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NEOLITHIC FARMERS FROM THE EASTERN MARMARA REGION ON THE MOVE – CLOSING THE CIRCLE?

Jacob Roodenberg

Abstract

A motive for writing this article was a recent DNA study revealing close genetic similarities between individuals from neolithic Menteşe and Barcın in the eastern Marmara region of northwest Anatolia and early farmers in central Europe. On the basis of these data the author evaluates certain assumptions that hitherto have accompanied the debate on the neolithisation of Europe, and proposes a model that explains how Anatolian agriculturists in a time span of one millennium may have migrated into the heartland of the continent. Confirmation of the author's initial postulate that northwest Anatolia was a plausible passage way for the spread of early food production into the continent is a significant conclusion.

INTRODUCTION

Included in issue 29 of *Palaeohistoria*, a journal published by the Archaeological Institute at Groningen University, was an article on the excavations of Ilıpınar in northwest Anatolia. In this article, written after the first fieldwork season there, that part of the Anatolian peninsula was imagined as a contact zone between southwest Asia and southeast Europe during the first agricultural migrations (Roodenberg, 1987). As such this region would have played an active role in the neolithisation of the European continent, a possibility already suggested by others (Ehrich, 1965). With the start of these Ilıpınar excavations near Lake Iznik a long-term archaeological project, that was continued in the neighbouring Yenişehir basin subsequently with investigations at Menteşe and until recently at Barcın, was launched under the heading of “Early farming communities in the eastern Marmara region” (see map). The project was carried out alternately under the auspices of the Netherlands Institute for the Near East at Leiden and its daughter institute, The Netherlands Institute in Turkey, while the Netherlands Organisation for Scientific Research allotted most of the research funds. The above-mentioned prediction of a northwest Anatolian share in an east-west migratory movement was rather speculative in the early stages of research, but according to the excavators this notion could be built on firm ground.

ENDLESS DEBATE

Since Gordon Childe first applied the axiom *Ex oriente lux* to the archaeology of the ancient world (1925), including the propagation of agriculture, there have been fierce debates pro and contra this theory. Some considered that if the Anatolian peninsula had not been a

LOWER GÖKSU ARCHAEOLOGICAL SALVAGE SURVEY PROJECT, THE THIRD SEASON

*Tevfik Emre Şerifoğlu, Naoise Mac Sweeney, Anna Collar, Carlo Colantoni and Stuart Eve**

Abstract

This article presents the results of the 2015 season of the Lower Göksu Archaeological Salvage Survey Project, which has run since 2013 in the Mersin Province of southern Turkey. This year, the team continued documenting archaeological sites and monuments in the valley before the construction of the Kayraktepe Dam, which will submerge the heritage and the landscape. The 2015 season was almost totally devoted to intensive surveys conducted in two alluvial plains with relatively rich archaeological deposits: one in the area where the Kurtsuyu River joins the Göksu River; and the other where the Ermenek River meets the Göksu River. These intensive surveys were accompanied by geophysical studies and aerial photography. This article presents a summary of the field season, a discussion of the different fieldwork methods that were applied and tested, the results of the intensive surveys, and a fresh consideration of the local settlement patterns and their temporal development in light of the findings. The 2015 season of this Bitlis Eren University project, which is conducted in collaboration with the University of Leicester, was funded by the British Academy through a Newton Advanced Fellowship. The survey project will continue in 2016 with the generous support of the British Academy and we hope to start excavating the site of Çingentepe in 2017 in collaboration with the Silifke Museum.

INTRODUCTION

The Lower Göksu Archaeological Salvage Survey Project (LGASSP) was started in 2013 with the aim of documenting the endangered archaeological heritage of the Lower Göksu valley in the Mersin Province of Turkey. This heritage will be lost forever with the construction of the Kayraktepe Hydroelectric Dam, as this will form a huge artificial lake that will flood the whole valley (Şerifoğlu *et al.* 2014). For this reason, our team surveyed the area between the towns of Silifke (ancient Seleucia ad Calycadnum) and Mut (ancient Claudiopolis) in 2013 and 2014 (Şerifoğlu *et al.* 2014; 2015). The extensive surveys conducted during these two seasons has allowed us to discover several new sites and we have been able to push back the date of earliest occupation in the valley into the Chalcolithic period. These initial surveys have also allowed us to better understand the evolving settlement patterns in the valley from prehistoric times until the medieval period. Data from previously known sites were also collected during the 2013 and 2014 seasons as a part of a more intensive methodological approach to the study of ancient settlements and their relationships with their environment, and our 2015 season has been mainly aimed at developing this approach through more detailed studies and more intensive investigations.

