



NEWS & NOTES

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From the Director's Study



With this issue, it is my privilege to introduce you to Richard Payne, Neubauer Family Assistant Professor of Ancient History. Richard joined the Oriental Institute faculty last year, and his appointment demonstrates the Oriental Institute's long-standing commitment to the study of ancient Persia. Richard brings special expertise in the religion, politics, and culture of the Iranian world in late antiquity. His current work explores the thorny problem of how religious diversity can exist within the context of an empire, and Richard's article in this issue focuses on the response to the growth of Christianity in this fascinating era of Iranian history.

Technology has become a crucial component of our work at the Oriental Institute and the articles on the Epigraphic Survey and our excavations at Jericho Mafjar in the Palestinian Territories highlight how technology allows archaeologists to "work smarter" as well as more effectively. Building on the highly respected Chicago Method of epigraphy, our Chicago House team has incorporated numerous digital technologies ranging from electronic drawing tablets to digital photography and imaging. The newly published *Digital Epigraphy* manual produced by the team this season will set the standard for epigraphy in the second century of our work in Luxor.

Meanwhile, remote sensing is helping Don Whitcomb and his team at Jericho Mafjar plan for future seasons of archaeological excavations. The results were promising and intriguing — although Don is quick to note that the remote-sensing project raised interesting new questions for exploration in future seasons.

The Oriental Institute's storage areas are also fertile ground for exploration and rediscovery, as Tytus Mikołajczak's work with the Achemenet Project shows. In his article, Tytus shares some of the new thinking about artifacts from Persepolis, including discoveries of inscriptions that further our knowledge of Persepolis as the center of the Persian empire and its fall to Alexander the Great. It's a privilege to share new thinking, intriguing ideas, discoveries — and yes, rediscoveries — with you.

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Cover image: Church at Bazyan, Iraq, Kurdistan. Photo by Richard Payne

Inset: Jay Heidel copying fragments of the Ptolemaic "Bentresh" inscription on the Wacom Companion, Luxor Temple. Photo by Ray Johnson

THE RISE OF CHRISTIANITY IN IRAN



CHURCH AT BAZYAN, IRAQ, KURDISTAN
PHOTO BY RICHARD PAYNE

by RICHARD PAYNE, ASSISTANT PROFESSOR, ANCIENT NEAR EASTERN HISTORY

From 226 to 636 CE, one of the most extensive and enduring pre-industrial empires took shape in the Near East.¹ The Sasanian kings of kings integrated populations from Arabia to Afghanistan in the Iranian empire, a political network that reproduced itself over four centuries in regions disparate culturally as well as geographically. Not since the conquests of Cyrus or Alexander had so diverse a population been brought into a single political system, and Iran outlasted its Persian and Greek predecessors by more than two centuries. In naming their new political system *Ērānšahr*, “the territory of the Iranians (*ēr*)” in Middle Persian, Iranian political elites underlined the centrality of Zoroastrianism to its organization. *Ērānšahr*, like Zion in the Hebrew Bible, was a sacred historical concept taken from the Avesta to represent a political entity in the present, and the *ēr*, “the Iranians,” were the mythical guardians of the Zoroastrian religion, not

an existing ethnic group.² The Zoroastrian idea of Iran unified aristocrats of various backgrounds to conquer so much of the Near East in the third century and to create an empire predicated on the Zoroastrian institutions.

The success of this new vision of political community was impressive. Militarily, Iran subdued the Roman empire, disciplined the tribes of Arabia, and ultimately overcame the invasions of the Huns and the Turks in Central Asia. Political supremacy in the core of the Near East gave rise to unprecedented mobility and interaction, not only within the empire, but also across its frontiers. Economically, the demand of Iranian elites for the luxuries of China and India stimulated the rise of the so-called Silk Roads as well as Iranian domination of the Indian Ocean trade. Culturally, Iran became a crossroads of Eurasian cultures, with its court supporting the investigation and even translation of scientific and philosophical works in Greek, Syriac, and Sanskrit. The artists of

the court intentionally synthesized Mediterranean and Iranian styles and symbols to advertise the cosmopolitan nature of an empire that considered itself the center of the world. Beneath the level of the court, authors writing in languages as diverse as Syriac and Sogdian gave rise to new literatures. In this respect, the most famous cultural product of the empire, the Babylonian Talmud, embodies the cultural aspirations and possibilities that the Iranian empire brought into being, as secure channels of travel and trade between Iran and Rome allowed for Jewish communities in Palestine and Mesopotamia to renew contacts that had long lapsed.

Perhaps the most consequential by-product of Iranian imperialism for the cultural history of Eurasia as a whole was one its ruling elites never themselves envisioned, namely the rise of East Syrian Christianity. Open channels of communication and trade with the Roman world facilitated the formation of Christian communities among the Aramaic pop-

ulations of Mesopotamia already in the third century, more or less contemporaneously with their development in Roman territory. During the Roman–Iranian wars, moreover, Christians were among the Romans deported to the Iranian plateau, Khuzestan, and Mesopotamia.³ As a result, from at least the mid-third century, bishops were found in some of Iran’s major cities. In 410, the Sasanian king of kings Yazdgird I formally recognized the ecclesiastical institutions of the Church of the East, which was co-terminus with the boundaries of Iran and autonomous of the Roman patriarchs. By 600, there were East Syrian bishops in every regional center, as far as afield as Herat in Afghanistan and Qatar in the Persian Gulf.

