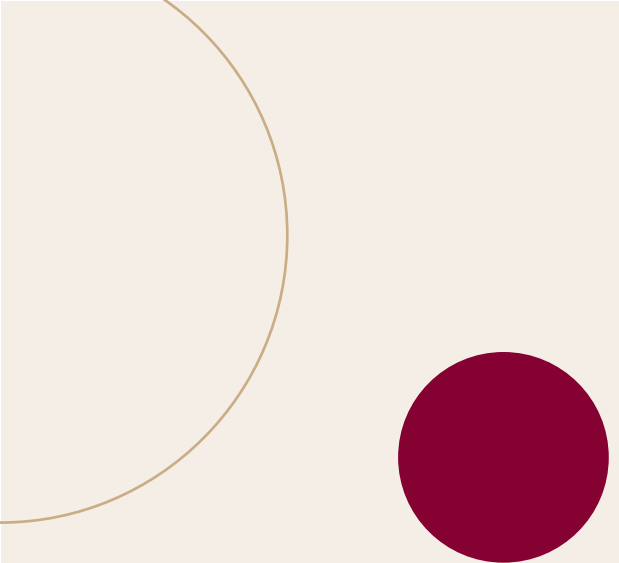
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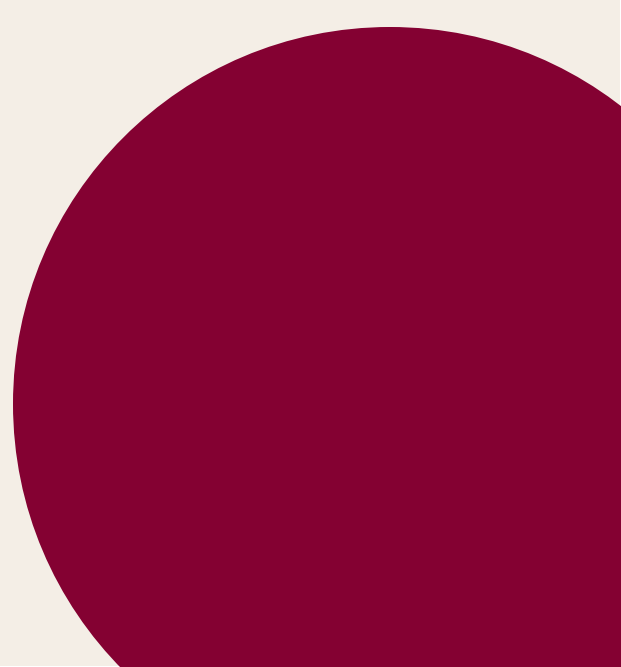