* Bitlis Eren University, the University of Leicester, Aarhus University, the University of Leicester, and (UK-based archaeological practice) L-P : Archaeology, respectively.

AN EARLY BRONZE AGE III LEAD FIGURINE FROM KÜLLÜOBA

Fatma Şabin*

Abstract

Early examples of lead figurines and trinket moulds are dated to the last quarter of the Early Bronze Age. This group of finds is known mainly from North Mesopotamia, North Syria and Southeast Anatolia. The Trojan EBA lead figurine was, until recently, the only excavation find of its kind which came from the western part of Anatolia. From the two trinket moulds with the negatives of such figurines, one was bought in Izmir. Therefore, the provenance is unknown. The other one is said to have come from Akhisar (Manisa). However, similar finds have recently been recovered in the stratified layers of ongoing excavations at Küllüoba (Eskişehir) and Seyitömer (Kütahya). The lead figurine introduced here was found at Küllüoba in 2012. This lead figurine – together with the Küllüoba and Seyitömer trinket moulds – proves beyond doubt that this group of finds spreads as early as the EB III period in western part of Anatolia. Both the trinket moulds and the lead figurines found in this region not only support Turan Efe's 'Great Caravan Route' theory and J.V. Canby's thesis, that 'these molds were distributed over large areas by smiths who travelled along with caravans', but they also make an important contribution to the establishment of a more reliable chronology of these finds.

INTRODUCTION

Lead figurines and their stone moulds have a wide geographical distribution area stretching from Upper Mesopotamia in the east, to the northwestern Anatolian coast in the west. While they first appear in the late third millennium BC, they seem particularly common in the early second millennium BC, the so-called 'Assyrian Trade Colonies' period (Emre 1971: 1). Such finds have also been recently recovered in the ongoing excavations at Küllüoba and Seyitömer Höyük in inland northwestern Anatolia and the present article aims at introducing and contextualising the lead figurine from Küllüoba, representing so far one of the earliest examples of this category of items.

Küllüoba, a mound that rises 10 m above the plain level and measures 300 x 150m, is situated near the Yenikent village (Seyitgazi, Eskişehir), just east of the Yenikent-Seyitgazi road and 1300 m to the south of the village. The site has been under excavation under the direction of Turan Efe uninterruptedly since 1996 (cf. Efe, Ay-Efe 2001; Fidan 2012; Sarı 2012; 2013; Türkteki 2012).

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SUPRA-REGIONAL TRENDS IN POPULAR ICONOGRAPHY OF THE ANCIENT NEAR EAST – THE CASE OF LEAD PLAQUES

Maciej Makowski*

Abstract

Small anthropomorphic representations of lead, cast in open moulds to resemble openwork plaques, are a very distinct category of objects appearing for over six centuries, beginning with approximately 23rd century BC, throughout a vast territory of the Near East, from western Anatolia, through northern Syria to north-eastern Mesopotamia. What singles them out as particularly interesting among other iconographical sources of supra-regional dispersal, is their attribution to popular culture. This association is indicated foremost by the find contexts of such plaques, suggestive of their functioning within a household rather than official or public setting. Moreover, simple technical requirements and the material of which they were crafted made them easily available. Finally, their iconography, the repertoire and character of the represented figures, point to their considerable independence from the official, or elite, culture. Lead plaques are therefore an invaluable source for studies on the development of supra-regional patterns within popular culture, a phenomenon as yet poorly recognized in the Ancient Near East. This article aims at analyzing the degree of convergence of particular features throughout the plaques' area of distribution, especially as regards the repertoire of representations, and at establishing the cause for their popularity over such a vast territory. An attempt will be made at placing these observations in a wider context – of trends observable at that time in the popular culture of the ancient Near East – by comparing them to the closely related Mesopotamian terracotta plaques.

The supra-regional spread of iconographic motifs related to non-elite or popular culture is a poorly recognized phenomenon in ancient Near Eastern studies. The character of the objects representing popular culture makes them hardly attractive enough to be goods exchanged in long-distance trade. Since these articles, by definition, must have been easily available and widespread in ancient societies, they had to be relatively easily made and of inexpensive materials. This means that the labor expenditure involved in their transport must have been higher than that invested in their production. This, however, does not rule out the possibility of trans-regional diffusion of patterns related to the popular culture. Nonetheless, tracing and documenting this process is a difficult task, given that popular iconography usually operates with simple, often crudely rendered motifs.

* Institute of Mediterranean and Oriental Cultures, Polish Academy of Sciences. This study was financed from funds for statutory research of the Institute of Mediterranean and Oriental Cultures for the development of young scholars.