The mere presence of a bishop tells us next to nothing about the scale or strength of these communities. But over the past several decades, archaeological excavations have demonstrated that they were far more robust than had been assumed. In the cities of Iran, including the imperial capital Seleucia-Ctesiphon, there were impressive churches whose walls were adorned with the same decorative clay stucco that we find in the residences of Iranian aristocrats and the kings of kings themselves.⁴ Thanks to the recent excavation of a church at Bazyan, near Kirkuk, we now know that such grandeur was unexceptional even in rural contexts.⁵ Here and elsewhere we find Christian shrines located at economically and politically strategic regions of the empire. What these structures suggest is that Christian communities thrived in a material, economic sense. They had tapped into social and political networks through which economic and cultural capital flowed. They possessed surplus wealth to invest in the thousands of churches and monasteries that are named in contemporary literary texts. They combined Mediterranean and Iranian artistic traditions to represent themselves as full-fledged members of the imperial elite, while simultaneously asserting their distinctive Christian religious identity. It was this economically and politically robust Church of the East that could dispatch missions to southern India, Central Asia, and China. The Christians of Kerala,

Sri Lanka, the Sogdian city states of Central Asia, the Hun and Turk tribes of the steppe, and eventually the cities of Tang China all came to recognize the bishop of the Seleucia-Ctesiphon as their patriarch. Iran gave rise to a truly global Christianity that in its extent dwarfed the more familiar churches of the Roman world.

We thus arrive at a paradox: a Zoroastrian empire was the vehicle for the expansion of Christian institutions. From 410 onward, the Sasanian kings of kings continually served as the patrons of the Church of the East, placing royal forces in the service of bishops and even donating cash for the construction of churches and monasteries in imperial territory. Bishops came to frequent the audience hall of the royal palace as if they were members of the Iranian aristocracy, and to serve as diplomatic envoys on behalf of the court. Nevertheless, no reigning member of the ruling dynasty ever compromised his commitment to Zoroastrianism. It was as Zoroastrian rulers that the kings of kings facilitated the rise of Christianity in their empire. The history of the Church of the East therefore differed markedly from other ancient Christianities. In the Roman empire, the conversion of Constantine brought bishops abruptly into positions of power, which made the spread of the religion seem inevitable even to contemporaries.⁶ In Ethiopia, Georgia, and Armenia, the development of Christian institutions was similarly understood as a consequence of the conversion of kings who proceeded to endow churches with power, wealth, and prestige.⁷

No such story could be told of Iran. To speak of the rise of the Church of the East in Iran is to attempt to account for its unique acquisition of social and economic capital and its attainment of high political status in an unambiguously non-Christian empire. In the works of ancient Christian authors and modern historians alike, there is no history of the rise of Christianity in Iran. The prevailing story is one of East Syrian Christians as a frequently persecuted minority whose welfare and growth Zoroastrian priests and rulers continually held in check. The history of the Church of the East has been told in terms of the development of its doctrines,

which Western Christians have generally regarded as a heresy, “Nestorianism,” a scholarly invention.⁸ To reduce the stories of these communities to theology is to deny them a history, an account of how they constructed economically and politically viable communities, adapted to local cultures, and interacted with Zoroastrians, Jews, and adherents of other religions. Most importantly, to explain the rise of Christianity in a Zoroastrian empire, we need to consider how Christians established working, mutually beneficial relations with Zoroastrian political authorities and vice versa.

According to the prevailing view, when East Syrian Christians encountered Iranian rulers and aristocrats, they did so unwillingly, as the victims of persecutions Zoroastrians inflicted on them. Studies often link episodes of violence together to portray the history of Christians in Iran as one of continuous persecution. These historical narratives are based on an uncritical acceptance of the most important body of evidence for the study of the rise of Christianity in Iran: the upward of sixty accounts of martyrdom surviving in Syriac — and sometimes Sogdian, Armenian, and Greek — manuscripts.⁹ A comprehensive examination of these accounts shows that these episodes constituted not persecution, but rather efforts to integrate Christians into Iranian political structures. Counterintuitively, we can chart the rise of Christianity in Iran through episodes of violence because Zoroastrians came to use the sword not to eradicate Christians, but rather to establish limits and norms governing interactions between Zoroastrians and Christians in imperial institutions.

The Iranian court undertook violence against Christians in three different specific contexts: (1) against bishops and priests who disobeyed a specific order of the king of kings Shapur II in the 340s, (2) against monks and bishops who destroyed Zoroastrian fire temples in the early fifth century, and (3) against Iranian aristocrats who abandoned Zoroastrianism to convert to Christianity. These events were restricted in scope, never indiscriminately targeting Christian communities as a whole. In the first case, the king of kings

Shapur II had Simeon the bishop of Seleucia-Ctesiphon executed in 344 along with upward of a hundred priests and bishops in his entourage. Although often represented as an assault on the Christian community in general, according to fifth-century accounts, the court had Simeon and other ecclesiastical leaders executed for refusing to levy taxes on their communities.¹⁰ Contumacy, the refusal to obey a royal command, was a capital offense whether the offender was Zoroastrian or Christian, an aristocrat or a commoner. The request for Christian assistance in the fiscal administration came at a moment of crisis, during wars with the Romans and the Huns that had stretched the imperial treasury to its limits. Zoroastrian priests frequently organized the collection of taxes and their delivery of the court, and the king of kings expected the same services from Christian leaders. This was an invitation to participate in imperial politics and in imperial structures, not an attempt to exclude Christians from them.

