

**General Education Course Information Sheet**  
*Please submit this sheet for each proposed course*

Department & Course Number NELC ANE 162  
 Course Title Archaeology, Identity, and the Bible  
 Indicate if Seminar and/or Writing II course \_\_\_\_\_

1 Check the recommended GE foundation area(s) and subgroups(s) for this course

**Foundations of the Arts and Humanities**

- Literary and Cultural Analysis X
- Philosophic and Linguistic Analysis \_\_\_\_\_
- Visual and Performance Arts Analysis and Practice \_\_\_\_\_

**Foundations of Society and Culture**

- Historical Analysis X
- Social Analysis X

**Foundations of Scientific Inquiry**

- Physical Science \_\_\_\_\_  
*With Laboratory or Demonstration Component must be 5 units (or more)* \_\_\_\_\_
- Life Science \_\_\_\_\_  
*With Laboratory or Demonstration Component must be 5 units (or more)* \_\_\_\_\_

2. Briefly describe the rationale for assignment to foundation area(s) and subgroup(s) chosen.

The course engages biblical and other textual traditions (i.e., historical, literary, social, and cultural) in combination with archaeology (historical, social, cultural) as sources for exploring negotiations of identity, conflict resolution, and social change in ancient Israel and among its neighbors in the southern Levant (ancient Canaan) between ca. 1600 and 300 B.C.

3. "List faculty member(s) who will serve as instructor (give academic rank):

Aaron A. Burke (Prof. of Near Eastern Archaeology)

Do you intend to use graduate student instructors (TAs) in this course? Yes X No \_\_\_\_\_

If yes, please indicate the number of TAs 2

4. Indicate when do you anticipate teaching this course over the next three years:

2017-18	Fall	_____	Winter	_____	Spring	<u>X</u>
	Enrollment	_____	Enrollment	_____	Enrollment	<u>80</u>
2018-19	Fall	_____	Winter	_____	Spring	<u>X</u>
	Enrollment	_____	Enrollment	_____	Enrollment	<u>80</u>
2019-20	Fall	_____	Winter	_____	Spring	<u>X</u>
	Enrollment	_____	Enrollment	_____	Enrollment	<u>80</u>

5. GE Course Units

Is this an ***existing*** course that has been modified for inclusion in the new GE? Yes X No \_\_\_\_\_

If yes, provide a brief explanation of what has changed. \_\_\_\_\_

With a retooling of lectures and the addition of discussion sections, this earlier course, which was once focused exclusively on an art-and-archaeology approach to ancient Israel's archaeological record, will now be able to thoroughly integrate historical sources. These historical sources, including portions of the Hebrew Bible, will serve as points of reference in discussions of identity and diversity in ancient Israel, which it is, in combination with the archaeological record and historical sources, particularly well suited to address.

Present Number of Units: 4

Proposed Number of Units: 5

6. Please present concise arguments for the GE principles applicable to this course.

General Knowledge

The course provides an in-depth and critical discussion of the historical archaeology of Canaan and ancient Israel from 1600 to 300 B.C. Students will encounter the major traditions of the Hebrew Bible and consider the setting and agenda of their writing based on archaeological, historical, and text-critical analyses.

Integrative Learning

Ethical Implications

The course exposes students to the issues around nationalist, religious, and other agenda-driven approaches to the archaeological record of ancient Israel, and seeks to provide them with tools for critical engagement of what archaeology can and cannot tell us.

Cultural Diversity

The course will introduce students to the major textual traditions of Judaism during the biblical period, with emphasis on the consideration of the varied viewpoints preserved in the tradition and illustrated in the archaeological record.

Critical Thinking

Few students are actually prepared for the type of critical thinking archaeological interpretation requires. Because our understandings of early Jewish traditions are fundamentally text-oriented, reading of these texts requires critical engagement with other texts, archaeological sources, and text-critical methods that fundamentally require critical thinking and further develop these skills.

Rhetorical Effectiveness

Problem-solving

Library & Information Literacy

The research paper for the course requires the use of the library and electronic publications available through the library. Many of the readings are also drawn from a diversity of locations, exposing students to primary and secondary sources for historical-archaeological and biblical studies.

