

DIG

SIGHT

NEWSLETTER



VESSELS IN TIME LIMITED EXHIBIT

This year the Lynn H. Wood Archaeological Museum on the campus of Southern Adventist University celebrated 25 years since its founding, which began with a few artifacts in the McKee Library in 1999. Our permanent exhibit was titled “Vessels in Time: A Journey Into the Biblical World,” featuring artifacts ranging from before the time of Abraham to the early Christian era—more than 3,000 years of history. The large teaching collection established by William G. Dever in 2000 became the permanent collection of the museum exhibit and provided the basis for a new bachelor’s degree in archaeology, with emphases in Near Eastern and classical archaeology. Since then, thousands of visitors have experienced the exhibit from the official opening in 2004 through 2012. This year, we bring back “Vessels in Time” to



the public for the first time since 2012, following a series of special exhibits.

Our first special exhibit opened in 2008, titled “Faces of Power: Coins of the Biblical World.” This began an uninterrupted sequence of special exhibits from 2012 to 2025 that culminated in January 2025, featuring “The Ivory Comb: Lice and Literacy at Lachish.” During the months of “The Ivory Comb” exhibit, the museum had the highest number of visitors in its history, welcoming 2,451 guests. Drawing more visitors in three months than any previous 12-month period in the 25-year history of the museum, February 2025 also broke the record for the most visitors in a month in the museum’s history with 796. Throughout the duration of the exhibit, docents led 47 tours, including 13 school groups, six church groups, and three alumni events, among others. The comb returned to Israel in May of this year along

with the exhibit “Peace and War: The Assyrian Conquest of Lachish.”

The decision to bring back the “Vessels in Time” permanent exhibit was based on several aspects: (1) the purpose of the museum to educate the public on the full range of biblical history, (2) the 13-year hiatus since the public had seen the entire permanent exhibit, and (3) scheduling constraints for planning a new exhibit for 2027.

“With our limited staff and the commitment to publish the final report volumes of the Fourth Expedition to Lachish, we decided to wait a year to plan a new exhibit. New exhibits sometimes take close to two years to produce from start to finish,” said Angela Edwards, museum coordinator.

“THE PERMANENT EXHIBIT IS FANTASTIC, AND NONE OF THE CURRENT UNIVERSITY STUDENTS HAVE HAD THE CHANCE TO SEE IT.”

“The permanent exhibit is fantastic, and none of the current university students have had the chance to see it,” commented James Durichek, a docent who has served since the museum opened.

“Vessels in Time” highlights the Jerusalem Temple and its development. The Temple was the central focus of ancient Israel and biblical history, as the



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exhibit portrays in three dimensions the plan of salvation pointing to the coming of the Messiah. Chronologically, the Temple also fits into the middle of Israel's history,

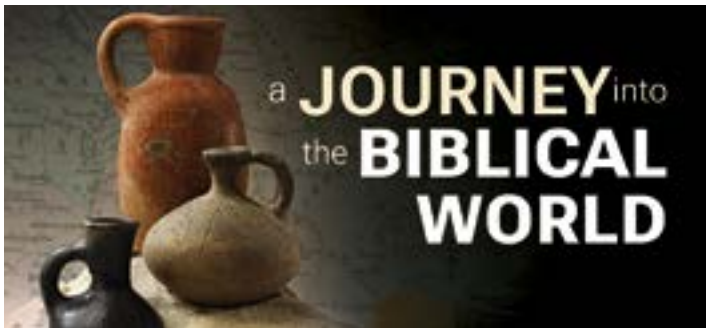
built by Solomon circa 1,000 years after Abraham, the founder of the faith, and pointing to the coming of the Messiah, which occurred 1,000 years later.

"The Temple," said Michael G. Hasel, professor and institute director, "was central to Israelite identity. Bringing that theme back with some new insights will be important to

visitors who have never seen this focus." One of the new items on display is a replica of the Temple shrine model found in 2011 at Khirbet Qeiyafa, which provides perspectives into the plan, construction, and history of Jerusalem's first temple. ✍

Visitors of all ages are invited to experience "Vessels in Time: A Journey into the Biblical World" in person or through the audio tour.