Despite the execution of Simeon and other disobedient ecclesiastical leaders in the 340s, Christian bishops became increasingly prominent in Iranian society beginning in the decades immediately following Simeon's execution and continuing into the fifth, sixth, and seventh centuries. What Shapur II attempted, the incorporation of bishops into the administration, took place shortly afterward when Yazdgerd I established the Church of the East as an imperial institution. Bishops were to provide services to the court, eventually even including the collection of taxes. The very texts that described the execution of Simeon, written in the early fifth century, insisted on the commitment of East Syrian bishops to the Sasanians. According to the anonymous author, Simeon himself emphasized that the dynasty enjoyed the sanction of the Christian God: "[God] appointed you the king of kings over the peoples and their kings, and he gave into your hands this great and powerful and wondrous jurisdiction."¹¹ Christians too could regard Iranian political authority even in its Zoroastrian form as legitimate, even as supernaturally inspired.

The rise of bishops to prominence, however, created new problems that the Iranian court could not have foreseen.



Stucco figure excavated in a church at Weh-Ardashir (Seleucia-Ctesiphon). Photo permission by Museum für Islamische Kunst — Staatliche Museen zu Berlin

With their belief in an exclusive universal truth superseding all other religions, many Christians were not content merely to earn a recognized place in Iranian society alongside the Zoroastrian counterparts. They rather aimed to triumph over Zoroastrianism, just as their Roman counterparts had triumphed over paganism. In the century following conversion of Constantine to Christianity, Christians came to seek the destruction or at least the defacement of polytheist shrines and temples, to humiliate Jewish communities, and even at times to force the conversion of polytheists, Jews, and others to Christianity.¹² Their vision of a social and political order purged of religious dissent, of the Roman empire as a community of orthodox believers, provided the intellectual foundations for what we now call tolerance and intolerance. For even the positive virtue of tolerance presupposes that in an ideal world disobedience and dissonance would simply not exist and in our imperfect world require toleration.¹³

The same trans-imperial networks criss-crossing the Near East that brought the first Christians to Iran also brought the latest ideas and practices of the Christian Roman empire into East Syrian communities. Texts that celebrated monks who destroyed pagan temples, for example, were read among the East Syrians in Iran within several decades of their production in the Roman world. Together with Christianity, in other words, came intolerance. Within ten years of the royal recognition of the Church of the East, an East Syrian bishop in Khuzestan organized a group of Christians to destroy a fire temple. The contemporaneous *Martyrdom of Abda* praised the destruction of this Zoroastrian fire temple as virtuous act.¹⁴ The temples of a false religion were to be uprooted in Iran to make way for Christian truth. The author was not alone in this view. At roughly the same time, another East Syrian author celebrated a monk who forcefully entered a Zoroastrian fire temple, extinguished the scared fire, and destroyed the ritual instruments that Zoroastrian priests used to perform their Yasna ritual.¹⁵ For at least a subset of East Syrian leaders in the early fifth century, the newfound power of the church

was an occasion to attack the institutions of the imperial religion. The Iranian court predictably had the perpetrators of these assaults on Zoroastrian shrines executed, in order to place clear limits on Christian ambition. Unlike the Christians of the Roman empire, East Syrians would not be permitted to destroy or deface Zoroastrian temples. Christians who interpreted royal support of their bishops as a sign that the court would favor their religion at the expense of Zoroastrianism were profoundly mistaken. The kings of kings compromised none of their Zoroastrian commitments when they supported the bishops. The fire temples of the empire would continue to serve as icons of imperial authority, and assaults against them constituted nothing less than assaults against the royal court itself.

In executing Christians who destroyed fire temples, Iranian authorities again placed a limit on Christian intolerance that was necessary if Christians and Zoroastrians were to coexist peacefully in the empire. Remarkably, these are the only instances of East Syrian fire temple destruction. Leaders of the Church of the East appear to have immediately acknowledged that the intolerant activities of zealous Christians within their ranks compromised the viability of their community as a whole. In place of physical assaults on Zoroastrianism, Christians came to express their superiority over the religion in written polemics, texts that ridiculed Zoroastrian beliefs and rituals as irrational and absurd, which were read and recited in communal contexts. These polemical treatises posed no direct threat to Zoroastrian institutions, at least not in public. In this case, the violence that the Iranian court employed against Christians was hardly persecutory; if anything the executions were criminal punishments intended to prevent future acts of intolerance against Zoroastrian communities. But the bloodshed was more than merely punitive. The deaths of the Christian zealots told and retold over the next two centuries established a norm for interaction between Christians and Zoroastrians that the East Syrians accepted for themselves. As long as Christians did not jeopardize

the integrity of Zoroastrian institutions, their place in the empire was secure.

East Syrian leaders continued nevertheless to pose an implicit or explicit threat to the imperial religion. Christians introduced something that was entirely new to Iranian society: proselytism, the concerted attempt to persuade others of the truth of one's beliefs. With its clear definition of true and false belief and rights of initiation, there was no middle ground possible between Zoroastrianism and Christianity. Although Zoroastrians could accept the presence of religious others within their social networks and political institutions with relative ease, apostasy from the Zoroastrian community was something its leaders were not prepared to countenance. The penalty for apostasy in Iran was death, or at least in theory.¹⁶ In the Zoroastrian understanding of religion, the Iranians were the leaders and organizers of a humanity they would ultimately bring to cosmic perfection. Even if Zoroastrians would ideally have liked to see all humans to accept their beliefs — and they articulate the view of the world that if all humans were to accept their beliefs would hasten toward perfection — they never developed the proselytizing practices characteristic of Christianity. But if they did not require others to embrace their truth, the defection of a Zoroastrian to another religion put into question the position of Iranians as the political leaders of humanity. Simply put, Zoroastrians could collaborate with religious others on the shared political project of empire only if their position of superiority went unquestioned.