**(A) STUDENT CONTACT PER WEEK (if not applicable write N/A)**

- |   |          |         |
|---|----------|---------|
| 1. Lecture:   | <u>3</u> | (hours) |
| 2. Discussion Section:                                  | <u>1</u> | (hours) |
| 3. Labs:  | _____    | (hours) |
| 4. Experiential (service learning, internships, other): | _____    | (hours) |
| 5. Field Trips:   | _____    | (hours) |

**(A) TOTAL Student Contact Per Week** **4** **(HOURS)**

**(B) OUT-OF-CLASS HOURS PER WEEK (if not applicable write N/A)**

- |                                     |            |         |
|-------------------------------------|------------|---------|
| 1. General Review & Preparation:    | _____      | (hours) |
| 2. Reading                          | <u>7</u>   | (hours) |
| 3. Group Projects:                  | _____      | (hours) |
| 4. Preparation for Quizzes & Exams: | <u>1</u>   | (hours) |
| 5. Information Literacy Exercises:  | _____      | (hours) |
| 6. Written Assignments:             | <u>1.5</u> | (hours) |

7. Research Activity:

1.5 (hours)

**(B) TOTAL Out-of-class time per week**

**11** (HOURS)

**GRAND TOTAL (A) + (B) must equal at least 15 hours/week**

**15** (HOURS)

## Archaeology, Identity, and the Bible (ANE 162)

Prof. Aaron A. Burke  
Spring 2018  
MW 2-3:15 PM

Office: Humanities 382  
Office Hours: MW 1:30-2:30 PM or by appt.  
[aaburke@ucla.edu](mailto:aaburke@ucla.edu); (310)-206-7218

### COURSE DESCRIPTION

The history of the discipline of the archaeology of ancient Israel, traditionally referred to as “Biblical Archaeology,” has been one principally concerned with illuminating the identity of ancient Israel through a combination of biblical and extra-biblical texts, and archaeological sources. After a century of rigorous investigation it is clear, however, that the greatest success of archaeological study of ancient Israel and Canaan has not been the corroboration of portions of the biblical narratives, though their historical bases and cultural context are now far better understood. Instead, what comes to the fore are clear methods, theoretical approaches, and practices in the integration of text and archaeology for the exploration of identity, which reveal wider applications for understanding issues surrounding identity, group rivalries, conflict, and diversity in antiquity.

On the one hand, Israel can be understood through the negotiation of its identity in proximity to its neighbors, by means of rejection, accommodation, or indifference toward the customs and traditions of these neighbors. On the other hand, it is clear that ancient Israel itself must be understood to represent a diversity of factions and viewpoints whether religious, political, or sociocultural, not all of which were in tension with neighboring communities and states. It is widely accepted, therefore, that it is impossible to speak of a single or *orthodox* Israelite religious tradition, much less to ignore that the biblical tradition reveals disagreements on social, political, and religious matters not only between Israel and its neighbors, but also between Israelite constituencies. Furthermore, repeated political and military interventions resulted in a steady stream of landless refugees, both non-Israelite and Israelite, who sought shelter among different Israelite communities, such as Jerusalem, over centuries, as well as in Egypt, adding to the already diverse populations in the region. The later exile of substantial numbers of Israelites and Judeans by the Assyrians and Babylonians compounded these social changes, and these were still further compounded by the forced settlement of foreign populations within the heartland of ancient Israel (e.g., Samaritans). All of this, likewise, took place against a backdrop of ancient cultural traditions associated with non-Israelite (e.g., Amorite) traditions of the second millennium, which were evidently widely embraced, while being decried by many of Israel’s prophets and reformist kings. Consequently, a historical-archaeological approach to the study of ancient Israel is situated within a complex matrix of interactions marked by tensions and conflict, but also revealing cooperation and accommodation in the face of adversity and shared challenges.

This course introduces the archaeological record of the southern Levant (ancient Israel) from the Bronze Age through the Achaemenid Period (ca. 2500–332 BC) in combination with current understandings of the genre, authorship, and historical value of the Hebrew Bible. Ancient Israelite identities are traced through a combination of archaeological and textual sources. The social, religious, and political traditions of ancient Israel and Judah are interpreted in the context of both earlier Bronze Age traditions and to Israel’s Iron Age neighbors. Archaeological and textual data for identities such as the Amorites, Canaanites, Phoenicians, Egyptians, Assyrians, and Babylonians, among others of Israel’s neighbors form the basis for evaluating the construction and maintenance of various biblical identities. Students are introduced to theoretical and methodological issues involving the historical archaeology of ancient Israel and the Levant, and the possibilities for investigating the negotiation of identity in the archaeological record.

