



# BIBLICAL ARCHAEOLOGY REVIEW

THE MAGAZINE OF THE BIBLICAL ARCHAEOLOGY SOCIETY • BRINGING THE ANCIENT WORLD TO LIFE

World's Most Widely Read Biblical Archaeology Magazine

## BIBLICAL ARCHAEOLOGY REVIEW

NOVEMBER/DECEMBER 2017 • VOL 43 NO 6 • \$5.95  
WWW.BIBLICALARCHAEOLOGY.ORG

### Into the Te'omim Cave

Phoenicia's  
Special Relationship  
with Israel

Excavating  
Naboth's Vineyard

Lachish Latrine  
Exposed





## Egyptian Sea Nymph Riding Sea Horse Now at Queens College

Seven dozen pieces of ancient Egyptian textiles have been given to the art collection of Queens College's Godwin-Ternbach Museum in New York City. Dating mostly from the third to seventh centuries C.E., the textiles come from the private collection of artist, psychologist and writer Rose Choron (1917–2014), née Josefowitz, who had emigrated from her native Ukraine in the 1930s to settle eventually in the United States. Choron's textiles have been showcased several times (including in Jerusalem in 1980), but their problematic provenance may have discouraged museums from acquiring them. While a handful of pieces were auctioned during the past year, the textiles obtained by Queens College were a gift.

Textiles like the one pictured here are often referred to as "Coptic," meaning "Egyptian" or specifically "Egyptian Christian." Although it is true that the population of Egypt at that time was overwhelmingly Christian, the suggestion that these textiles somehow express religious identity is misleading, nor is it correct to claim that the craft or iconography is characteristically Egyptian. The scene of a sea nymph riding a marine horse accompanied by a dolphin demonstrates that not all iconography was explicitly Christian or specifically Egyptian; it borrowed also from the Greek and Roman mythological repertoire. The combination of various traditions in textile designs points to a creative syncretism and exchange in the eastern Mediterranean in Late Antiquity.—M.D.



GODWIN-TERNBACH MUSEUM, GIFT OF THE ESTATE OF ROSE CHORON

## EXHIBIT WATCH



The Monastery of the Flagellation

COURTESY OF TAMSCHEK MEDIA

## A New Stop on the Via Dolorosa

The Terra Sancta Museum in Jerusalem's Old City sits on the Via Dolorosa ("Way of Sorrow"), the path, according to tradition, that Jesus walked before his crucifixion. The Via Dolorosa begins at the Antonia Fortress just inside the Lions' Gate and ends at Golgotha, located within the Church of the Holy Sepulchre. For centuries, Christian pilgrims have walked this path (or similar pathways, since the current route was established only in the 18th century) and stopped at the various Stations of the Cross.

Now the **Terra Sancta Museum** offers a new stop on this old way. The museum is situated inside the Monastery of the Flagellation, which is associated with the Antonia Fortress (a military tower) and Pontius Pilate's residence (the Praetorium),\* where Jesus was tried, flogged and sentenced to death. Some quarters of the Monastery are being renovated and unveiled to the public for the first time as part of three new wings in the museum.

**TERRA SANCTA MUSEUM**  
Jerusalem, Israel  
[www.terrasancetamuseum.org](http://www.terrasancetamuseum.org)

The first wing to open is a multimedia experience that invites visitors to explore the history of Jerusalem. Lights, images and a series of narrators guide visitors through the exhibit—highlighting the various artifacts and architectural remains on display. The narrative focuses on Jerusalem during the Roman period and on the roots of Christianity, but it addresses earlier and later times in Jerusalem's history as well.

Two additional new wings—an archaeological wing and historical wing—will open at the Terra Sancta Museum in the near future. The archaeological wing will feature artifacts from Jerusalem and all over the ancient Near East, and the historical wing will tell the story of the Franciscans' involvement in the Holy Land. The three new wings commemorate the 800th anniversary of the Franciscan presence in Jerusalem—a worthy cause of celebration.

\*The location of the Praetorium is debated. Recent excavations have exposed part of King Herod's palace in northern Jerusalem, which many scholars consider a strong candidate for the Praetorium. It seems likely that Pilate would have preferred this large compound for his residence rather than the smaller Antonia Fortress. See Robin Ngo, "Tour Showcases Remains of Herod's Jerusalem Palace—Possible Site of the Trial of Jesus," *Bible History Daily* (blog), originally published on January 8, 2015.



**biblicalarchaeology.org/exhibits** For more on this exhibit and others, visit us online.