In East Syrian literature, roughly a dozen works recounted histories of Zoroastrians who abandoned their religion to convert to Christianity and were subsequently executed for their crimes.¹⁷ These martyred converts were uniformly Iranian aristocrats, members of the most powerful aristocratic houses that provided the empire generals, chief priests, and highest officials. Christian authors told stories of individuals of such exalted houses that had rejected the religion on which the authority of their families was predicated. And in most cases, they were killed at the request not of Zoroastrian

priests, but of their own families, of their fathers, brothers, and paternal uncles. Although these cases have been taken to indicate a rising tide of conversion from Zoroastrianism to Christianity, the number of Zoroastrian apostates is minuscule, no more than two dozen. Acts of apostasy were highly unusual and potentially destructive to the normal course of social relations in a religiously diverse society. It is telling that the East Syrians recorded only cases of aristocrat apostasy. The great bulk of Christian believers in Iran derived from the middling population of the empire, mostly nameless sub-elites of the towns of Mesopotamia and Khuzestan. Whatever converts the Christian community received were likely to be practitioners of a still largely misunderstood polytheism that constituted the religious common sense of Mesopotamia, and only rarely Zoroastrians, and still more rarely, members of the political elite. The Iranian court policed religious boundaries not throughout society, but rather among the highest ranks of the aristocracy whose apostasy jeopardized the foundations of Iranian political institutions. The court accordingly had the handful of known aristocratic converts executed in increasingly public, spectacular, even theatrical ways. One elite apostate, known to Christians as George the Priest, was crucified in the central market of Seleucia-Ctesiphon.¹⁸

Such rare public executions established boundaries between the two religions that Zoroastrians and Christians alike could observe. One of the remarkable aspects of East Syrian literature in late antiquity is its downplaying of proselytism. There is only one text, written in the final decade of the Iranian empire, that explicitly celebrated the preaching of the faith to Zoroastrian elites.¹⁹ Generally speaking, the Church of the East did not accept converts who were known to have been Zoroastrians, in recognition of the limits the court had placed on the proselytizing activities. In the domain of conversion, Christians and Zoroastrians established a set of norms that allowed not only for their peaceable existence, but also for their cooperation in social and political life. As long as Christians

did not seek to convert aristocratic Zoroastrians or destroy their fire temples they could build churches, shrines, and monasteries, and expand their communities throughout the Iranian empire with the explicit sanction and support of Zoroastrian rulers. The execution of aristocratic converts, like the execution of temple destroyers, facilitated the cooperation of Christians and Zoroastrians in the mundane work of empire. There are abundant examples of such cooperation in the seals and bullae emerging from the imperial administration, many of which include Christian symbols alongside traditional Zoroastrian ones.²⁰

Far from persecutions, the exceptional acts of violence Christian communities experienced and remembered constituted norms of interaction that underpinned the institutional growth of their churches. The paradox at the heart of Christianity in Iran was only apparent, as Zoroastrianism facilitated the growth of Christian institutions in the empire. The religion Christians demonized as a deviant paganism granted the Church of the East a legitimate place in Iranian society and only placed limits on Christian communities that East Syrian communities themselves were willing to accept as the terms of integration. The basis for Zoroastrian attitudes toward Christians was an understanding of religious difference that was more flexible than the conception of religion Christians introduced to Iran. For Christians, there was one true religion and many false incommensurable religions. For Zoroastrians, there was a hierarchy of religions ranging from idolatry, which was to be extricated from the empire, to Judaism and Christianity, which could be included in Iran as long as they did no damage to their own religious institutions. It was, in a word, because of the Zoroastrianism that was central to Iranian ideology that Christians could build the thriving, stable communities in a non-Christian empire that we find in literary and archaeological sources. Working in league with the Zoroastrian political elite, the East Syrians demonstrated that a Constantine was not necessary for Christians to attain political power and wealth. The Church of the

East, after all, possessed a very different kind of Constantine. A late sixth- and early seventh-century northern Iranian aristocrat Yazdin, described in contemporary texts as the new Constantine, was not an emperor, but rather the head of the Iranian fiscal administration.²¹ The East Syrian Constantine was the supervisor of a bureaucracy that included many more Zoroastrians than Christians. Such comparatively humble Constantines built East Syrian communities through collaboration with Zoroastrian elites, expanding their churches alongside rather than at the expense of Zoroastrian fire temples.

From the prevailing Eurocentric perspective on the history of Christianity, the rise of the Church of the East might appear epiphenomenal, a curious story to the side of the more influential Western churches that were predicated as much on their shared Roman imperial triumphalism as on their doctrines. But as the lynchpin of a Eurasian network of Christian communities extending from the Tang capitol of Chang'an to the shores of Kerala, the Church of the East provided a roadmap for the building of economically and politically robust churches in non-Christian political cultures. This was a legacy of interreligious cooperation that allowed the churches of Central Asia, China, India, and the Islamic Near East to flourish, even to the present day in the cases of South India and the Near East. We should not allow episodes of violence in the contemporary, post-colonial, or neo-imperial Middle East to cast a shadow on a history of East Syrian Christianity in Zoroastrian, Islamic, and other non-Christian political cultures. We should moreover recall the importance of Iranian imperialism in the shaping of the Church of the East and its legacy, quite as much as Roman imperialism shaped Western Christianity.

