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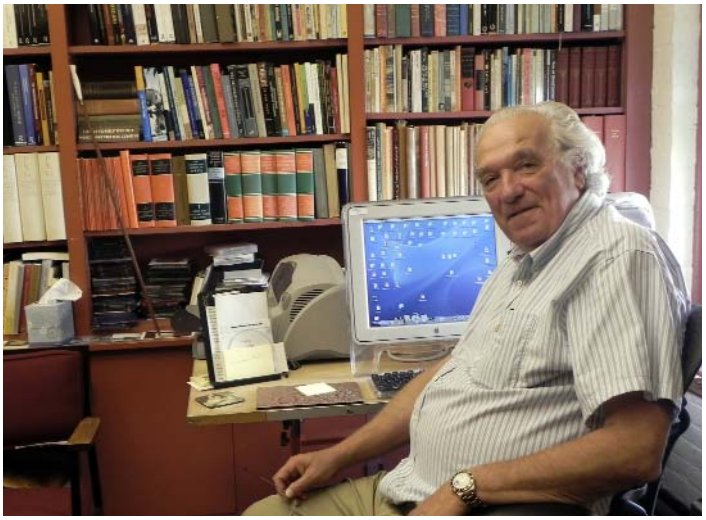

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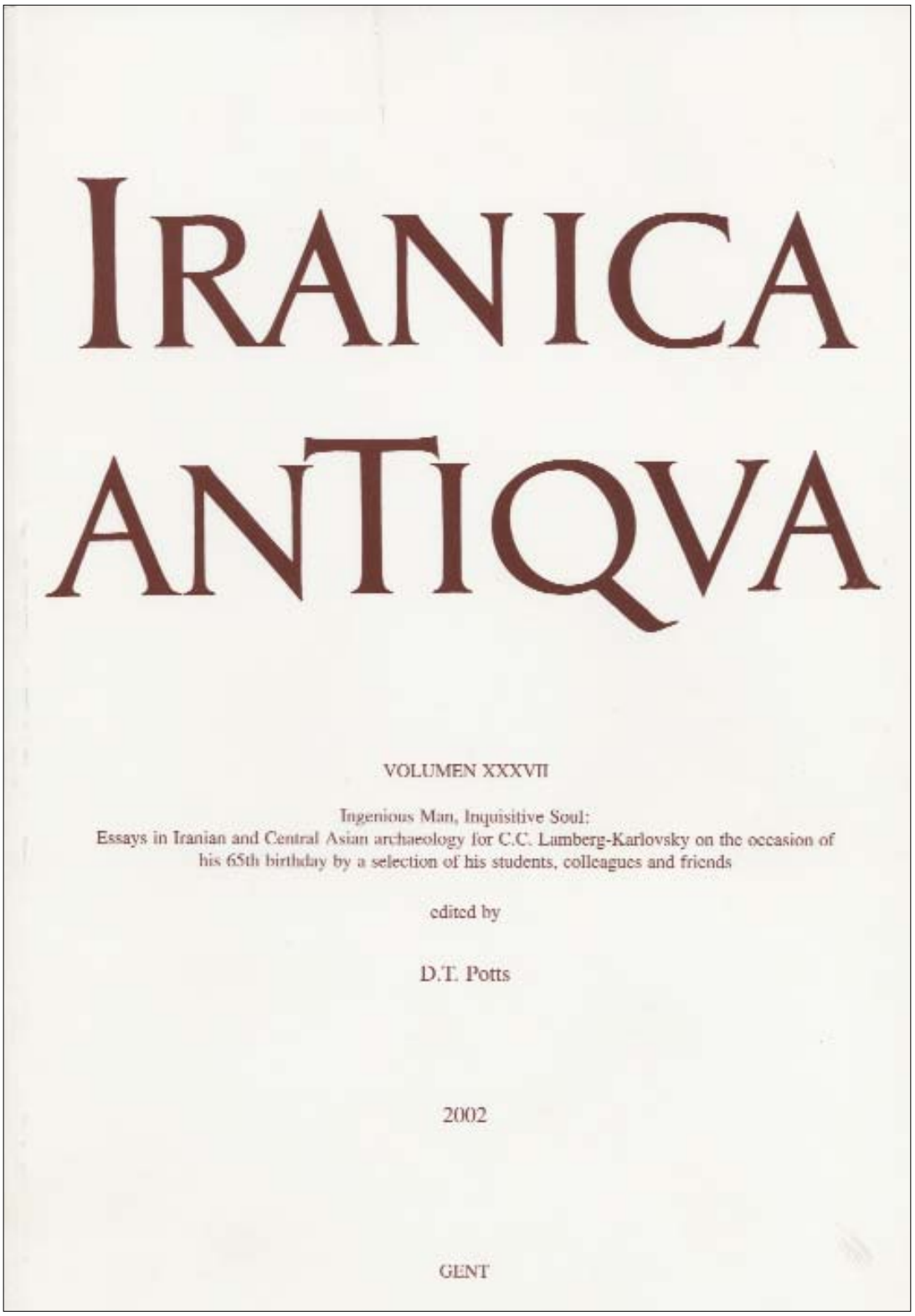