 [VIEW TOUR HERE](#)



STUDY TOUR TO CYPRUS AND GREECE

A Middle East Study Tour was organized and led by Michael G. Hasel, director of the Institute of Archaeology, and Giselle S. Hasel, professor of art history and illustration at Southern.

The tour was organized by Southern, with assistance from Hope Channel International and the Hasels. An illustrated book was shared with all of the participants entitled "In the Footsteps of Paul and the Apostles." The tour covered the first two missionary journeys of Paul following in the order of his travels through Cyprus and Greece. Paul, Barnabas, and John Mark left Antioch for Cyprus, beginning in the eastern port city of Salamis and making their way through the entire island to the western city of Paphos, where the Roman proconsul Sergius Paulos was converted with his entire family (Acts 13:1-12). Along the way, ancient Kition, the crusader castle of Kolossi, and the city of Kourion were visited. Elaborate Kourion structures and churches testify of the very early influence of Christianity, including mosaics mentioning Christ and

Eustolios, the benefactor who funded the building projects.

"I enjoyed exploring the mosaics at ancient Kourion," said Zulybel Rodriguez, sophomore archaeology and museum studies major, "They showed me how powerful Paul's message was in this important Greco-Roman city."

From Cyprus, the group flew to Thessaloniki, Greece, to visit the port city of Kavala, (ancient Neapolis) where Paul, Timothy and Luke first landed in Europe. In Philippi, the tour participants reflected on the imprisonment of Paul and Silas and the establishment of an early church that contains the first mosaic mentioning Paul the Apostle. On their way south to Athens, they stopped at Berea, the royal tombs at Vergina, the monasteries of Meteora, the ancient sacred precinct at Delphi, and Thermopylae, the site of Xerxes battle with the Spartans. The sites in Athens were impressive and included the Acropolis temples, Mars Hill, the Roman forum, and several archaeological museums.

Next was the ancient city of Corinth on the Peloponnese. "Corinth was an eye-opening experience that allowed me to personally connect with the culture that I had only imagined. I felt closer to God, whose hand I could see hovering over the course of history," reflected Stella



Fernandes, a junior archaeology and museum studies major. The last day was spent on the island of Aegina visiting the ancient temple of Aphaia, which some believe served as a predecessor to the great Parthenon temple of Athena.

The visits were extraordinary, and the students especially appreciated the insights received as they encountered the archaeology and history of the biblical world firsthand. The reflections of Afton Logan, a senior archaeology and biblical studies major, on her visit to Delphi are especially profound. ✍

DELPHI AND THE MYSTERIES OF APOLLO: FINDING GOD IN GODLESS PLACES

BY AFTON LOGAN

Deep in the hills of Greece, where the Pindus Mountains stretch up to touch the stars, a mysterious mountain—covered in a forest of spindly trees, twisting caves that snake into the heart of the mountain, and gurgling, mossy springs—inspired the imaginations of the ancients. Images of nymphs flickering in and out of vision, the haunting dirge of the pan flute issuing from the recesses of a dark cave, and the gently plucked notes of Apollo's lyre, traveling on the ripples of a spring-fed pool, made Delphi a mysterious and sacred site.

In the ancient era, Delphi was one of the most religiously and politically crucial Greek cities, due to its “mystical” properties. For it was here that the Oracle of Delphi did her soothsaying, and the cult of the radiant poet god, Apollo, with its glittering marble colonnades, was established for the next 1,000 years.

As I stood in the ancient ruins, I was impressed by their quiet sanctity. A soft breeze whistled through the pine trees, and forest birds larked in nearby flora. Below me, a deep green valley slithered silently towards the shimmering sea. I could easily see how this forest grove, with its gurgling springs, caves, and cool, quiet ambience, could have inspired the imagination of the Greeks. In fact, I knew it was these natural aspects of Delphi that

the Greeks had come to worship.

And there, in a place devoid of holiness, set aside for a millennium of pagan practices, I found that God's Holy Scripture was illuminated for me. The setting of Delphi presented me with a sharp and clear understanding of Paul's plea in Acts 17 as he addressed the Athenians on the Areopagus, which overlooked the Temple of Athena. Paul “perceived that the Greeks were very religious” (Acts 17:22), but he also saw that their spirituality was misguided and misplaced. In his passionate petition, each verse is saturated with meaning.

