

littoral: of the more than 80 sites at which Mycenaean pottery has been found, 75% display less than 10 "ceramic units" each. This statistic does not imply that sites at which imports are a rarity are not important. On the contrary, they are extremely valuable in determining the mechanics of Aegean/Near Eastern trade for, if studied in concert with local topography, they permit us to delineate the routes by which the imported goods were disseminated throughout the hinterland.

On the other hand, only a few sites have produced what can be considered a large quantity of Mycenaean imports, and these are sites already known to be important from the archaeological or literary record. The sites that display more than 100 units are Byblos and Ras Shamra/Minet el-Beida on the coast, Megiddo and Kamid el-Loz (Kumidi of the Amarna texts) in the interior and the Amman Airport site across the Jordan River. The fact that these sites are located in three distinct geographical zones argues against the explanation of the distribution of Mycenaean pottery by simple "fall off" from coastal to inland sites. Instead it suggests that we are dealing with a hierarchic scale in which a few powerful cities receive the major share of trade, while the status of less important sites is reflected by less frequent occurrences of imported goods.

THE DATE AND MEANING OF THE TORLONIA HARBOR RELIEF: *Brooks Emmons Levy*, Princeton University

Certain Alexandrian tetradrachms of Nero (Dattari 263-64) have the reverse type of a grain freighter—it is not, as usually described, a galley—with the legend SEBASTOPHOROS. Type and legend indicate that Nero planned to make part of his interrupted Eastern trip of A.D. 66/7 by cargo ship. There is literary and epigraphic evidence that this exceptional means of Imperial travel was used by Vespasian, Titus and Septimius Severus (Vespasian: Dio 66.9.2, Josephus *BJ* 7.21-22; Titus: Josephus *BJ* 7.116-19; Severus: *IG* XIV.917). In all cases the departure point was Alexandria; there may be a connection with the Alexandrian cult of "Kaisar Epibaterios" (Philo *Leg. ad Gaium* 151). Journeys by freighter may have visibly and ritually expressed the princeps' concern for the food supply of the empire.

With this background, it seems worthwhile to revive an old suggestion (cited but rejected by Lugli and Filibeck, *Il porto imperiale di Roma* 39) that the trio shown sacrificing on the left-hand ship of the Torlonia harbor relief represents the Severan *domus*. The figures are usually identified as ship owner, wife, and ship captain, but this theory fails to explain the many Imperial symbols on and around the ship. I suggest the figures are Severus, Domna and Plautianus, about to leave Alexandria in late 201. (Cf. the sacrificial scenes of the Porta Argentariorum, in which Plautianus appeared.) Their informal dress, as well as their appearance on a cargo ship, has prevented their identification. But a comparable scene (LXXXVI) on Trajan's column shows

the emperor in similar travel attire sacrificing (possibly with Plotina?) before an Adriatic sea voyage. The Torlonia relief must represent the *votum* of some individual or group for the Severans' safe return from the East in A.D. 201/2.

EXCAVATIONS AT THE PENNSYLVANIA HOSPITAL SITE IN PHILADELPHIA: *Barbara Liggett*, Atwater Kent Museum

Research at the Pennsylvania Hospital in Philadelphia focused on two categories: 1) excavation around the historic buildings (called in documents the "Elaboratory"), which uncovered fencing, drains, shrubs and two outbuildings housing massive privies, and which provided a physical layout of the courtyard in the period 1800-1840; 2) analysis of the ample collection of artifacts deposited in these features, which could be evaluated and compared with other deposits in the city.

As expected, medical and scientific artifacts, as well as utensils for feeding and caring for the occupants of the hospital, were recovered. The evidence of cleaning and maintaining, and finally abandoning and filling the privies demonstrated that concerns for health through effective sanitation received administrative and scientific support. This conclusion compares positively with data published in *Excavation Report, NewMarket* (1981), and those from comparable work at Franklin Court (1969-1976).

Colloquium: Tricentennial City: The Archaeology of Historic Philadelphia; see *Barrett, Burnston, Cosans, Orr*.

STANDARDIZATION VERSUS VARIABILITY OF MESOPOTAMIAN BEVELLED-RIM BOWLS: *Gloria London*, University of Arizona

It has been suggested that the Mesopotamian bevelled-rim bowls of the late 4th millennium B.C. served as ration containers of a standardized measure. The bowls would have been commissioned and issued in large numbers by the great institutions as payment for work rendered. Bowls from numerous sites have been measured by various scholars. A substantial amount of variation in the capacity measurements has been detected, which might appear to challenge the bowls' use as a standardized ration container.

It is here proposed that the variability recorded at different sites and within individual sites does not conclusively negate the function of the bowls as ration holders. An ethnoarchaeological study of Filipino traditional potters suggests that the wares made by specialists exhibit considerable variability. This range results from a limited "assembly line" production among large-scale producers in which unskilled people are involved in various stages of production. The presence of pottery factories has not been confirmed in the archaeological record. Cottage industries may have predominated, and the manufacturing technique of the bevelled-rim bowl is amenable to small-scale "assembly line" produc-