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The Epigraphic Survey at 90

Documenting the Monuments of Thebes Expansion and Innovation

by J. BRETT MCCLAIN, RESEARCH ASSOCIATE, EPIGRAPHIC SURVEY

On November 17, 2014, the Epigraphic Survey, based at Chicago House in Luxor, Egypt, will mark its ninetieth anniversary — nine decades since Field Director Harold H. Nelson cabled Oriental Institute Director James Henry Breasted to announce that the Survey's recording work at Medinet Habu had begun. Since that auspicious day in 1924, the Oriental Institute's permanent epigraphic expedition has dedicated six months' work each year (with the exception of the war years 1940–1946) to recording and publishing the reliefs and inscriptions of ancient Thebes and other Egyptian sites at the highest possible level of accuracy and detail. Throughout the history of our work, the “Chicago House Method” has been widely recognized as the standard against which all other epigraphic recording methodologies are judged. Far from being fixed and static, however, technological innovation has been essential to the success of our method since it was first devised by Breasted and Nelson. Today, with an expanded commitment to documentation and conservation work at a diverse selection of monumental sites in the Theban region, the Survey continues to incorporate the latest technological tools into its overall methodological approach, so as to maintain our traditionally high standards of accuracy while adapting to a variety of field environments.

The Survey's first project was to document the reliefs and inscriptions in the mortuary temple of Ramesses III at Medinet Habu, an endeavor that resulted in the publication of eight large folio volumes (Medinet Habu I–VIII, 1930–1970). From the 1930s onward, however, the Chicago House team has also undertaken work at a number of other sites in the Theban region, including Karnak, Luxor

Temple, and the Theban necropolis, and these efforts have also produced a substantial dossier of epigraphic publications. All of these volumes, incidentally, are now available as free downloads from the Oriental Institute Publications web page, thanks to the generosity of Oriental Institute Members Lewis and Misty Gruber. Today, the Survey continues to work actively both in the Medinet Habu temple precinct and at the other sites for which we have ongoing documentation and conservation commitments. Each of these sites contains a variety of types of inscribed monumental remains, and each presents different physical conditions under which work must be undertaken, so we have learned over time to adapt our methods to the particular situation at hand on any given site.

Within the Medinet Habu temenos, the Survey is now in the process of recording and publishing the Eighteenth Dynasty Temple of Amun, constructed under Hatshepsut and Thutmose III, with its later expansions extending to the Kushite, Ptolemaic, and Roman eras. The Chicago House Method, based on large-format photography and combining the skills of the photographer, professional artist, and Egyptologist through a rigorous system of cross-checks to produce accurate facsimile drawings, is ideal for documenting the richly detailed reliefs in this temple, with their multiple stages of carving, destruction, recarving, repainting, and restoration. Traditionally undertaken by first penciling, then inking the lines of the relief on a matte photographic enlargement, it is now possible to replicate the stages of the facsimile drawing in digital form, using Wacom drawing tablets and Adobe Photoshop software. Starting in 2012, with the support of the Women's

Board of the University of Chicago and Dr. Marjorie M. Fisher, we have initiated a digital drawing program whereby the scanned photographic enlargements are digitally “penciled” on small portable tablets at the wall (fig. 1) and then digitally “inked” on larger tablets in the studio. Digitization streamlines the process of making adjustments to the “inked” drawings following the exhaustive field collation process and allows much greater flexibility in the manipulation of the finalized drawings when it comes time to prepare them for publication (fig. 2). All of the Epigraphic Survey's artists have now completed a training program on the new equipment, and during this past season (October 2013–April 2014), the first digital Chicago House facsimiles were produced on site.

Alongside the documentation of the reliefs and inscriptions in the Eighteenth Dynasty temple, the study and recording of the graffiti in the Medinet Habu complex are also in progress. Throughout the temple enclosure are hundreds of these “informal” texts, inscribed or painted, in hieroglyphic, hieratic, and Demotic script, along with even more numerous figurative graffiti of all kinds. The study of this corpus, undertaken at the initiative of Chicago House Egyptologists Christina di Cerbo and Richard Jasnow, is adding an additional dimension to our understanding of the history of the complex, which extended over a period of almost three thousand years. The method devised for recording these texts and images, many of which are faded, damaged, or located in places difficult to observe, is based primarily on digital imaging. The fundamental tools for this approach are also the Wacom drawing tablet and Adobe Photoshop, an important feature of which is the capability for layering

digital images one atop the other, allowing versions or sections of an image to be modified independently. Sometimes it is even possible to use scans of older photographs of a given text or wall section, which show details that have since disappeared, as a base layer. Sophisticated techniques for manipulating and enhancing the digital images have made it possible to reveal and to clarify details of the graffiti that are almost invisible to the naked eye, resulting in extremely precise copies of the texts and figures. The introduction of the small portable Wacom tablets in 2013–2014 has made it even more efficient to undertake on-site computerized recording of this material (fig. 3), and the digital format of the resulting drawings will facilitate optimal presentation during the publication process.