In verse 24 Paul says, “God who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands, nor is He served by human hands, as though He needed anything, since He himself gives to all mankind life and breath and everything” (Acts 17:24-25). Consider this verse in contrast to Delphi and the Temple of Apollo. Delphi was a place where caves were sacred, springs had supernatural properties, and a mixture of gaseous vapors served as a mystical link between mortal and divine. In her monthly ritual, the oracle induced her “visions” by inhaling a narcotic mixture, resulting in a psychedelic experience. The fate of all Greece rested

on the vague and cryptic interpretation of these “trances.”

Yet, Paul declares that God is not in the earth; He cannot be found in sacred groves, felt in the darkness of a cave, or poured out in the waters of a spring. He cannot be tempted by rich offerings, captured and confined in a temple. His awesome power cannot be exploited with the right narcotic mixture.

On the contrary, God is the Creator of the earth. He is separate from His creation, greater than we could ever imagine. He is not a feeling to be caught or an unseeable power to be tamed and used. Paul is painting God in contrast to how the Greeks had come to understand the divine (Acts 17:29). He juxtaposes the Gospel with the religious institution that had consumed the Greco-Roman way of life.

Paul understood who the Greeks and the Romans were, what shaped them, and what was keeping them from God. In his letter to the Romans, he reminds the church, “[there were those] who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator” (Romans 1:25). These cultural institutions were deeply entrenched in the Greco-Roman way of life and impacted the spread of the Gospel and the spiritual health of the early church. The worship of the goddess Artemis was so closely intertwined with the economic stability of Ephesus that Paul's message was considered a threat to daily life. In Lystra, Paul was stoned after refusing to be identified with the father god, Zeus, and on the Island of Cyprus, Paul personally contended with the sorcerer Bar-Jesus. As we consider the challenges Paul would have faced as he brought a new understanding of nature to the Greeks, let us contemplate what Paul was asking—that the Greeks breathe anew. This time, the vapor which would reach their nostrils was not that of some noxious gas, but the breath of life, which brings truth and eternity. ✍



HUMANITIES FELLOW AT JERUSALEM'S ALBRIGHT INSTITUTE

In March 2024, Michael G. Hasel was awarded the 2024-25 National Endowment for the Humanities senior fellowship at the Albright Institute of Archaeological Research in Jerusalem, Israel. His research project proposal was to work on the final publication report of the Area AA excavations at Tel Lachish, which he directed with the Hebrew University of Jerusalem from 2013 through 2017. The task was to write several chapters on architecture and stratigraphy and to coordinate specialized studies on various find categories, including among others the ivory comb, two Egyptian hieratic inscriptions, four Judean bullae, an Egyptian scarab seal, loom weights, radiocarbon dating results, two burials, the metal, and ceramic assemblages found in Area AA. Appendixes include stratigraphic summaries and square supervisor reports. The volume will have

contributions by more than 16 experts from the United States, Israel, Germany, and Austria.

In January, Hasel returned to Southern briefly to supervise the installation of the ivory comb exhibit at the Lynn H. Wood Archaeological Museum and speak for the symposium on the ivory comb for the grand opening of the exhibit, which he had organized, before returning to the Albright to resume writing.

During the course of his sabbatical studies in Jerusalem, Hasel also gave lectures at the Albright Institute and the Weizmann Institute of Science and attended conferences at the Hebrew University of Jerusalem and Tyndale House Fellowship of the University of Cambridge. In addition, he led field trips with Albright fellows to the sites of Khirbet Qeiyafa and Tel Lachish

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and joined other field trips to Tell Beit Mirsim, the Israel Antiquities Authority headquarters, and the National Library of Israel, as well as excavations in Jerusalem.

"This year was filled with quality time to write and coordinate the final publications of our excavations at Lachish," said Hasel. "A number of chapters were completed, and others are in various stages of preparation. I am grateful to the Albright Institute director James Fraser and staff for their hospitality and to Southern's administration for providing time to work on the final report. The opportunity to be working on the materials in the country where the materials are kept has been invaluable."