IRANICA ANTIQVA

VOLUMEN XXXVII

Ingenious Man, Inquisitive Soul:
Essays in Iranian and Central Asian archaeology for C.C. Lamberg-Karlovsky on the occasion of his 65th birthday by a selection of his students, colleagues and friends

edited by

D.T. Potts

2002

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I would first and foremost like to thank Ernie Haerinck for agreeing to the inclusion of this collection of essays in the journal *Iranica Antiqua*. All things considered I can scarcely think of a more appropriate place in which to pay hommage to the excavator of Tepe Yahya. I would also like to thank Martie Lamberg-Karlovsky for providing me with some vital biographical details which saved me the embarassment of getting my facts muddled. Donna Dickerson and Viva Fisher at the Peabody Museum of Archaeology & Ethnology, Harvard University, were able to provide me with the photograph of Karl, taken by Hillel Burger, which appears here courtesy of the President and Fellows of Harvard College. And, last but not least, I would like to thank all of the contributors who agreed with me that a volume honoring Karl Lamberg-Karlovsky was a worthy effort to which they would be proud to contribute.

D.T.P.
Sydney, Australia

Iranica Antiqua, vol. XXXVII, 2002

IN PRAISE OF KARL

BY

D.T. POTTS

(Sydney)

There are many ways in which a great scholar defines himself. Fundamental contributions to basic research, the expansion of intellectual horizons, and the stimulation of generations of young scholars all characterize those who earn themselves an enduring place in the history of a discipline. In Old World archaeology, particularly the study of Iran, Central Asia, and the Indo-Iranian borderlands, one such scholar is Karl Lamberg-Karlovsky. For over 35 years he has been one of those 'Ingenious' men with an 'Inquisitive Soul' who, in the words of the 17th century philosopher-scientist Robert Boyle, were able 'to pry into the innermost Recesses of Mysterious Nature' and, at least in archaeological terms, give 'the whole Immensity of the Universe' a decent shake. Karl's office, Peabody Museum 57J, and its adjacent lab have been an engine room of scholarship and a venue for inquiry into the origins, growth and transformations of Old World civilizations ever since he joined the Dept. of Anthropology at Harvard in 1965. Equally, he has made his corner of the Peabody Museum's fifth floor a place of intellectual excitement which has attracted scholars from all over the world. Great friendships have been forged there, debates have flourished and generations of scholars and students fortunate enough to spend some time there have advanced the discipline of Old World archaeology.

These achievements have been the result of enormous effort on Karl's part, yet that effort has always seemed absolutely natural, almost effortless, and anything but remarkable. Whenever I wandered into Karl's office as an undergraduate or graduate student, or indeed whenever I have visited Karl subsequently, it has seemed only natural to find new sites being discussed that I had probably never heard of with colleagues, students and visitors; fresh approaches to theoretical and substantive debates being aired; plans for future work being worked out; and old problems being revisited in light of new data, all in an atmosphere charged with energy, anticipation, and the unabashed enjoyment of intellectual endeavour.

Karl's gift for wearing his profound learning lightly and drawing one in, unknowingly but invariably with humor, on some of the biggest questions confronting the student of Old World civilizations, is one of his hallmarks. I'm sure I speak for all of the contributors to this volume when I say that each of us has, on more than one occasion, been swept into that vortex of creativity and infected by Karl's unbridled enthusiasm. This is why, on the occasion of Karl's 65th birthday, we, principally former students and colleagues with a smattering of old friends unconnected to Harvard, have no hesitation in celebrating a great scholar who has given so much to us over the years.

Clifford Charles Lamberg-Karlovsky, the Stephen Phillips Professor of Archaeology and Ethnology at Harvard University, was born in Prague, Czechoslovakia, on October 2nd, 1937. His father, Carl Othmar Graf von Lamberg, opposed Hitler's annexation of Austria and was accordingly sent to Auschwitz where he died. Karl, however, went to the United States with his mother, Bellina Karlovsky, and maternal grandmother at the age of 2. There he remained until after the war. The family returned to Europe in the late 1940's, but went back to America in the 1950's. Karl then attended high school in New Haven, Connecticut, and undertook his first degree at Dartmouth College (B.A. 1959) in Hanover, New Hampshire, where he studied with the eminent Arctic archaeologist Elmer Harp. In 1959 Karl married Martha Veale with whom he has two sons, Karl Emil Othmar and Christopher William.

After entering the University of Pennsylvania for his doctoral studies Karl was named a Benjamin Franklin Scholar. This allowed him to attend Yale for a year where he studied with the eminent Chinese archaeology specialist (and later Harvard colleague) K.C. Chang. In 1961 the opportunity arose to excavate with Dame Kathleen Kenyon in Jerusalem but in the same year Karl went to work with Prof. Robert H. Dyson, Jr., at Hasanlu in Azerbaijan, northwestern Iran. This was the beginning of a decades-long involvement with Iran and Iranian archaeology. At Penn Karl wrote an M.A. thesis on the amber trade in prehistoric Europe, followed by a dissertation on the metal finds of Hasanlu for which he was awarded his doctorate in 1965.

In 1964 Karl took up an assistant professorship in anthropology at Franklin and Marshall College in Lancaster, Pennsylvania, but in 1965 he accepted a position at Harvard where he rose rapidly through the ranks, becoming Professor of Anthropology in 1969. In 1977 he was appointed

Director of the Peabody Museum of Archaeology & Ethnology, a position which he held with distinction until 1990. Karl has been the Peabody Museum's curator of Near Eastern archaeology since 1969 and in 1991 was appointed to the Stephen Phillips Chair of Archaeology and Ethnology.