In order to make accessible to our colleagues in the fields of Egyptology and archaeology the digital epigraphic recording techniques that we have developed, Chicago House artist Krisztián Vértés has authored a technical manual, which is now available for download in both PDF and iBooks format. This exhaustive 200-page document, entitled *Digital Epigraphy*, presents the background and principles of the Chicago House Method, followed by a detailed, step-by-step guide to replicating the Survey's recording methodology in digital form. Beginning with the basic configuration of the Wacom drawing tablet and Macintosh computer system, the manual continues with in-depth instructions on the use of basic and advanced Adobe Photoshop functions and techniques to produce digital facsimile drawings of wall reliefs that preserve the quality and accuracy of the Survey's traditional pen-and-ink drawings. Accompanied by extensive illustrations and hyperlinked instructional and explanatory video clips, it is hoped that *Digital Epigraphy* will prove a useful reference for any expedition desiring to apply this level of computer technology to the problems of field documentation, making available to our colleagues the experience gained



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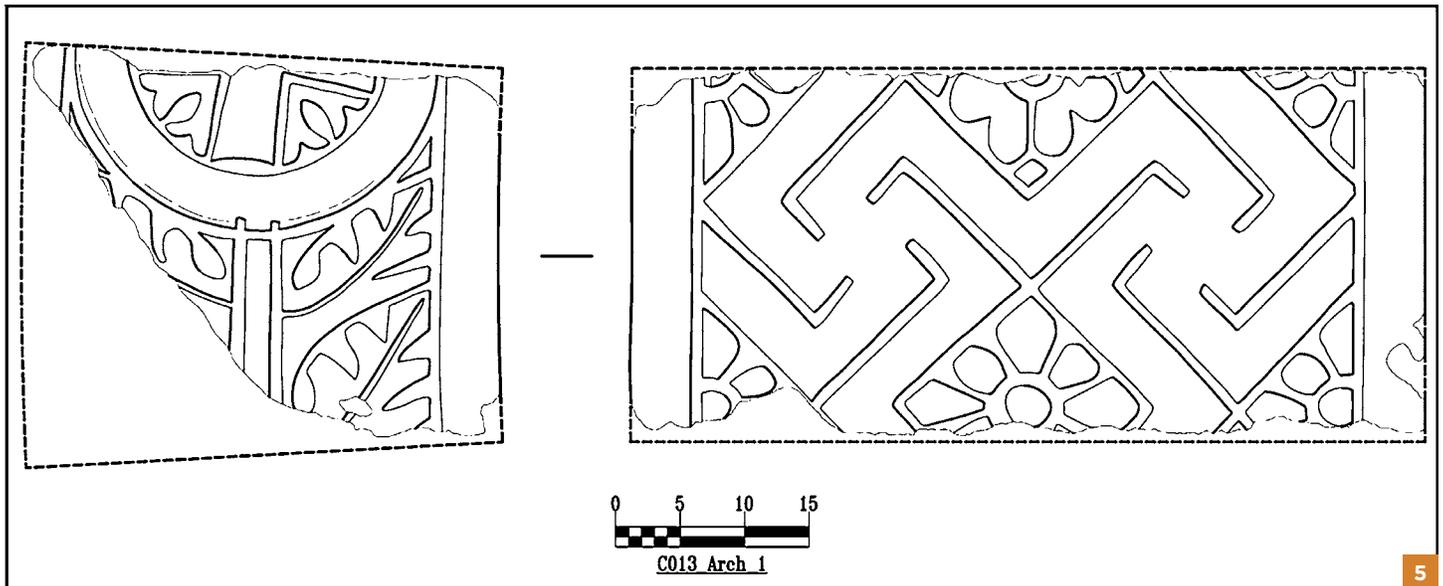
1 Krisztián Vértés working on the Wacom Companion, Medinet Habu

2 Krisztián Vértés finalizing a drawing on the Wacom Cintiq tablet

3 Christina di Cerbo copying graffiti on the Wacom Companion, Medinet Habu

4 Susan Osgood copying a limestone fragment on the Wacom Companion, Tomb of Nefersekeru (TT 107)

Photos by W. Raymond Johnson



5 Digital drawing of a limestone arch fragment from the Church of St. Thecla, Luxor Temple. Drawing by Jay Heidel

over the past two years of experimentation and development.

To the north of Medinet Habu, in the tomb-field of el-Assasif, the Epigraphic Survey is in the process of recording the reliefs in the Tomb of Nefsekheru (TT 107), steward of Amenhotep III's jubilee palace at Malkata. Although the grand tomb complex of this high court official was left incomplete and abandoned, the few sections of wall decoration that were completed on its façade bear incised relief details of the highest quality, reflecting the apogee of New Kingdom sculptural achievement and well meriting the careful attention to detail embodied in the Chicago House Method. Here, too, the Survey's senior artists Margaret De Jong and Susan Osgood are employing a hybrid of traditional pen-and-ink and innovative digital recording methods to ensure that these reliefs are recorded at the maximum level of accuracy. Though of exquisite quality, the reliefs of Nefsekheru are quite damaged due to flooding, which has caused cracking and salt-induced deterioration of the limestone. Several broken fragments of the inscriptions have been recovered from the surrounding area, with the potential for discovering many more following cleaning operations, scheduled for 2014–2015. Therefore it was decided to record the in-situ inscriptions in ink on printed enlargements, based on the

fine large-format negatives produced by photographer Yarko Kobylecky, but to document the limestone fragments using the portable Wacom drawing tablet (fig. 4). This approach will facilitate manipulation of the fragment drawings in digital form and, ultimately, the placement of identified fragments into their proper locations, once the drawings of

the in-situ reliefs have been collated, corrected, approved, and scanned. Collation of the drawings at TT 107 is now underway, and epigraphic recording will continue at the tomb during the upcoming winter field season.