One of the highlights was to reconnect with former directors of the Albright Institute, including Seymour Gitin and William G. Dever, with whom Hasel studied at the University of Arizona, and to become acquainted with a younger generation of scholars working on various field and research projects connected to archaeology, textual studies, and biblical studies. ✍️



ARTIFACT HIGHLIGHT

THE TEMPLE MODEL FROM KHIRBET QEYyafa

The first seasons of excavations at Khirbet Qeiyafa, sponsored by the Hebrew University and Southern Adventist University and directed by Yosef Garfinkel, Saar Ganor, and Michael G. Hasel, demonstrated that the site related to Israel's early kings Saul and David. No one imagined that the excavation would contribute to the understanding of the royal construction in Jerusalem and, specifically, the famed Solomon Temple and palace.

In 2011, a remarkable discovery was made in one of the two sanctuary areas at the site. Just to the west of Khirbet Qeiyafa's western gate, adjacent to an open piazza, Building C10 was uncovered, containing all of the elements of a worship area sanctuary, including a bench with drain, basin, cup-mark, grinding installation, and a bamah or high place. The artifacts included a libation vessel and two shrine models, one made of ceramic and the other made of stone.

Today, no architectural remains survive from the First Temple, completed in Solomon's fourth year, ca. 967/66 B.C. (1 Kings 6:1). Centuries of destruction by the Babylonians, its rebuilding after the exile, and its subsequent refurbishment and expansion under Herod the Great, followed by the Roman destruction in A.D. 70, obliterated the evidence. Today, in its place stands the Dome of the Rock, the oldest Islamic shrine completed in

A.D. 691. During the last two centuries, scholars have debated the detailed description of the temple and questioned many of the elements described.

The stone shrine model found at Khirbet Qeiyafa was carved from a single block of local limestone, probably from the cliffs below the site, based on petrographic analysis. The stone model (21 cm wide, 26 cm long, and 35 cm high) was painted red. The sides and back are simply flat, while the front has an elaborate façade framing a rectangular door (10 cm wide by 20 cm high). Two features were very noticeable: (1) a triple-recessed door frame forming three sets of lintels and three sets of doorposts, with a fourth frame extending to the top of the structure that could be considered the edge of the building; (2) a series of triglyphs running below the upper lintel. These triglyphs are known from Greek architecture, for example, at the Parthenon in Athens. However, this is the earliest example of the feature to be found in the archaeological record anywhere in the world. Thanks to the outstanding research of Garfinkel and Madeleine Mumcuoglu, a research associate at the Hebrew University of Jerusalem, correspondences were found between the design of the entrance façade of this stone building model and the entrance of the palace and First Temple, which, according to the Bible, were built by Solomon.

The description of Solomon's palace in 1 Kings 7 uses certain obscure technical terms that translators and commentators have struggled with over the centuries. Two elements were highlighted by the stone shrine model found at the site. 1 Kings 7:2-3 states that the palace had four rows of columns and speaks of an element that includes 45 components of some sort, arranged in 15 groups. Here the various Bible commentators faced a problem. Does the number 45 relate to the columns or to the planks mentioned in the first part of that sentence? Many English translations understood the number as describing 45 pillars arranged in three rows. Yet, the

previous verse clearly states that the palace had four rows of columns. While 45 is divisible by three to create sets of 15, but it is not evenly divisible by four. Garfinkel and Mumcuoglu understand that the number 45 refers to the planks or beams holding up the roof of the temple rather than to the columns. It is precisely this architectural element that appears in the stone model from Khirbet Qeiyafa—triglyphs are depicted under the roof and arranged in groups of three planks. This suggests the translation: “and it was roofed with cedar above the planks, which were placed on top of pillars, 45 planks in 15 groups [3 in each group, as in the depiction of triglyphs].” In Ezekiel 41:6, where an eschatological rebuilding of the temple is described, Garfinkel and Mumcuoglu suggest the reading: “And the planks were organized three together, as thirty triglyph-like groups, placed on top of the wall, around all the building, without being integrated into the walls of the building.” This is precisely the same design element we see on the stone model from Khirbet Qeiyafa.

The technical architectural terminology used in the Bible relating to Solomon's Temple was elucidated in the stone building model found at Khirbet Qeiyafa. The elaborate façade model provides us with an understanding of such technical aspects as four- and five-sided doorposts. If we understand the term *shequfim* to mean doorframes, a further aspect of the temple building can be addressed in the phrase “and for the house he made windows of *shequfim atumim*” (1 Kings 6:4). In the view of Garfinkel and Mumcuoglu, *shequfim* does not describe light penetrating the windows, as some have suggested, but, rather, the window frames are arranged in receding planes, just as seen on the stone temple model.