Karl has served on the boards of numerous academic organizations concerned with the Near East, including the American Institute of Iranian Studies (1968-1998), the American Institute of Yemeni Studies (1976-1977), the Centro di Ricerche Ligabue (1984) and the UNESCO Committee for the Scientific Study of Mankind (1989-1997). He serves as Director of Research for the American School of Prehistoric Research (1974-1979, 1994- present) and is a Fellow of numerous learned academies, including the American Academy of Arts and Sciences, the Istituto Italiano per l'Africa e l'Oriente, the Society of Antiquaries and the Deutsches Archäologisches Institut.

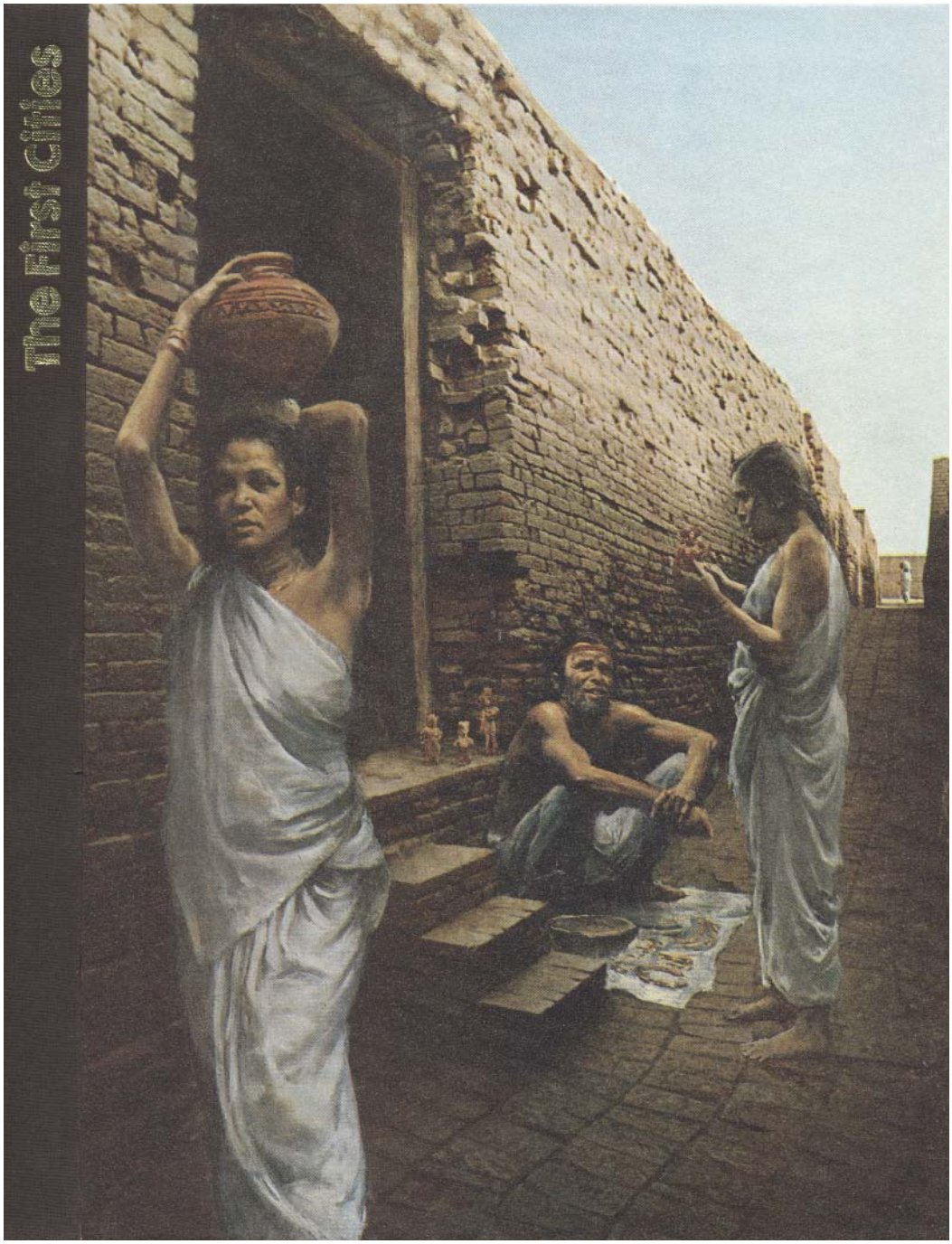
The breadth of Karl's numerous professional contributions is matched only by the breadth of his reading. I know very few archaeologists who read as widely. There are many who teach 'world archaeology' and who profess to have the breadth and depth of understanding to offer an overview of the world's ancient civilizations, but few scholars in my experience can match Karl when it comes to the geographically and chronologically broad perspective. I always remember when, as an undergraduate, I was told by Karl's wife Martie that she often put on a pot of coffee after dinner, leaving Karl at the kitchen table where he read late into the night. Likewise, I will always remember when, during my first season at Tepe Yahya, I sat amongst the team, which included Richard Meadow, Dennis Heskel, Tom Beale, Phil Kohl and Jim Humphries, as well as Karl, and listened as they played a game of 'comparative stratigraphy' — the object of which was to name the chronologically parallel period at as many sites as possible. Thus, if someone said, 'Sialk III_{6-7} ', another would shout out the equivalent at Damb Sadaat or Hissar or another site in Iran or the Indo-Iranian borderlands. Needless to say, exposure to 'games' like this were good preparation for the sort of oral exams which were standard fare in the Archaeology wing of the Anthropology department at Harvard, where one could be asked anything, about any site, anywhere, in any period.