WER WAR ALLUMARI, KÖNIG VON MALATYA?

Zsolt Simon*

Abstract

*The present paper provides a critical analysis of the proposed identifications of Allumari, king of Malatya mentioned by Tiglath-pileser I with a ruler of Malatya attested in the local Hieroglyphic Luwian sources. Based on recent advances in Luwian philology it will be argued that Allumari is to be identified with PUGNUS-mili II, whose name is to be read as *Allumalli and thus the Assyrian spelling provides its regular rendering.*

1. EINLEITUNG

Tiglathpileser I. (1114-1076) hat während seiner Kampagnen zweimal Malatya erreicht (zuerst in seinem 4. Regierungsjahr und noch einmal zu einem unbekanntem späteren Zeitpunkt). Bei seinem zweiten Besuch erwähnt er auch den Herrscher von Malatya, einen gewissen Allumari (RIMA 2, A.087.4, Z. 31-33).¹ Die Identifizierung Allumaris mit einem der bekannten Herrscher von Malatya stellt ein bisher ungelöstes Problem der Forschung dar. In diesem Beitrag wird dieser Frage nachgegangen: nach einer kurzen Darstellung der Herrscher von Malatya aus dieser Periode (§2) werden die bisherigen Vorschläge kritisch besprochen und es wird versucht, anhand neuer Überlegungen zu entscheiden, welcher dieser Vorschläge plausibel ist (§3-4).

2. DIE FRÜHESTEN HERRSCHER VON MALATYA

Zur Rekonstruktion der Abfolge und Genealogie der Herrscher Malatyas unmittelbar nach dem Zerfall des Hethitischen Reiches stehen nur die hieroglyphen-luwischen Inschriften von GÜRÜN, KÖTÜKALE, İSPEKÇÜR und DARENDE zur Verfügung, aus deren genealogischen Angaben die folgende Abstammungslinie rekonstruiert werden kann:

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¹ Wie Hawkins 1993: 36, 1998: 66 Anm. 15, 2000: 283 Anm. 12 anmerkt, ist der Name in strengem Sinne nicht gesichert, da die Manuskripte der Textstelle fragmentarisch sind und deshalb der Name aus zwei Belegen rekonstruiert wurde (N: al-lu-x[...] bzw. L: [...m]a?-ri). Dennoch ist das Manuskript N (KAH 2.69, Z. 8) aussagekräftig, weil der rekonstruierbare Tafelrand nach <al-lu> maximal zwei Zeichen erlaubt, zu dem <ma-ri> genau passt (auch die Editionen geben den Namen ohne Fragezeichen an). Die Zeichenspuren von <x> erlauben eine Lesung <ma>, beweisen sie allerdings nicht.

ARCHAEOLOGICAL SURVEY OF QALADZE (SULAYMANIA GOVERNORATE, IRAQ), 2013

Anacleto D'Agostino, Jesper Eidem, Deborah Giannessi, Stefania Mazzoni, Valentina Orsi and Kamal Rasheed Raheem

Abstract

This report provides a preliminary archaeological assessment of the city mound of Qaladze (Qala Diza), a major site in the plain of Pizhdar (Sulaymania Governorate). The assessment is based on a survey carried out in September 2013 jointly by the Directorate of Antiquities and Museums of Sulaymania Governorate, the University of Amsterdam, the Netherlands Institute for the Near East, and the University of Florence (Italy).¹

I. INTRODUCTION

The Pizhdar Plain, like much of the Kurdish Region of Iraq, is still poorly known archaeologically. Results of older Iraqi surveys have appeared in the *Atlas of Archaeological Sites in Iraq*,² and The Directorate of Antiquities and Museums of Sulaymania Governorate, in co-operation with IFPO (Erbil), is currently conducting surveys to establish a basic registration of ancient sites throughout the governorate, but apart from this work the survey presented here constitutes the first scientific archaeological effort in the Pizhdar. Since 2013, however, two new archaeological projects have been initiated in the area: in 2014 a Japanese team began excavation at the site of Qalat Said Ahmadan (Tsuneiki *et al.* 2015), and in 2015 a German team excavated at Gird-i-Bazar and plans work at the site of Qalat Dinka (Radner *et al.* 2016).