The splendid façade of the stone temple model after completion of conservation and reconstruction. Remnants of red paint were found over large portions of the object (photo: Gabi Laron).

The Khirbet Qeiyafa shrine model provides evidence that openings decorated with receding frames and triglyph-like wooden beams were known in Judah as early as the beginning of the tenth century B.C. This is of tremendous importance, for until the excavation of Khirbet Qeiyafa, this style of building was known in the biblical period only from the ivories that are dated approximately 150 years later to the mid-ninth century B.C., or the Cypriot royal tombs of Tamassos dated some 200 years later. Scholars have pointed to these later examples to argue that the biblical tradition relating to Solomon's building activities was describing later activity and is an anachronism with no historical basis. The discoveries at Khirbet Qeiyafa have changed that notion completely. Now, for the first time, data exists from Khirbet Qeiyafa that challenges this interpretation. ✍

MUSEUM LECTURE #1: HASEL

On October 6, 2025, Michael G. Hasel, professor of Near East studies and archaeology, and director of the Institute of Archaeology, presented the first museum lecture of the semester focused on a find that came to light during Southern Adventist University's fourth season of excavations to the site of Lachish in 2016. An Iron Age Egyptian scarab seal with the

throne name of Thutmose III inscribed into it was discovered in the Level III destruction of Sennacherib in Area AA.

Thutmose III was one of the most important pharaohs of the Eighteenth Dynasty in Egypt. He built on to the magnificent Karnak Temple and constructed a mortuary temple next to his co-regent Hatshepsut, the first female Pharaoh of Egypt. He undertook 16 or 17 military campaigns into Canaan and is widely credited for establishing an imperialistic dominance over the region for the next two centuries. Some scholars have, in fact, identified him as the pharaoh of the Exodus (see 1 Kings 6:1). The discovery of an intricately decorated scarab seal with his name *mn-kpr*—re dating to the late eighth

century, more than 500 years after his reign, raises some important questions about Thutmose III and why more than 10,000 scarabs are known to record his name. Hasel shared the context of the scarab and then analyzed the elements of the scarab seal itself that point to a late date for its construction. He then conducted a wide comparison of recently discovered scarab seals that also were dated to a late context from other sites in Canaan including Azekah, Beth Shemesh, and Gezers; Philistine cities like Ashdod, Ashkelon, Ekron, and Gath; Nubia; and Egypt. He then discussed a number of theories as to why this particular king's seal held such popularity and used to decorate scarab seals throughout the region. Objects like this would have belonged to the local elite after considering the circumstances of its creation, use, and eventual loss during the destruction of Lachish by the Assyrian army.



MUSEUM LECTURE #2: FRASER

On November 17, 2025, James Fraser, will present the second lecture for the Lynn H. Wood Archaeological Museum lecture series, entitled “Leonard Woolley: Digging up the Past in the Middle East.” The lecture will concentrate on Sir Leonard Woolley, who was one of the early pioneers of the field of Near Eastern archaeology. Woolley was a contemporary and companion of a well-known and equally intriguing figure, T. E. Lawrence (of “Lawrence of Arabia” fame). Woolley “cut his archaeological teeth” working with Lawrence at Carchemish in modern-day Syria, which was an ancient city that was once a vital center within the Hittite Empire. From southern Palestine to the south of Iraq, his career and experience encompassed the entirety of the Fertile Crescent. He excavated al-Mina, Alalakh, and the Royal Tombs of Ur, which may rightly be considered some of the most magnificent finds ever to be uncovered in this corner of the globe. Ur is, of course, famous for another reason—it is the city the

Bible describes as the birthplace and homeland of Abraham, which he was willing to leave in order to follow God's call to Canaan. Woolley eventually authored a book, *Digging Up the Past*, which ultimately inspired an entirely new generation of students to venture into the field and dedicate their careers to uncovering the mysteries of the ancient world.