During his long and active career Karl's fieldwork has taken him from Jerusalem and Hasanlu to northern Syria, southeastern Iran, the Arabian

peninsula, Central and Inner Asia, and Pakistani Baluchistan. While Karl has made many contributions, both theoretical and substantive, it is undoubtedly his excavations at Tepe Yahya (1967-1975) for which he is best known. Like any good bit of scientific history, the path to Tepe Yahya was anything but direct. As Karl has recounted the story himself in print on several occasions (e.g. in the introduction to Tom Beale's volume on the early periods at Tepe Yahya), there is no need to go into it in detail here. An aborted attempt at working with Joe Caldwell at Tal-i Iblis; a survey in Syria which was thwarted by the Arab-Israeli war in 1967; the inspiration of Sir Aurel Stein's material from southeastern Iran in the Peabody Museum; the kind intervention of Ezat O. Negahban (see his contribution in this volume) and the willingness of the National Science Foundation to allow Karl to divert his grant from a Syrian to an Iranian project, all played their part.

From that initial expedition to his most recent foray into Pakistani Baluchistan Karl's fieldwork has been characterized by a ready willingness to involve his undergraduates and graduate students in a spirit of teamwork and collaboration. Although archaeological expeditions nearly always involve teams, there is still ample scope for authoritarian, hierarchical, even dictatorial behavior on the part of the expedition leader. Karl has always relied upon and rewarded the hard work of his students and this explains, I feel certain, why his team-building has enjoyed such success. Similarly, it explains why those of his students who have gone on to conduct fieldwork with their own teams of students have emulated his example.

In the 12th century Bernard of Chartres famously observed, 'We are like dwarfs, sitting on the shoulders of giants, in order that we may see things more numerous and more distant than they could see, not, certainly, by reason of the sharpness of our own vision or the tallness of our bodies, but because we are lifted and raised on high by the greatness of giants'. It is undeniable that most of us feel this way from time to time as we reflect on the achievements of those scholars of a prior generation whom we most admire. For Karl, that feeling may arise when contemplating the work of V. Gordon Childe, Sir Marc Aurel Stein, or Raphael Pumpelly. For many of us, and undoubtedly for coming generations of scholars interested in Iran and Central Asia, C.C. Lamberg-Karlovsky will be recognized as the name of yet another giant whose intellectual stature helped lift lesser mortals to new heights in their quest to understand the origins and growth of Old World civilizations.



item 1200: **HAMBLIN, DORA JANE.** The First Cities. (The Emergence of Man.) New York, 1973.

Introduction

Man's curiosity about his origins inevitably leads him to ask how cities began. When, where and what were the first ones like, and why did they arise? What processes in the past were involved in man's transition from a hunter and gatherer to village dweller and eventually to citizen? In an attempt to find answers to these questions, 19th Century archeologists turned their attention to the cities of the Egyptian, Persian, Babylonian and Classical civilizations. But only since the Second World War have scholars begun to consider more seriously the prehistoric cities—the true first cities—on which these later civilizations were built. The new investigators have traced city life to at least 8000 B.C. and have, as well, greatly expanded its geographical range throughout Western Asia. This book reviews the dramatic advances they have made in recent years.

There is within the earliest cities a strange mixture of modern and archaic characteristics. At Jericho, as early as 10,000 years ago, the arts, crafts and architecture reflected achievements instantly recognizable as urban. In the later city-states of the Sumerian civilization, the patterns of daily life, class distinctions, military prowess, fashion, public pomp, slums, professional artisans, legal humbug and literary arts presage the urban world of the 20th Century, some 5,000 years in the future. But if many aspects of life there are familiar, others would seem unusual to the modern city dweller. Production depended almost entirely on human rather than animal or mechanical power, and the mass of the population was illiterate—in fact, in the earliest of these cities writing was unknown. People were resigned to dying young and to the possibility of such catastrophes as flash fires, sudden floods and epidemics.

In 1967, I conducted an archeological survey of a region between two great civilizations, the Sumerian of Mesopotamia and the Harappan of the Indus Valley. The vast area separating them, although virtually unexplored archeologically, nonetheless had been regarded as a cultural backwater. Since then my assistants and I have been excavating a city we found in southeastern Iran, a place called Tepe Yahya by inhabitants of villages nearby (its original name has been lost). It appears that in 4500 B.C. Tepe Yahya represented only a small village, but by 3500 B.C. it was a city of importance within the area, and by 3000 B.C. it was sharing in the international developments of the urban world of Mesopotamia.

All of the first cities discussed in this book are extinct; some are no more than dusty mounds surrounded by arid wastes. However, from what we have learned about Tepe Yahya and other ancient cities, it is evident that many of the differences between them and later urban centers are quantitative rather than qualitative. No matter what the degree of their social, economic and political complexity, all were—or are—supported to varying degrees by a surrounding network of settlements. For, once men settled down in environments of their own making they no longer could live from nature alone, but had to depend on the fruits of others' labors. This is as true for the city of Jericho in the Eighth Millennium B.C. as for Rome or New York today.