On the east bank of the Nile, at Luxor Temple, the Epigraphic Survey continues its long-term commitment to document-

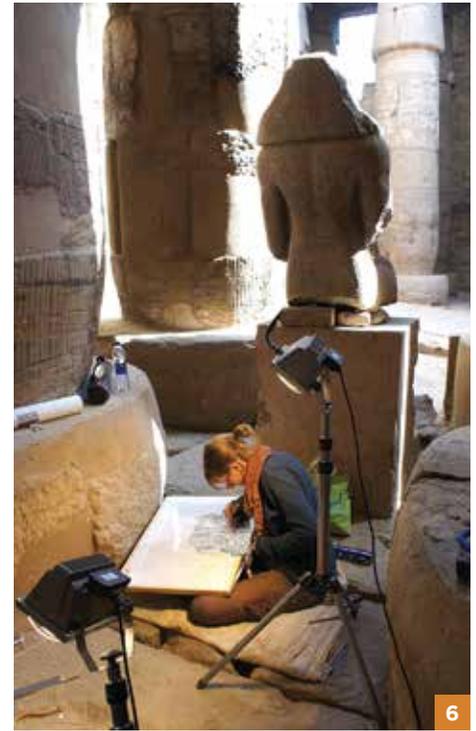
The Amarna Talatat Project

This year Chicago House director Ray Johnson inaugurated a new Epigraphic Survey project, the Amarna Talatat Project, which focuses on analysis and reconstruction of talatat-block scenes from Akhenaten's great cult center for the Aten at Akhetaten (Amarna) in Middle Egypt. These small blocks were favored by Akhenaten and Nefertiti in their Aten temple complexes at Karnak, Amarna, Memphis, Heliopolis, and even Nubia, and are easily recognizable by their small size (52 x 26 x 24 cm), which allowed for quick construction. After Akhenaten's death, his successors demolished his temples and palaces and reused the blocks in their own temple construction. Thousands of Amarna talatat blocks, most of them limestone, were excavated from the pylons of Ramesses II's temple to Thoth across the river at Hermopolis, and others are found as far south as Luxor. At least two hundred limestone Amarna talatat have now been identified in Luxor, reused by Ramesses II at Karnak, and are quite different from the tens of thousands of sandstone talatat used earlier by Akhenaten in his Karnak Aten temples. Some of the Amarna blocks even turned up in the Luxor Temple blockyard. Today, not a single stone remains standing in Akhenaten's ruined city, but Ray's research with the material has already resulted in a number of unexpected and historically significant joins that shed new light on Akhenaten's Aten cult, his building activities at Amarna, and his extraordinary family. Stay tuned for more details of this exciting new project as time goes by!

ing not only the standing monumental structures built during the Eighteenth Dynasty, but also the tens of thousands of inscribed fragments, collected from all over the Theban region, that are now organized and stored in blockyards around the temple precinct. Conservation and study of these fragments have been a major component of the Survey's fieldwork at Luxor, and at present two groups of fragments in particular are the focus of our efforts. The Thecla Church Project, funded by a gift from Nassef Sawiris, involves the examination and recording of several hundred inscribed architectural blocks that originally formed part of the sixth-century AD Coptic basilica of St. Thecla, located just outside the Luxor Temple pylon. Chicago House architect Jay Heidel has collected all of the known fragments in this corpus, employing a multi-stage recording method to provide highly accurate renderings that can be used in virtual reconstructions of primary components of the church. The surface of each fragment, decorated with geometric designs and Christian iconography, was copied by tracing at 1:1 scale on clear plastic sheets. These sheets were then scanned on a drum scanner, and the scans, along with careful measurements, were used to create AutoCAD drawings of each block (fig. 5). The computerized drawings are then assembled digitally to reconstruct elements such as the "triumphal arch" from the sanctuary of the church. The documentation of the material from the church is ongoing, and it is intended that the AutoCAD reconstructions may eventually serve as the basis for rebuilding parts of the church in situ. In addition to the work on this Coptic corpus, Jay is also recording another fragment group, containing an early Ptolemaic copy of the famous Bentresh text from the Louvre, employing the portable Wacom drawing tablet and the techniques developed for digital drawing in Adobe Photoshop (see inset image on the cover of this issue). The method used for recording each distinct group of fragmentary material is thus se-

lected or adapted based on the particular characteristics thereof.