James Fraser serves as director of the Albright Institute of Archaeological Research in Jerusalem, Israel. He received his PhD from the University of Sydney in 2016, which was published as the monograph “Dolmens in the Levant” in 2018, which was awarded American Society of Overseas Research's G. Ernest Wright Award for Best Archaeological Publication. He previously served as curator for the Ancient Levant and Anatolia at the British Museum, where he curated the 2023 exhibition



“Luxury and Power: Persia to Greece.” He is currently directing an excavation project in Jordan investigating a Bronze Age olive oil factory at Khirbet Um al-Ghozlan, and has archaeological experience in Jordan, Syria, Israel, Iraq, Afghanistan, Uzbekistan, Kashmir, Greece, Cambodia, Australia and the Solomon Islands.

Location: Lynn H. Wood Hall Chapel
Southern Adventist University
Time: 7:00 p.m.

DIRECTOR'S LETTER



This year was filled with incredible opportunities to study, work, and research as we lived in Jerusalem from January to April. It was nostalgic to be back at the Garden Apartment at the Albright

Institute of Archaeological Research in Jerusalem for our sabbatical.

This year marked 30 years since we lived in Jerusalem in 1995-96 academic year when I held the Samuel H. Kress Fellowship to complete my doctoral dissertation. Over the last 30 years, we have been back many times to the Albright, but never in-residence for an extended period. Some encouraged us not to live in Israel during an ongoing war, but we felt that our collaboration with colleagues for so many years compelled us to see our work through, even in bad times. We felt welcome at the Albright by our hosts there and were able to complete a great deal of work toward our projects. Reconnecting with old friends and colleagues and working in community with a younger generation of scholars was invigorating.

In May, we again returned to pack up our two exhibits for shipment back to Israel. This took several weeks, followed by our study tour to Cyprus and Greece.

In July, I flew to London to connect

with Paul Collins, keeper of the Middle East section of the British Museum, to investigate the possibility of applying for a loan of artifacts for an upcoming exhibit in our museum. Dr. Collins was very gracious and invited us to pursue further discussions about this potential moving forward. Our plans are to open a new exhibit in January 2027 focusing on our excavations at Lachish and the Babylonian conquest of Judah, which included the destruction of the temple. The British Museum's extensive collections pertaining to ancient Babylon and the first expedition to Lachish (conducted by James Leslie Starkey in the 1920-30s) would contribute significantly to a new exhibit. Many of these objects would be in the United States for the first time in history. We solicit your prayers and support for this major endeavor.

I WOULD LIKE TO SUPPORT THE INSTITUTE OF ARCHAEOLOGY, SOUTHERN ADVENTIST UNIVERSITY, IN THE FOLLOWING WAYS:

- ☐ Institute of Archaeology (donations will be applied to areas of greatest need)
- ☐ Archaeological Excavations Fund
- ☐ Lynn H. Wood Archaeological Museum
- ☐ William G. Dever Research Library

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- ☐ Check (made payable to "Southern Adventist University")
- ☐ I'm not prepared to give at this time. However, I would like to commit to a financial gift in the area marked above. Please contact me for payment arrangements.



UPCOMING EVENTS

CONFERENCES

November 19–22, 2025

AMERICAN SOCIETY OF OVERSEAS RESEARCH
ANNUAL MEETING
Boston, Massachusetts

MUSEUM LECTURES SERIES 2025-2026
LYNN WOOD HALL CHAPEL

Video: Monday, October 6, 2025, 7:00 p.m.

“An Egyptian Scarab Seal of Thutmose III at Lachish”
Michael G. Hasel, PhD,
Professor of Near Eastern Studies and Archaeology
Southern Adventist University
To View Lecture: southern.edu/archaeologylectures

Monday, November 17, 2025, 7:00 p.m.

“Leonard Woolley: Digging up the Past in the Middle East”
James Fraser, PhD,
Director of W. F. Albright Institute of Archaeological Research
91190 East Jerusalem

Monday, February 9, 2026, 7:00 p.m.

“The Millo: Jerusalem’s Lost Monument”
Chris McKinny, PhD,
Associate Professor of Archaeology
Lanier Center for Biblical Archaeology
Lipscomb University

Monday, March 9, 2026, 7:00 p.m.

“Raging Bull and Peaceful Hippo: Reviewing the Treaty of
Rameses II and Hattusili III at Karnak Temple”
L. S. Baker, Jr., PhD,
Associate Director
Andrews University Press
Sutherland House

DIG SIGHT

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