C. C. Lamberg-Karlovsky
Harvard University

Tepe Yahya— A "New" Prehistoric City

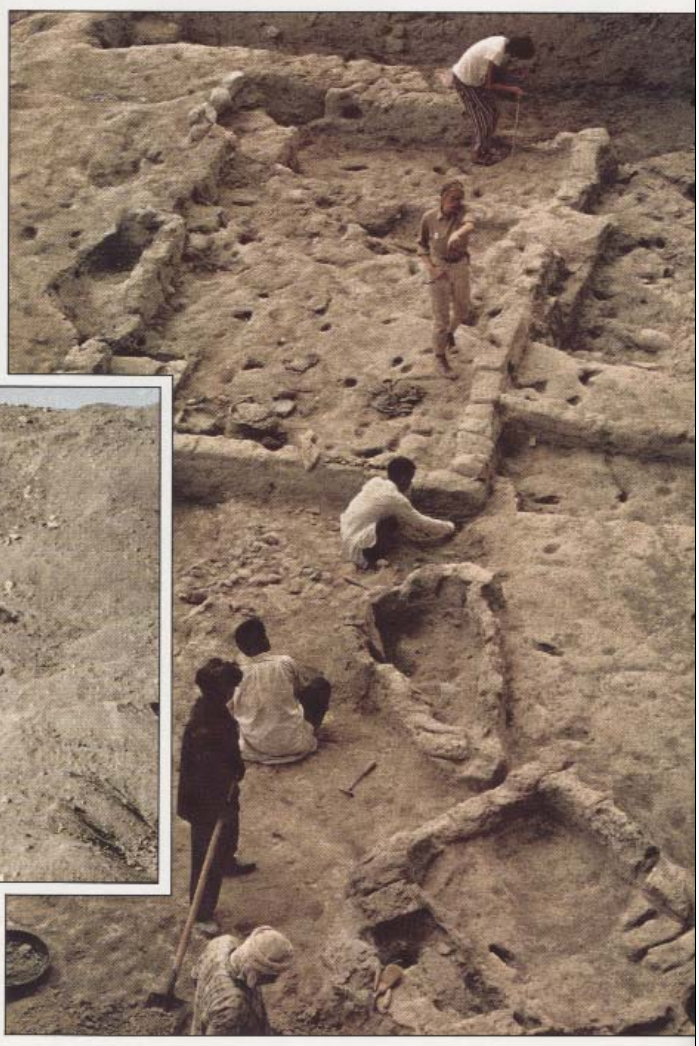
The mound of Tepe Yahya, rising from the Iranian Desert, has in one flank a 12-by-18-yard trench dug in the first probe of the site.

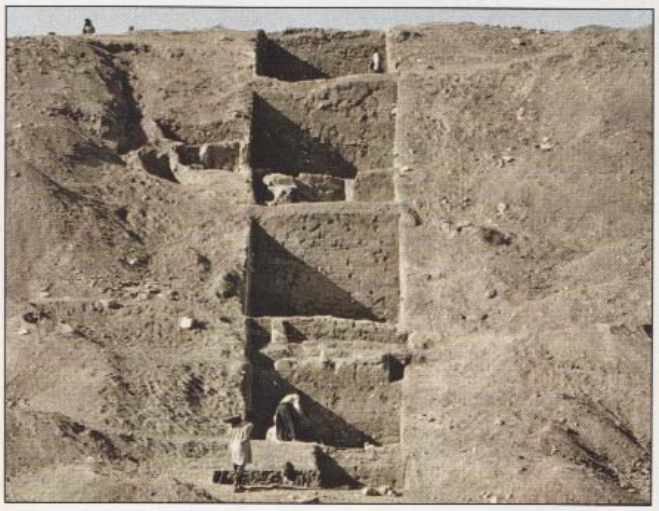
The term "dig" for an archeological excavation may conjure up an image of workers shoveling holes in the ground. In fact, a dig is hardly that. The meticulous work at Tepe Yahya, a 60-foot mound in southeast Iran that until 1967 concealed a prehistoric city, is a perfect example of what a delicate operation a dig really is. And it shows how much information about prehistory comes to light.

A team of archeologists, scientists, historians and artists convened each summer at Tepe Yahya to study every aspect of the ancient city as its ruins emerged. A metallurgist analyzed any metal found; a pottery expert studied the countless shards; an artist and a photographer recorded each minute detail of the project. Meanwhile, under the team's director, Iranian hands did the actual digging on a 12-yard-wide trench that was planned to cut through the mound from the top down to virgin soil. As the trench grew deeper, successive layers of the prehistoric city were laid bare.

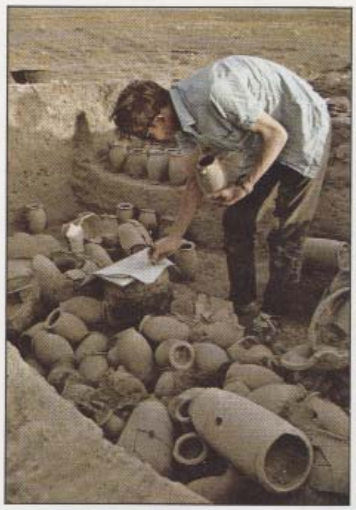
An alidade—a surveyor's sighting instrument essential to archeology—helps the dig's director plot the outline of a trench to be excavated. A colleague anchors a string that is stretched to the designated spot.