*Please note that this course meets credit requirements for majors and minors in Ancient Near East, Jewish Studies, Middle East Studies, and Anthropology (Regional Archaeology requirement). This course also meets UCLA’s Diversity Requirement.*

## REQUIRED READING

Most readings will be posted online as indicated by \*\*. Please refer to the CCLE site.

Ebeling, Jennie R., J. Edward Wright, Mark Adam Elliott, and Paul Virgil McCracken Flesher (editors). (2017). *The Old Testament in Archaeology and History*. Baylor University Press, Waco, TX.

Hebrew Bible. Various text selections on course website.

Other required readings are found on the course website and designated below with \*\*.

Graduate students should complete the *Additional Readings* in preparation for MA and PhD exams.

## COURSE REQUIREMENTS

**Attendance and participation (5%).** Students are expected to complete readings in advance of each class and discussion section, and to engage in the discussion of topics during class and discussion sections.

**Exams (50%).**

1. *Mid-term Exam (25%)*
2. *Final Exam (25%)*. Take home exam, given out on last Wednesday lecture and due Friday of finals week by 5 PM. This essay is intended to encourage in depth reflection on the readings and lectures regarding identity in ancient Israel. A well written exam will make use of all of the courses materials, lectures, and readings in answering the questions provided. Please follow the instructions carefully, as exams shorter than the minimum length will receive a lower grade. For formatting issues, see Research Paper below. Submit through Turnitin.com.

**Writing Assignments (45%).** This category consists of two separate assignments. Papers are to be submitted via Turnitin.com in Word format. Late papers will be receive a reduced grade at 10% per day from the date and time due.

1. *Research Paper (30%)*. Using 8 to 10 sources prepare a research paper of no less than 8 full pages in length, double-spaced. Choose one from among the major identity groups encountered in the course (i.e., Egyptians, Philistines, Phoenicians, Arameans, or Edomites, Ammonites, and Moabites (these three as a group), etc.). In light of archaeological and textual sources address identity negotiation as signaled in the material culture and textual record. Compare and contrast elements of commonality they share with their neighbors. What traditions of conflict and/or accommodation exist in the written record? How does the archaeological record relate to these traditions? By Friday of week 8 you will submit an abstract (5% of paper grade) clearly stating your thesis with an annotated bibliography for the 8 to 10 sources you have chosen (including neither sources listed on the syllabus, nor including encyclopedia entries). Citations should follow in-text format (i.e., Author YEAR:PAGES). Works Cited should appear after the text and are not counted toward the total assignment length. Please use footnotes only to clarify things that are not included in the text. It is due by Friday of finals week by 5 PM.
2. *ANELA Lecture Summary (15%)*. For this assignment you will attend one of the lectures listed on the ANELA Facebook group site that is approved for the course. **Since many of the lectures are not on campus, please identify at the beginning of the quarter the lecture you will attend.** A no less than 3-page, double-spaced, typed summary of the lecture and its significance for understanding the ancient Near East is due by Friday of Week 10 at 5 PM and will uploaded to Turnitin.com. Only complete submissions will receive full credit. Submissions of less than 3 *full* pages will not be considered.

The reflection paper should (1) summarize the lectures content in your own words (avoiding plagiarism of existing descriptions of lectures), (2) interact with themes raised by the lecture by relating these directly to themes discussed in the course (e.g., identity through archaeological remains). Keep in mind that material culture is the product of ancient societies, and as such

almost every facet of material culture is imbued with choices that reflect the values and priorities of that culture.

#### ONLINE RESOURCES

Ancient Near East, Los Angeles: <https://www.facebook.com/groups/ANELosAngeles/>  
UCLA Library Research Guide for Ancient Near East:  
<http://guides.library.ucla.edu/content.php?pid=21445&sid=152358>

#### COURSE SCHEDULE

##### **Lecture 1. The Bible: Text, Tradition, & Archaeology**

- ❑ Evolving approaches: Biblical and Levantine archaeology (Rast 2003; Davis 2003; Burke 2010)\*\*
- ❑ Identity in archaeology (Insoll 2007)
- ❑ *Questions:* How do we read ancient texts with a view to understanding different viewpoints in antiquity? How does archaeology permit a study of identity?