The ca. 1.7 ha large high mound at Qaladze lies at the western edge of the modern city. Jørgen Læssøe, when working at Tell Shemshara near Rania in 1957, paid a visit to the site, as mentioned in his (unpublished) field diary: "June 21 (Fri). Morning: to Qal'ah Dizah ... Return to camp at 1 pm ... Qal'ah Dizah rather more pleasant than Rania. Interesting looking

¹ The Dutch group (directed by J. Eidem) organised the survey, and provided logistics and surveyors, while the group from Florence (directed by S. Mazzoni, A. D'Agostino, and V. Orsi) carried out the actual surface collection and analyses of results. The survey proceeded by kind invitation of the Directorate of Antiquities and Museums of Sulaymania Governorate, and we are grateful to its director, Kamal Rasheed Raheem, for his warm support. Thanks are also due to our representative from the Sulaymania Directorate, Mr. Amanj Ameen, who accompanied the survey team the four days it worked at Qaladze (14, 15, 18, 22 September) and aided its efforts in many ways. The report was drafted by A. d'Agostino (sections 2-5) and V. Orsi (section 6); S. Mazzoni, D. Giannessi, and J. Eidem contributed to the final version.

Other contributors to this report: G. Carpentiero and E. Mariotti (topographical and geomagnetic surveying), I. Kisjes (UAV photography), M. Uildriks (plates 1-6); M. Forni, G. della Lena Guidiccioni, A.M. Nardon, and A. Salotti assisted fieldwork and processing of finds.

² Published 1976 by the Directorate General of Antiquities, Baghdad.

THE 2014 AND 2015 CONTROL EXCAVATIONS ON AND AROUND THE UPPER AGORA OF SAGALASSOS

The structural remains and general phasing

Peter Talloen and Jeroen Poblome*

Abstract

The Upper Agora of the Pisidian city of Sagalassos represented the beating heart of the local community, in providing the stage for the familiar fusion of commerce, politics, administration and cult that characterised urban life in antiquity. The current state of the agora, as it has been unearthed by archaeologists, is the product of centuries of monumental accretion, re-arrangement, make-over and removal, making it an excellent platform for the diachronic study of urban development. In this sense, the Upper Agora constitutes an architectural manifestation of processes of urbanisation and community formation that occurred at this ancient settlement.

In 2014, a two-year programme of control excavations was initiated in order to complete reconstructing the chronology of origin, construction and changes to the public square, as well as to finalise the excavation and study of the surrounding public buildings and monuments. It is the aim of this paper to present the preliminary results of these targeted small-scale excavations conducted during the campaigns of 2014 and 2015 in a sequence of seven chronological phases, representing the occupation history of the square and its immediate surroundings between the 3rd century BCE and the 7th century CE.

INTRODUCTION

The Upper Agora of Sagalassos, a city in the ancient region of Pisidia (South-West Turkey), represented the beating heart of the local community, in providing the stage for the familiar fusion of commerce, politics, administration and cult that characterised urban life in antiquity. The current state of the agora is the product of centuries of monumental accretion, re-arrangement, make-over and removal, making it an excellent platform for diachronic study. The control excavations discussed in this paper form part of the CORES-project (www.iap-cores.be) that wishes to establish and compare long-term regional trajectories of change and development, in this case in Pisidia. The periods considered here saw the origins of Sagalassos as an urban community, followed by several waves of change, before an eventual de-urbanisation in late antique times. In this sense, the Upper Agora at Sagalassos is considered as an architectural manifestation of processes of urbanisation and community formation during a span of almost a millennium of uninterrupted use of the square.

* The authors are members of the Sagalassos Archaeological Research Project directed by Jeroen Poblome (University of Leuven, Belgium). This research was supported by the Belgian Programme on Interuniversity Poles of Attraction, the Research Fund of the University of Leuven and the Research Foundation Flanders (FWO). We would like to thank the Ministry of Culture and Tourism of the Republic of Turkey, its Kültür Varlıkları ve Müzeler Genel Müdürlüğü and its representatives (Arif Küçükçoban, Burdur Müzesi and Veysel Öztürk, Denizli Müzesi) for the excavation permission, support and appreciated aid during the 2014 and 2015 fieldwork campaigns.

THE AUXILIARY GARRISON OF ASIA PROVINCE

Julian Bennett*

In memoriam G.L. Cheesman, 14 September 1884-10 August 1915**

Abstract

The Roman province of Asia was one of those grouped by some ancient authors as being among the inermes provinciae of the Roman Empire. In fact just like all the others in this group of 'unarmed provinces' it contained a garrison of auxiliary soldiers, there to help maintain internal security. This article catalogues and discusses the limited evidence available for the garrison of Asia province in part to correct the still common if often un-stated view that it lacked any form of regular Roman military garrison, but also to help in understanding the overall Roman 'Order of Battle'. In addition, it highlights the importance of Eumeneia as one of the very few sites in Asia Minor identifiable as the location of a purpose-built Roman fort.