Mud-brick walls demark the rooms of a house that was apparently demolished by fire 4,800 years ago. The pear-shaped trough may have been the base of an oven that was used for firing pottery or for baking bread, or both.

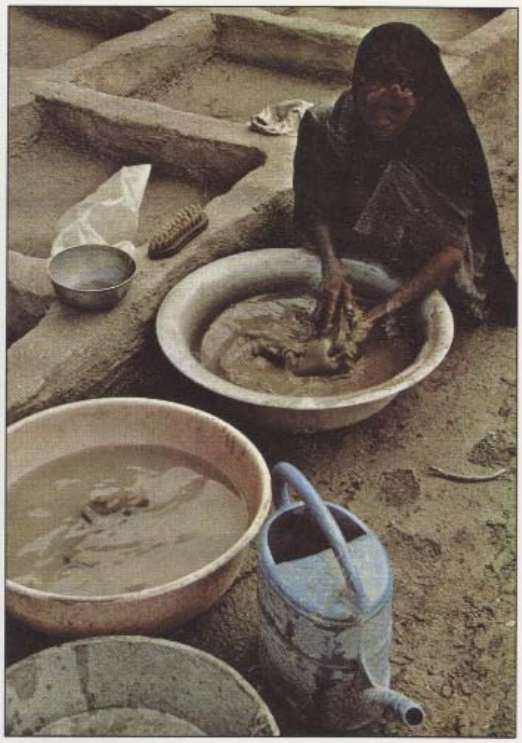




Steps dug into the mound reveal houses built one atop the other over a 5,000-year period. This trenching technique gives a cross section of the past, exposing finds in chronological order—the latest at the top, the oldest at the bottom.



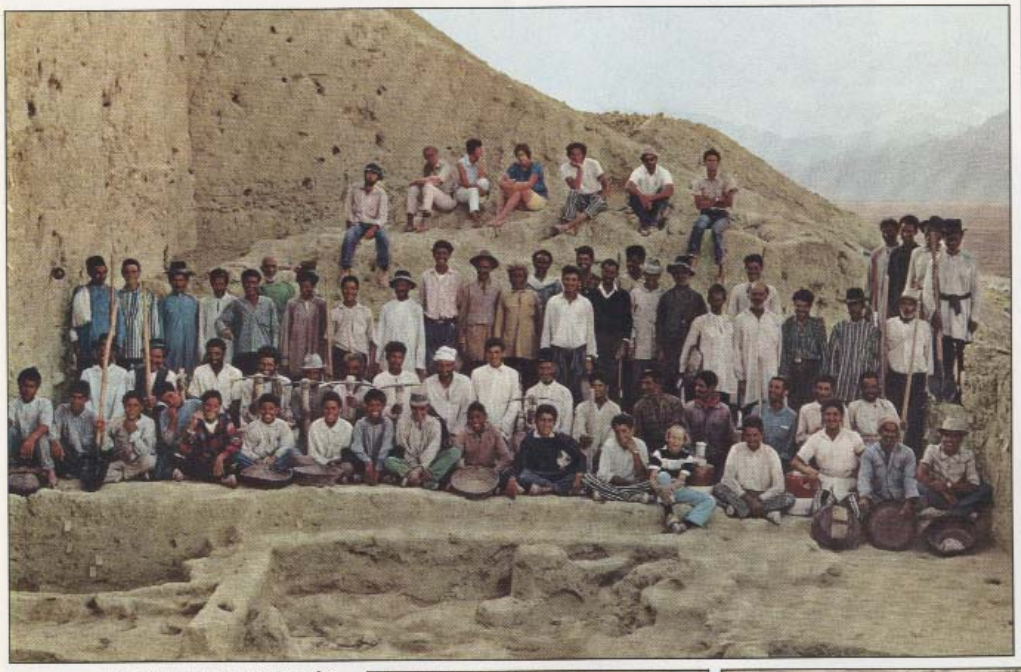
An English specialist in Islamic pottery, Andrew Williamson, draws a cache of more than 100 vessels lying exactly as found. The ware has been meticulously brushed off but not washed or moved. Once the drawings were completed, the pots could be removed and individually scrutinized.



Wearing a traditional Muslim veil, a woman worker scrubs the thousands of shards that were dug up. After drying in the mud-and-straw bins behind her, the most interesting ones could be taken out for study.

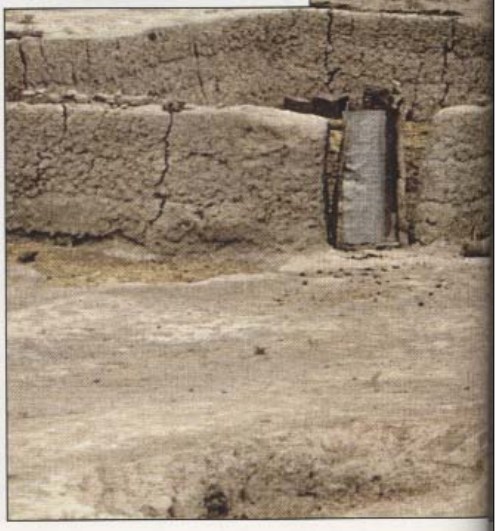
A puzzle to the archeologists, this jumble of tiny doorless rooms—the largest of the rooms is hardly five feet square—was tentatively identified as the storage cellar of a 6,500-year-old house. To preserve the find during the winter months, when digging at the site was interrupted, the archeologists packed its walls with mud plaster that saves it from damage by wind, rain and snow.

