

od
puščave
do mize

*from
the desert
to the table*



»People need more than food to live.« (Dt 8:3)

לֹא עַל-הַלֶּחֶם לִבְדוֹ יְחִיָּה הָאָדָם

*exhibition
of the biblical archaeological collection of the theological
library maribor on the occasion of the 50th anniversary of the
unit in maribor, faculty of theology, university of Ljubljana*

The collection of artefacts from the Holy Land originates from the area of today's Israel, Palestine, and Egypt, and represents a unique collection in Slovenia. Some museums in Slovenia hold individual artefacts from the Middle East, however, this collection is the only one devoted to biblical archaeology. It was collected with the idea of being used as a teaching aid with the aim of illustrating the history of the Bible to students and others.

Clay artefacts predominate – pottery of different forms and for different uses (jugs, cups, pots, bowls) and oil lamps. There is also a considerable number of glass objects (pots, balsamaria) and stone signets. The collection also comprises two basalt bowls (possibly mortars), three examples of figurative arts and two bricks with the cuneiform text.

From the temporal point of view, the collection is quite heterogeneous; it comprises artefacts from the periods from the Copper Age (5th or 4th Millennium B.C.) to the period of the Arabic expansion (7th Century A.D.). The periods are variously represented; the most represented are the Middle Bronze and Late Iron Ages. The oldest artefact in

the collection is a basalt bowl or mortar from the Copper Age (4500–3500 B.C., Cat. No. 1).

The basic collection catalogue is the manuscript inventory of the artefacts, prepared in Israel by the archaeologist Jean-Baptiste Humbert at the French biblical and archaeological school École Biblique et Archeologique in Jerusalem. In 2006, the Library cooperated in the international project of digitalization within the CULTURE 2000 framework. On the initiative of the head of the Library, Fanika Krajnc-Vrečko, PhD, the collection was then digitalized, while the collection archive was completed using archaeological drawings and descriptions and compared with the available literature by the archaeologists Aleksandra Nestorović and Andrej Preložnik. The descriptions of individual artefacts thus include the data about the site of the finding, time, material, production, decoration, dimensions and storing. Last but not the least, the Biblical Archaeological Collection of the Theological Library Maribor is unique also in the fact that it does not contain weapons, jewellery and money, but mainly includes pottery and objects connected to everyday life. This



From the left: two-handled amphoriskos (Ain Samiyeh, 2300–2000 B.C., Cat. No. 4); ciborium on a trumpet foot (Ain Samiyeh, 1800/1750–1550 B.C., Cat. No. 11); bi-conical jug with a ribbed neck (Hebron?, 1400–1300 B.C., Cat. No. 13)

Od leve: dvoročajni kroglast lonec/amforiskos (Ain Samiyeh, 2300–2000 pr. Kr., kat. št. 4); ciborij na votli nogi (Ain Samiyeh, 1800/1750–1550 pr. Kr., kat. št. 11); bikonični vrč z narebrenim vratom (Hebron?, 1400–1300 pr. Kr., kat. št. 13)

is the reason we have decided that the red thread by the means of which the collection is presented to the public this time, is food and its role in the Bible. The »desert« in the title thus represents the nomadic way of living (nourishment) of the Israelites, and the table, the way of living in civilization (permanent settlement). At the same time, the table directs us to the Last Supper; the place where the New Testament was concluded. Both testaments were concluded with eating; the first one on the sandy ground of Mount Sinai, »so they ate and drank« (Ex 24:11), and the other at the table at Jesus's Last Supper.

»Človek ne živi samo od kruha.« (5 Mz 8,3)

לֹא עַל-הַלֶּחֶם לִבְדוֹ יֵחִיָּה הָאָדָם



Od leve: skleda s klekom v obliki črke S (Hebron?, 1800/1750–1550 pr. Kr., kat. št. 9); skleda z blagim klekom (Hebron, 1300–1200 pr. Kr., kat. št. 16); skodela s klekom na ostenju (Ain Samiyeh, 2000–1800/1750 pr. Kr., kat. št. 7)

From the left: bowl with a S-shaped carination (Hebron?, 1800/1750–1550 B.C., Cat. No. 9); bowl with a vestigial carination (Hebron, 1300–1200 B.C., Cat. No. 16); carinated bowl (Ain Samiyeh, 2000–1800/1750 B.C., Cat. No. 7)