*Additional Readings:* Historical archaeology (Jamieson-Drake 1997); Textual criticism (Tov 1992)

##### **Lecture 2. Identity and the “Other” in Biblical Tradition: From Amorites to Achaemenids**

- ❑ Geography, environment, and identity (Arbino 2017)
- ❑ The succession of “the other”: Amorites, Egyptians, Canaanites, Assyrians, Babylonians, etc.
- ❑ Jews, Judeans and Jewish Identities (Collins 2017:1–19)
- ❑ *Questions:* How does the Hebrew Bible preserve varied viewpoints on religion and politics? Does geography impact identity?

*Discussion Section:* Read Deuteronomy 6-10; various terms connected with Jewish identities

##### **Lecture 3. Amorites & Canaanites as Israel’s Most Ancient “Other”**

- ❑ Israel’s ancestral traditions (Elliot and Wright 2017)
- ❑ Amorites and the Bible (Gen 10:15-20; 15; Exodus 34:10-16)
- ❑ The patriarchal narratives (McCarter 2011)\*\*
- ❑ Hebrew Bible as palimpsest literature: Cultural memory and landscape (Hendel 2010)
- ❑ *Questions:* How did the biblical authors remember the Amorites?

*Additional Readings:* Archaeological overviews (Mazar 1990:151–173; Dever 1995b)

##### **Lecture 4. The Amorite Roots of Biblical Traditions**

- ❑ The Amorites and their *koiné* (Burke 2014a, 2014b)\*\*
- ❑ Amorite traditions in Israelite religion (Burke 2011b)\*\*
- ❑ *Questions:* What traditions do Amorites and later Israelites share? Not share? How are these significant for marking identity? How did Amorite culture shape religious and cultural traditions?

*Discussion Section:* Abrahamic covenant and its place in Jewish identity (Genesis 11:10–15:21)

##### **Lecture 5. Canaan under Egyptian Empire (ca. 1650–1200 BC)**

- ❑ Canaanite culture (Bunimovitz 1995)\*\*
- ❑ Egyptian material culture (Killebrew 2005:51-83)\*\*
- ❑ Internecine Canaanite conflict during the Amarna period: Amarna letter selections (Moran 1992)
- ❑ *Questions:* How were negative perceptions of Hyksos (Amorites) implicated in the formation of Egyptian empire? What contributions did Egyptian culture make to ancient Israel?

**Lecture 6. Marginalization, Violence, and Resistance (ca. 1300–1100 BC)**

- ❑ Identity and the *Tale of the Capture of Jaffa* (Simpson 2003:72–74)
- ❑ Local, violent resistance to Egyptian rule (Burke et al. 2017; Williams and Burke 2016)
- ❑ Social marginalization in the Late Bronze Age: The *'Apiru* (Lemche 1992)
- ❑ Theories of Israelite identity
- ❑ *Questions*: What can archaeology explain about conflict? What are its limitations?

*Additional Readings*: *Exodus*; archaeological overview (Mazar 1990:232–294)

*Discussion Section*: The Exodus tradition (*Exodus* 1-15)

**Lecture 7. Egypt and Israelite Identity**

- ❑ Egypt's role in Israelite identity (Wright et al. 2017)
- ❑ The Levites (Israelite tribe) and their origins (*Exodus* 1-3)
- ❑ Cultural memory (Hendel 2015)
- ❑ Exodus as Charter Myth (van der Toorn 2001)
- ❑ *Questions*: How can the Exodus of biblical tradition be understood in light of historical and archaeological findings?

*Additional Readings*: Biblical history (Miller & Hayes 1986: chap. 2, pp. 30–83)

**Lecture 8. Israelites: Refugees, Pioneers, and Invaders (ca. 1200–1000 BC)**

- ❑ Israelite settlement, tribal structure, and material culture (Dessel 2017)
- ❑ Biblical portrayals of Israel's emergence (Flesher 2017)
- ❑ Israelites as refugees after Empire (Burke forthc.)
- ❑ *Questions*: How is social structure revealed by the archaeological record? In the biblical text? Can refugees be identified in the archaeological record?