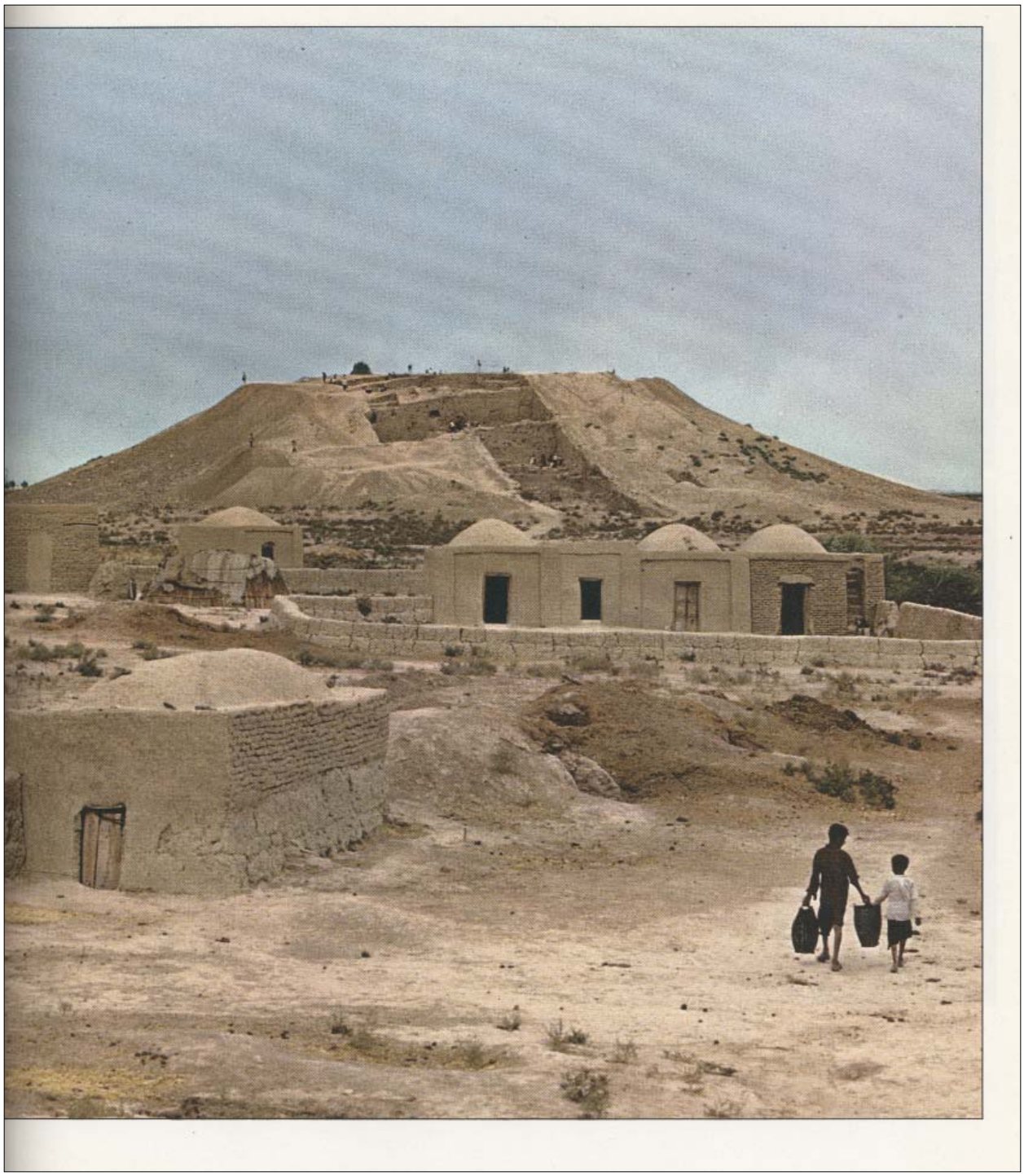
Showing an enormous cut by the end of the 1971 digging season, Tepe Yahya towers over houses and a building erected to store equipment. During the winter, the Iranian government posted two soldiers here to guard the site.



With triumphant smiles, the archeological team and the Iranian work crew assemble for a group portrait over one of their most important finds: a prosperous family's house that yielded several foreign seals—evidence of widespread trade.

The director of the dig, C. C. Lamberg-Karlovsky, and his wife, Martha, give their sons, Christopher and Karl, a camel-back ride. The camels—owned and rented out by one of the workers—were used to haul wood for cooking.