INTRODUCTION

The primary intention of this paper is to establish the identities and histories of the auxiliary units based in Asia province during the Principate, that is to say, the period between the administrative and other reforms of Augustus and those that were introduced by Diocletian.¹ As such this article follows at long remove the seminal work of G.L. Cheesman in analysing the epigraphic evidence for the various auxiliary units of the Roman army as a means of improving our knowledge of the 'Order of Battle' of the Roman army, if especially so here with regard to current knowledge of the various provincial garrisons of Asia Minor.² An additional aim, though, is to draw attention to the role and indeed the very presence of the Roman military in the province, a subject sorely neglected in studies not just of this particular territory, but also for most of the other provinces in this region.³ That neglect arises in part from the

* Department of Archaeology, Bilkent University, Ankara, Turkey. I owe many thanks to the library staff at the British Institute in Ankara for their patience and help, and I am most grateful to my colleagues Asuman Coşkun Abuagla and Jacques Morin for reading and commenting on this article: naturally, any mistakes that remain in this are the author's entirely.

** Fellow of New College, Oxford, instigator of modern research into the Roman *auxilia*, and 2nd lieutenant, 10th Hampshire Regiment: killed in action on Hill Q in the 'Battle for Chunuk Bair', Gallipoli, and with no known grave, so commemorated on the Helles Memorial. *Dulce et decorum est pro patria mori* (Hor. *Od.* 3.2.13).

¹ Omitted from any discussion here are the non-auxiliary units epigraphically attested in Asia province, as with, for example, the *Cohors VII Praetoria* stationed at Ephesus (*ILS* 2051 and 2052), and the legionary detachment on service at Aulutrene (Eldere, Dombay Ovası: cf. Christol and Drew-Bear 1995, 69-79).

² Cheesman 1914; see also M.P. Speidel 1989, 102-103.

³ Cf. Bennett 2007a, for the auxiliary garrison of Lycia-Pamphylia, and Bennett 2012, for that of Cilicia. Further articles will explore the evidence for the *auxilia* in provinces of Galatia and Cappadocia, with a final piece assessing

A RELIQUARY CROSS FROM NORTHWEST ANATOLIA: Reflections on Mortuary Practice, Literacy, and Spelling Variants

Tasha Vorderstrasse*

Abstract

This paper will examine a Middle Byzantine reliquary cross found in a cemetery at Barcın in the western Marmara region and try to examine the significance of reliquary crosses in their archaeological and linguistic contexts. Byzantine reliquary crosses represent an important aspect of the material culture of the medieval period, not simply in the Byzantine world, but also in the lands beyond its borders, where such reliquary crosses were viewed as a desirable luxury object. Despite their clear importance within and without Byzantine culture, however, reliquary crosses have received less attention than one might expect. Further, they are generally not analyzed except as objects denoting the spread of Byzantine culture amongst its neighbors or as signs of a Christian population in an archaeological record otherwise devoid of such signs of religious affiliation.

INTRODUCTION

The reliquary cross under discussion here is made from bronze and reliquary crosses of this type have been discussed thoroughly by Pitarakis (2006a). Her study, although comprehensive, is not exhaustive and there are various aspects of reliquary crosses that she does not discuss. In particular, she does not address the issue of the inscriptions on the crosses, except to note when they are particularly “retrograde.” Therefore, the significance of the small inscriptions on this and other crosses for Byzantine literacy and spelling variants has not been addressed. She is not alone in her lack of treatment of these short inscriptions, however. Byzantine literacy remains an understudied topic in general and the significance of short inscriptions on objects such as reliquary crosses for the study of literacy has remained unexplored. This article argues that further study of short inscriptions such as these can provide us with insights into the use of these objects in funerary contexts and the literacy of the low level elites in Asia Minor. The reliquary cross from Barcın is not a unique small find, rather it is a good representative of crosses found throughout Anatolia and therefore can be said to be typical of certain types of inscribed jewelry which were used amongst the Middle Byzantine population.

This article will begin by discussing the site of Barcın in the Middle Byzantine period and examining its cemetery, which has one particularly interesting feature, a skull pit.

* The author would like to thank J.J. Roodenberg for granting permission to publish the cross from Barcın. This paper was presented to the Late Antique and Byzantine Studies Workshop at the University of Chicago and thanks are also due to the members of the audience and their feedback on the ideas outlined here, as well as to Brian Muhs, Lynn Welton, and Kristine Larison with whom certain aspects of this paper were discussed. I would also like to thank Sophie Moore for providing me with a copy of the Korsvoll Honors Thesis.