*Additional Readings*: *Judges* to *1 Samuel* 15; Biblical history (Miller & Hayes 2006: chaps. 4–5, pp. 84–147); archaeological overview (Mazar 1990: 328–367); Israelites (Stager 1998; Bloch-Smith and Nakhai 1999)

*Discussion Section*: Israel's identity, “the other,” and the conquest tradition (*Joshua* 1–11)

**Lecture 9. Interlopers from the West: The Philistines (ca. 1200–1000 BC)**

- ❑ Philistines: settlement, material culture, and identity (Stager 1995)\*\*
- ❑ Philistine identity in biblical tradition (Killebrew 2017)
- ❑ The Danites (Israelite tribe) and their origins (*Judges* 13:1–18:31)
- ❑ *Questions*: How are cultural groups identified in the archaeological record? Immigration? Why are the Philistines portrayed negatively in the Bible?

*Additional Readings*: Iron I overview (Mazar 1990:295–328); Philistines (Yasur-Landau 2010); (Killebrew 2005:197–234)\*\*

**Lecture 10. Early Israelite Monarchy (1000– 930 BC)**

- ❑ United monarchy (Halpern 2017)
- ❑ Archaeology and the biblical tradition of David and Solomon
- ❑ Ugarit and Canaanite vs. early Israelite religions (van Soldt 1995)\*\*
- ❑ *Questions*: Can archaeology distinguish Canaanites and early Israelites? How does radiocarbon dating help archaeology?

*Additional Readings*: *1 Samuel* 15–1 *Kings* 1–11; Biblical History (Miller & Hayes 2006:148–220); Social archaeology (Holladay 1995)

*Discussion Section*: Early Israel among its neighbors (*Judges* 1-12, 19-21)



## Lecture 11. Mid Term Exam

### Lecture 12. Factionalism, Civil War, & the Divided Monarchy (930–839 BC)

- ❑ Identity of the northern kingdom of Israel (Yunker 2017)
- ❑ Historical and archaeological sources for a divided Israel (Horn and McCarter 2011:129–148)
- ❑ *Questions:* How did Assyrian military expansion bring the region's states together? Force them apart? How is the cultural influence of neighboring groups exhibited in the archaeological record? What does a divided Israel look like archaeologically?

*Additional Readings:* 1 Kings 12–2 Kings 8:29; Biblical history (Miller & Hayes 2006:221–326); Arameans (Dion 1995)\*\*

*Discussion Section:* Identity, loyalties, and the causes of Israelite civil war (1 Kings 1–16:20)

### Lecture 13. The Late Divided Monarchy, Jehu's Dynasty, and Israel's Fall (839–720 BC)

- ❑ Archaeological remains (Horn and McCarter 2011:149–180; Blenkinsopp 1995)\*\*
- ❑ The Phoenicians (Lipiński 1995)
- ❑ Evidence for Phoenician accommodation at Samaria (Mazar 1990:403–416)\*\*
- ❑ *Questions:* How is imperial expansion reflected in the archaeological record? How did Israelite prophets interpret the fall of Israel?

*Additional Readings:* 2 Kings 9–18:12; Biblical history (Miller & Hayes 2006:327–391)

### Lecture 14. Reforms and the Rejection of Foreign Intervention: Hezekiah (720–640 BC)

- ❑ Israelite refugees in Judah (Burke 2011a)
- ❑ Biblical archaeology Hezekiah's rejection of Assyrian identity (Horn and McCarter 2011:180–196; Grayson 1995)\*\*
- ❑ Rejection of Canaanite cult in the late 8th century and 7th century counter-reforms
- ❑ *Questions:* How are differences in identity exploited during conflict? How do texts, like the bible, seek to characterize orthodox and unorthodox religious practice?

*Additional Readings:* 2 Kings 18–21, Isaiah, Amos, Hosea; Archaeology (Mazar 1990:416–462); Biblical history (Miller & Hayes 2006:392–438)

*Discussion Section:* Archaeology, 8th Century prophets, and Geopolitics (Amos, and Isaiah 1-12)

### Lecture 15. Josiah (ca. 640–609 BC) and the Creation of "Orthodox" Judean Religion

- ❑ Josianic religious reforms (Horn and McCarter 2011:196–207)
- ❑ The archaeology of the late 7th century (Mazar 1990:463–530)\*\*
- ❑ Deuteronomy and the invention of the Torah (Collins 2017:21–43)
- ❑ *Questions:* Does archaeology reveal evidence of the internal conflicts within Judean society concerning "orthodox" cultic practices?