RAZSTAVA biblične arheološke zbirke teološke knjižnice maribor ob 50. obletnici enote v mariboru teološke fakultete univerze v Ljubljani

Zbirka predmetov iz Svete dežele izvira z območij današnjega Izraela, Palestine in Egipta in je edinstvena zbirka v Sloveniji. Nekateri muzeji v Sloveniji sicer hranijo posamezne predmete z Bližnjega vzhoda, ta zbirka pa je edina, ki je v celoti posvečena biblični arheologiji. Sestavljena je bila z mislijo, da bi bila uporabljena kot didaktični pripomoček, ki naj študentom in drugim približa zgodovino Svetega pisma.

V zbirki prevladujejo glineni predmeti – posodje različnih oblik in za različne namene (vrči, čaše, lonci, skleda) ter oljenke. Dobro so zastopani tudi stekleni predmeti (posodice, balzamariji) in kamniti pečatniki. Zbirka vsebuje še dve bazaltni skledi (najverjetneje možnarja), tri primere figurativne umetnosti in opeki z besedilom v klinopisu.

Zbirka je časovno zelo heterogena, v njej so predmeti iz obdobja od bakrene dobe (5. oziroma 4. tisočletje pr. Kr.) do obdobja arabske ekspanzije (7. stoletje po Kr.). Obdobja so različno zastopana, najboljše srednja bronasta in mlajša železna doba.

Najstarejši predmet v zbirki je bazaltna skleda oziroma možnar iz bakrene dobe (4500–3500 pr. Kr., kat. št. 1).

Osnovni katalog zbirke je rokopisni popis predmetov, ki ga je v Izraelu pripravil arheolog Jean-Baptiste Humbert na francoski biblični in arheološki šoli École Biblique et Archeologique v Jeruzalemu. Leta 2006 je knjižnica sodelovala v mednarodnem projektu digitalizacije v sklopu CULTURE 2000. Takrat je zbirko digitalizirala na pobudo vodje knjižnice dr. Fanike Krajnc-Vrečko, arheologa Aleksandra Nestorović in Andrej Preložnik pa sta dopolnila arhiv zbirke z arheološkimi risbami in opisi in jih primerjala z razpoložljivo literaturo. Opisi posameznih predmetov tako vsebujejo podatke o najdišču, dataciji, materialu, izdelavi, okrasju, merah, hranjenju.

Biblična arheološka zbirka Teološke knjižnice Maribor je edinstvena tudi v tem, da v njej ne najdemo orožja, nakita ali denarja, temveč prevladujejo lončenina in predmeti, povezani z

vsakdanjim življenjem. In prav zato smo se odločili, da naj bo rdeča nit, s pomočjo katere zbirko tokrat predstavljamo javnosti, prehrana in njena vloga v Svetem pismu.

Puščava v naslovu predstavlja nomadski način življenja (prehranjevanja) Izraelcev, miza pa način življenja v civilizaciji (stalni naselitvi). Miza hkrati kaže na zadnjo večerjo, prostor, kjer je bila sklenjena Nova zaveza. Obe zavezi sta bili sklenjeni ob hrani, prva na peščenih tleh Sinajskega pogorja, »zrli so Boga, jedli so in pili« (2 Mz 24,11), druga za mizo pri Jezusovi zadnji večerji.



Two-handled pyxis
 (unknown, 1200–1030 B.C., Cat. No. 18)
 Dvoročajna piksida
 (neznano, 1200–1030 pr. Kr., kat. št. 18)



One-handled jug
 (unknown, 37 B.C. – 70 A.D., Cat. No. 32)
 Enoročajni vrč
 (neznano, 37 pr. Kr. – 70 po Kr., kat. št. 32)

Oil lamps in the Biblical Archaeological Collection of the Theological Library Maribor were found at different locations and are from different periods, as well.
 Oljenke v Biblični arheološki zbirki Teološke knjižnice Maribor so iz različnih krajev in različnih obdobj.



Univerza v Ljubljani
 Teološka fakulteta



Enota v Mariboru



from the desert to the table od puščave do mize

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