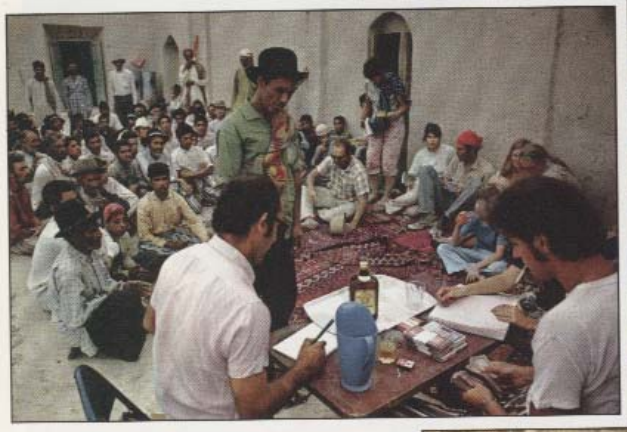




Photographed from the mound, the village of Baghin, home for many of the workers, is dwarfed by the treeless Ashin Mountains. Other workers were nomadic sheep- and goat-herders who camped in tents close by.

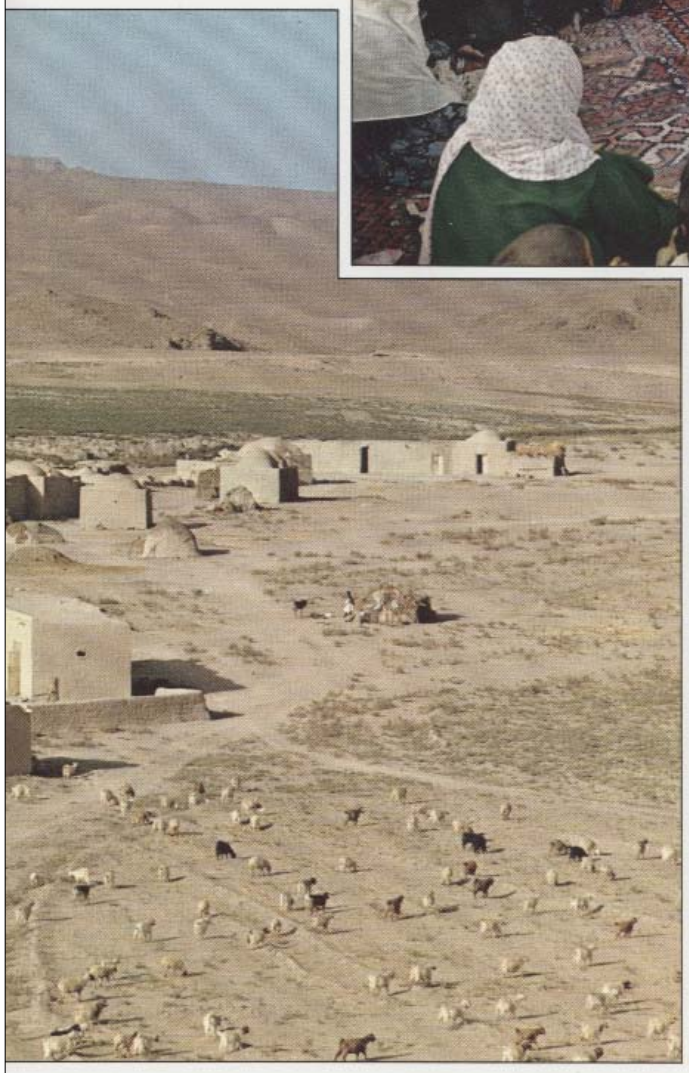
Time Off at the Dig

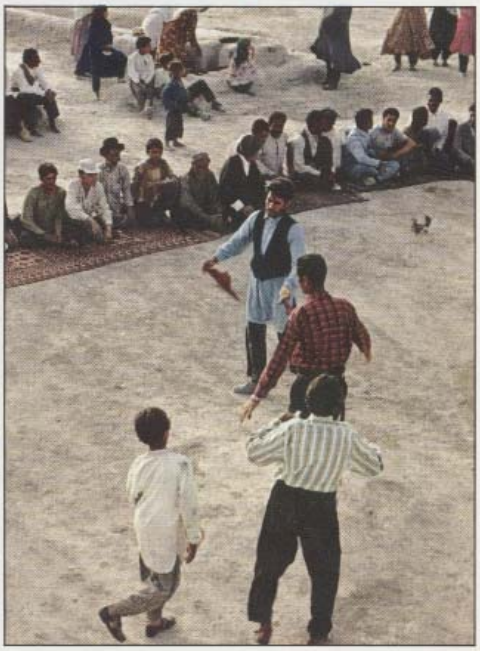
The dig followed an arduous routine —shoveling dirt, brushing dust off artifacts and poring over finds—but it had its light side too. Payday *(below)* was always welcome, and Friday was the day off for all; some took a picnic to a nearby stream or to a holy man's shrine. The less venturesome escaped the heat—110° at noon—either in the archeologists' compound or in the village *(right)*. At sunset, though, the temperature plummeted to 50°, which was perfect for outdoor socializing and for more boisterous merrymaking *(opposite, bottom)*.



Payday, scheduled once every 10 days, brings the workers into the courtyard of the archeologists' living compound. The dig's director (in tee shirt) doles out wages according to each worker's skill and length of service with the dig.

The women at the dig meet for tea in the courtyard of the archeologists' compound, the floor of which is covered with rugs purchased from local weavers. Such parties were a monthly event and children, too, were welcome.





Celebrating the closing of a season's dig, Iranian workers break into a traditional all-male handkerchief dance. Later, as a regular part of the annual summer's-end festivities, barbecued sheep and goat were eaten.

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Part I:

Old World Archaeology with an Emphasis on Western- and Central Asia, the Indus Valley and the Arabian Peninsula

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Mainz (Verlag Philipp von Zabern), 1987.

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