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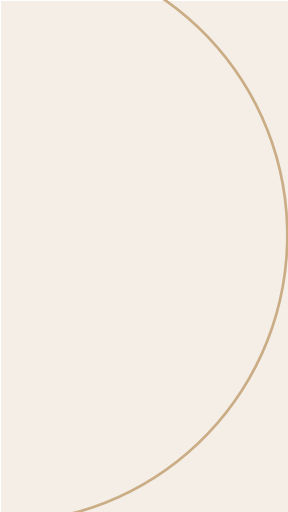
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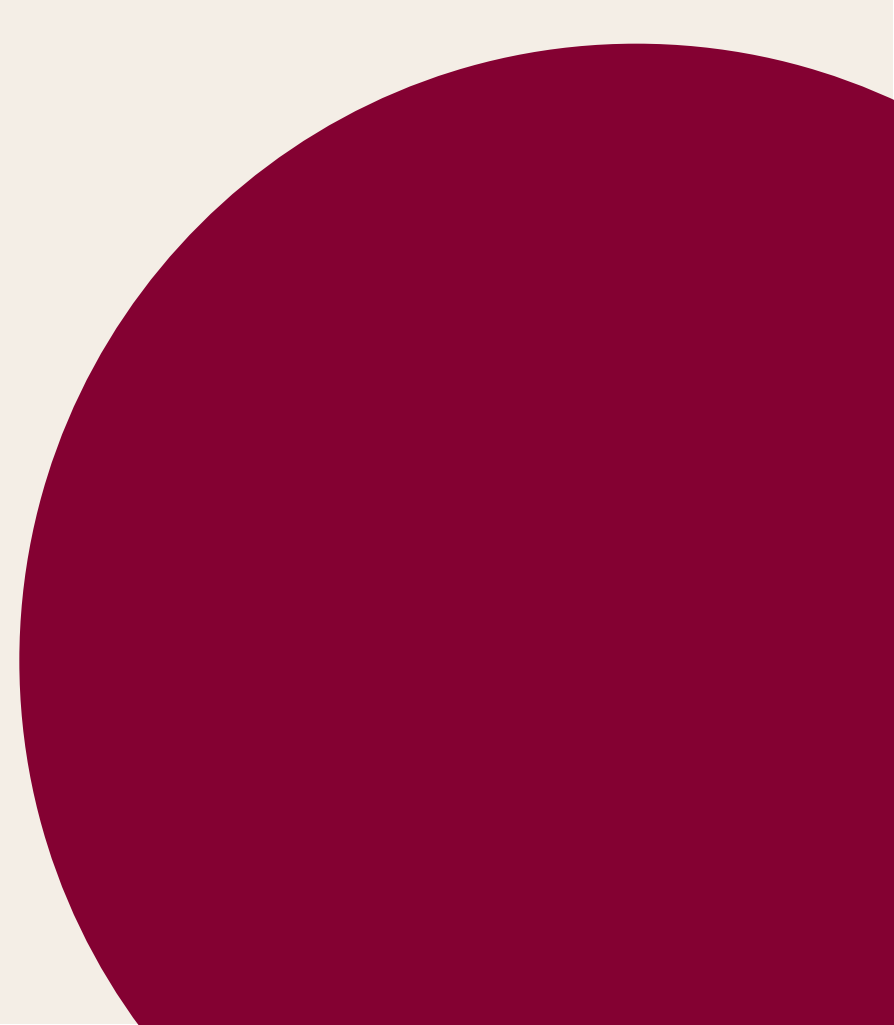
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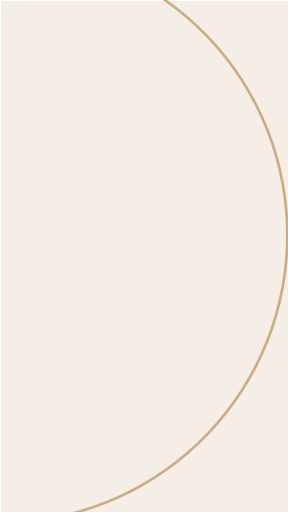
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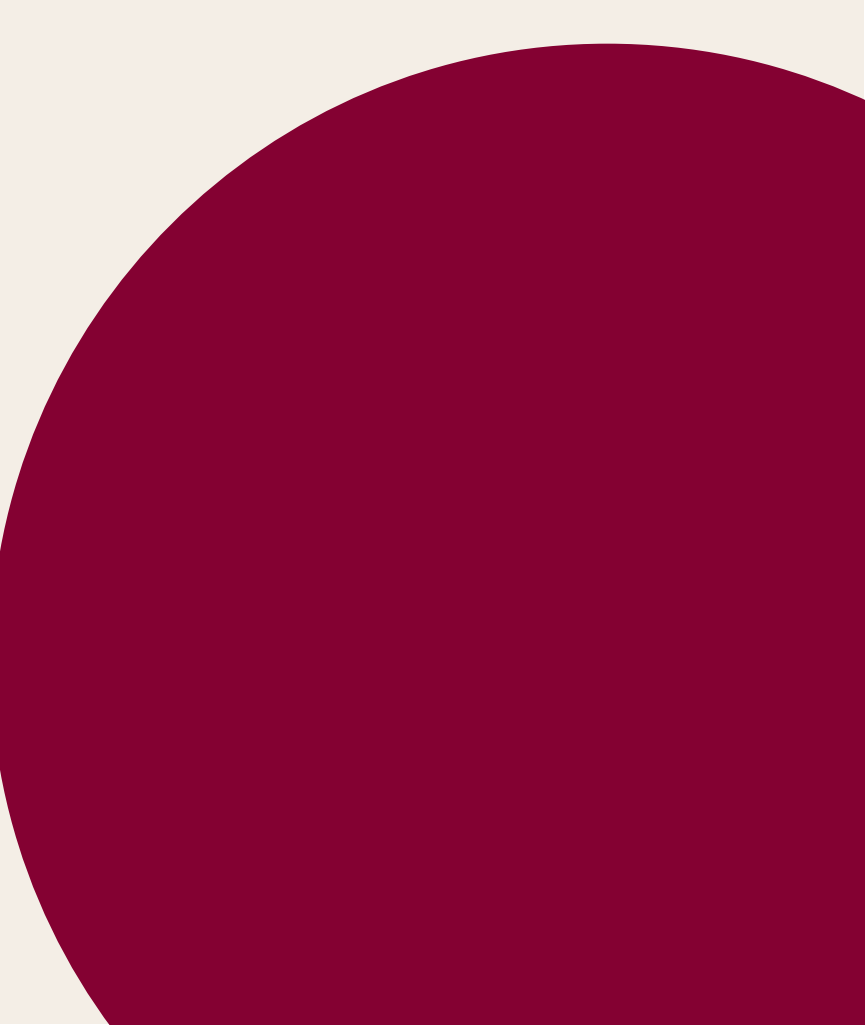
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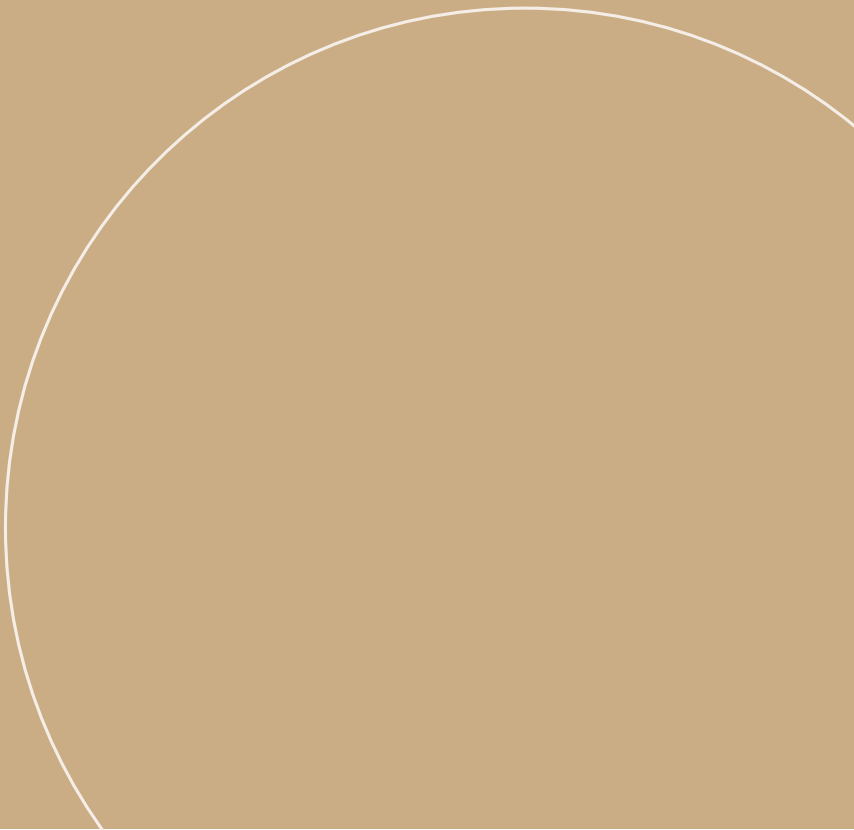
Founded in 1979 to encourage public support and use of the museum, members in the Society participate in many activities including lectures, children’s activities, cultural trips and excursions as well as many social events. All society members receive a subscription to the Museum Newsletter.

We would like to invite you to renew your membership for the year 2024–25.

Your continued support would be much appreciated.

Annual Membership fees for the years 2024–2025:

Membership	\$20
Family	\$40
Contributors	\$60
Fellow	\$100
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Student	\$5





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