*Additional Readings:* Biblical history (Miller & Hayes 2006:439–477); Social archaeology (Dever 1995a)

### Lecture 16. Israel and Its Neighbors: Negotiations in Identity during the Iron Age

- ❑ Egyptians and Greeks in Israel: Mercenaries, Merchants and Imperial Adventures (Fantalkin 2006, 2015)
- ❑ Texts: *Mezad Hashavyahu ostrakon* (COS)\*\*
- ❑ Ammonites, Moabites, Edomites and Arabs (Burnett 2016)\*\*

*Additional Readings:* Archeology overview (Stern 2001:1–300); Arabs (Eph'al 1982)

*Discussion Section:* Hezekiah and Josiah's reforms (2 Kings 18–25): Reconciling text and archaeology

**Lecture 17. No Lecture: Memorial Day (May 29th)**

**Lecture 18. The Fall of Judah & the Babylonian Period (ca. 609–539 BC)**

- ❑ Archaeology (Mazar 1990:531–550)\*\*; Meyers (2011:209–218)
- ❑ Material culture of the Babylonian Period in the southern Levant
- ❑ Cognitive dissonance and factionalism
- ❑ *Questions:* How are demographic changes revealed in the archaeological record?

*Additional Readings:* *Jeremiah* 40–44; *Lamentations*; Biblical history (Miller & Hayes 2006: 478–497); Archaeological overviews (Dever 1995a; Stern 2001:303–350)

*Discussion Section:* Dissent in Judah: The prophet and intergroup conflict (*Jeremiah* 1-12, 24-31)

**Lecture 19. Israelites and Judeans in Exile before Hellenism**

- ❑ Judeans in Babylon (Pearce 2006; Pearce and Wunsch 2014:3–15)
- ❑ Genesis 1-11 (Hendel 2005)
- ❑ Murashu Archives
- ❑ Elephantine (Porten 1992; selections from Porten 2011)
- ❑ Archaeological evidence (Maier 2002)
- ❑ Torah in the Persian Period (Collins 2017:44–61)

**Lecture 20. Jews and Judaism in the Achaemenid Period (ca. 539–332 BC) to the coming of Alexander**

- ❑ Problems in the archaeology of the Achaemenid period (Betlyon 2005)\*\*
- ❑ Jewish identity during the Achaemenid period (Meyers 2011:218–235)
- ❑ *Questions:* How do Judeans resist cultural pressures to assimilate: politically, socially, and religiously?

*Additional Readings:* *Ezekiel* *Ezra*; *Nehemiah*; *Esther*; Minor prophets (*Haggai*, *Zechariah*, *Malachi*); Biblical history (Miller & Hayes 2006: chap. 16, pp. 498–540); Archaeological overviews (Stern 2001:353–582, 1995; Leith 1998); Persian administration (Eph'al 1988)

*Discussion Section:* Exile (*Ezekiel* 1-7, 12-14) and return (*Nehemiah*)

**FINAL EXAM Take home exam due Wednesday 5 PM of finals week**

## Bibliography

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## Course Revision Proposal

### Ancient Near East 162 Archaeology, Identity, and Bible

**Requested revisions that apply:**

Renumbering  Title  Format  Requisites  Units  Grading  Description

Multiple Listing:  Add New  Change Number  Delete

Concurrent Listing:  Add New  Change Number  Delete

#### CURRENT

#### PROPOSED

**Course Number** Ancient Near East 162

**Course Number** Ancient Near East 162

**Title** Archaeology, Identity, and Bible

**Title** Archaeology, Identity, and Bible

**Short Title** ARCHAEOLOGY&ID&BIBLE

**Short Title** ARCHAEOLOGY&ID&BIBLE

**Units** Fixed: 4

**Units** Fixed: 5

**Grading Basis** Letter grade or Passed/Not Passed

**Grading Basis** Letter grade or Passed/Not Passed

**Instructional Format** Primary Format  
Lecture

**Instructional Format** Primary Format  
Lecture - 3 hours per week

Secondary Format  
None

Secondary Format  
Discussion - 1 hours per week

**TIE Code** LECN - Lecture (No Supplementary Activity) [T]

**TIE Code** LECN - Lecture (No Supplementary Activity) [T]

**GE** No

**GE** No

**Requisites** None

**Requisites** None

**Description** Lecture, three hours. Archaeological record of southern Levant (ancient Israel) from Bronze Age through Achaemenid Period (ca. 2500-332 B.C.). Development of ancient Israelite identities traced through combination of archaeological and textual sources. Cultural customs of ancient Israel and Judah, including social, religious, and political traditions, traced out of and compared with earlier Bronze Age traditions and Israel's Iron Age neighbors. Archaeological and textual data for identities, such as Amorites, Canaanites, Phoenicians, Egyptians, Assyrians, and Babylonians, form basis for evaluating construction and maintenance of Israelite and Judean identities. Introduction to theoretical and methodological issues involving historical archaeology of ancient Israel and Levant, and investigation of identity in archaeological record. P/NP or letter grading.

**This course introduces the archaeological record of the southern Levant (ancient Israel) from the Bronze Age through the Achaemenid Period (ca. 2500?332 BC) in combination with current understandings of the genre, authorship, and historical value of the Hebrew Bible. Ancient Israelite identities are traced through a combination of archaeological and textual sources. The social, religious, and political traditions of ancient Israel and Judah are interpreted in the context of both earlier Bronze Age traditions and to Israel's Iron Age neighbors. Archaeological and textual data for identities such as the Amorites, Canaanites, Phoenicians, Egyptians, Assyrians, and Babylonians, among others of Israel's neighbors form the basis for evaluating the construction and maintenance of various biblical identities. Students are introduced to theoretical and methodological issues involving the historical archaeology of ancient Israel and the Levant, and the possibilities for investigating the negotiation of identity in the archaeological record."**

**Justification**

**This course has been revamped from the original Archaeology of Ancient Israel (and already renamed in spring 2017) to be in line with both recent developments in the fields of biblical and archaeological studies of ancient Israel, but also in recognition that the themes of the course align exceedingly well with the concerns of the Diversity Requirement for which courses are needed and few such courses exist within the NELC department. The course does not overlap with any known existing course offerings inside or outside the department, of which Prof. Burke is aware, and notably in Anthropology, Classics, or Archaeology.**

**Syllabus**

File [2018 ANE 162 Archaeology, Identity, and Bible--Syllabus.pdf](#) was previously uploaded.

[Supplemental Information](#)

**Please note that the development of this course was provided with summer funding in 2017 by the Diversity Initiative, in recognition of its strong potential to meet the requirement for additional Diversity Courses.**

**Effective Date** Fall 2017

**Spring 2018**

**Department** Near Eastern Languages & Cultures

**Contact**

Name  
**ISAMARA RAMIREZ**  
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## ROUTING STATUS

**Role:** Registrar's Scheduling Office

**Status:** Pending Action

**Role:** FEC School Coordinator - Ries, Mary Elizabeth (MRIES@COLLEGE.UCLA.EDU) - 61225

**Status:** Returned for Additional Info on 1/10/2018 8:45:22 AM

**Changes:** TIE Code

**Comments:** no changes

**Role:** FEC Chair or Designee - Tornell, Aaron (TORNELL@ECON.UCLA.EDU) - 41686

**Status:** Approved on 1/9/2018 9:14:17 PM

**Changes:** TIE Code

**Comments:** No Comments

**Role:** FEC Chair or Designee - Ries, Mary Elizabeth (MRIES@COLLEGE.UCLA.EDU) - 61225

**Status:** Returned for Additional Info on 1/9/2018 9:09:58 AM

**Changes:** TIE Code

**Comments:** no changes

**Role:** Department/School Coordinator - Ramirez, Isamara (IRAMIREZ@HUMNET.UCLA.EDU) - 53623

**Status:** Approved on 1/8/2018 6:01:58 PM

**Changes:** TIE Code

**Comments:** Approved on behalf of Professor Kara Cooney.

**Role:** FEC Chair or Designee - Ries, Mary Elizabeth (MRIES@COLLEGE.UCLA.EDU) - 61225

**Status:** Returned for Additional Info on 1/5/2018 4:00:14 PM

**Changes:** TIE Code

**Comments:** Per my voice mail message, please attach a revised syllabus and resubmit to me. Thanks.

**Role:** Department Chair or Designee - Cooney, Kathlyn M (COONEY@UCLA.EDU) - 54165

**Status:** Approved on 1/5/2018 3:42:31 PM

**Changes:** TIE Code, Description

**Comments:** We are submitting course as a GE.

**Role:** Initiator/Submitter - Ramirez, Isamara (IRAMIREZ@HUMNET.UCLA.EDU) - 53623

**Status:** Submitted on 1/5/2018 3:39:25 PM

**Comments:** Initiated a Course Revision Proposal

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