Meanwhile, in the great temple enclosure of Amun at Karnak, the Survey is continuing its work in the Temple of Khonsu, begun in 2008 in cooperation with the American Research Center in Egypt. When this monument was constructed during the reign of Ramesses III, its builders employed many hundreds of blocks taken from older structures in the surrounding area, which were dismantled and used as convenient "quarries" for stone. In their haste to complete this particular project, however, the masons in many cases opted not to erase the previous inscriptions on these "recycled" blocks, with the result that many of these decorated vestiges of older monuments are preserved intact within the flooring, walls, and roof of the Twentieth Dynasty structure. Often accessible only through the narrow interstices between the blocks, the inscribed surfaces can nevertheless be copied by using a surprisingly low-tech approach. Sheets of aluminum foil are inserted between the stones, and, using cotton-tipped bamboo skewers, impressions of the hidden reliefs are made on the foil; these foil impressions are then traced on to clear plastic at 1:1 scale (fig. 6). Collations of the resulting drawings are done using the same method. Once checked, however, the method then moves to high-tech; the corrected tracings are scanned and reduced to 1:4 scale, and final "inked" drawings are created on the Wacom drawing tablet. This combination of relatively simple physical and sophisticated digital tools makes it possible to record with a surprising degree of accuracy inscribed information that would otherwise remain completely unknown, leading to the discovery that a temple for Khonsu, built during the Eighteenth Dynasty, was among the monuments dismantled and used as building material within the Twentieth Dynasty Khonsu Temple. Many other dismantled monuments have also been identified among the corpus of re-used blocks, and our ongoing investigation has continued to



6 Keli Alberts copying a subterranean fragmentary inscription on aluminum foil, Khonsu Temple, Karnak. Photo by W. Raymond Johnson

reveal new information with every passing year.

As the Epigraphic Survey expands its commitment to documentation in the monumental areas under concession, adaptation of our method to suit the unique and specific requirements pertaining to the material at each site has allowed the Chicago House team to handle a much broader range of inscribed material. New tools, integrated with the Survey's core methodological approach of multiple cross-checks to ensure accuracy, have allowed us to diversify our operations in order to meet the pressing challenge of documenting the monuments of Thebes, many of which are in an active state of decay. As our work progresses, we will continue to innovate in response to these challenges, so that we can continue to fulfill the goal of our Institute's founder: to record and to publish the inscribed records of ancient Egypt in an optimum fashion, thereby preserving for the future the priceless historical information that they contain.

J. Brett McClain is Senior Epigrapher of the Epigraphic Survey and a Research Associate of the Oriental Institute

News

Rediscovering Ancient Persia The Oriental Institute Achemenet Project

by TYTUS MIKOŁAJCZAK, PROJECT RESEARCHER, PHD CANDIDATE,
NEAR EASTERN LANGUAGES AND CIVILIZATIONS, UNIVERSITY OF CHICAGO

The Oriental Institute contains one of the largest collections of ancient Iranian objects in the Western Hemisphere, and objects originating from the Achaemenid Persian empire (ca. 550–330 BC) are particular highlights of this collection. Many of the most important pieces of sculpture, stone vessels, seals, and inscriptions are displayed in the Robert and Deborah Aliber Persian Gallery (fig. 1). Many other objects remain in storage within the museum. These objects are the focus of a new research project at the Oriental Institute that began this spring in collaboration with the Musée du Louvre and the Collège de France, Paris.

Persepolis Rediscovered

The Oriental Institute has in its collections over 2,600 objects produced during the Achaemenid period in various regions that were under Persian rule (including Turkey, the Levant, Egypt, Iraq, and Iran). More than 1,900 of these objects were found in a former capital of the empire, Persepolis (near modern-day Shiraz, Fars province, Iran), during the Oriental Institute's Persian Expedition, 1931–1939. The value of the Persepolis collection is that most of these objects come from well-documented excavations, making them indispensable for any serious study of the period.

From April 2014, the objects from Persepolis in the Oriental Institute Museum have been the main focus of the Achemenet Project. Already within the first few weeks of the project, it turned out that the Achaemenid collection of the Oriental Institute Museum had many treasures waiting to be rediscovered. For years since the artifacts arrived in Chicago in the 1930s, the registered collections were only of occasional interest to scholars, who

have since assumed that the most interesting or important objects were already published by Erich F. Schmidt in a series of Oriental Institute Publications in the 1950s.

While documenting the museum collection as the newly assigned project researcher, I soon noticed that many of the objects in the collection, while registered, were not previously mentioned by Schmidt in his publications. Dozens, possibly hundreds, of objects await more thorough documentation.

Those which are already published lack color photographs, which can add a further layer of understanding of the material culture of Persepolis.

One of the most spectacular rediscoveries includes stone blocks featuring Greek inscriptions. Initially found by Ernst Herzfeld, the first director of the expedition to Persepolis, these were presumed lost by the classicists who were republishing them on the basis of Herzfeld's notes. Now they have been "rediscovered" in the Oriental Institute Museum and can be subsequently reclassified for the purposes of future research and publication. The inscriptions are thought to have been made for Alexander the Great, or his satrap Peucestas, who was residing in Fars until 316 BC.

The project also brought to light numerous Persian inscriptions. In addition to the well-known peg of Egyptian blue inscribed with trilingual text displayed in the Aliber Persian Gallery (fig. 2), fragments of other inscribed pegs were also found, with inscriptions of Kings Darius I and Xerxes I. The stone blocks and fragments of column bases inscribed in Old Persian, a prestigious language of the Persian kings, were also found. Although some of those objects were mentioned by Herzfeld in 1938, they had never



1 Column capital depicting human-headed bull, Persepolis, Iran. ca. 522–486 BC. OIM A24066. Photo by Anna Ressman

been fully documented. In addition, I also found unpublished fragments of glazed bricks from Persepolis, the decoration of which has close parallels to glazed bricks found in Susa, now in the Louvre.

The classification of some of the objects was also corrected; for example, among objects classified as “amulets,” a horse-harness strap divider was found. While all objects from Persepolis were assigned an Achaemenid date in the museum records, it turned out that among them there are many that have a later date: the aforementioned Greek inscriptions, several stamp seals of Sasanian date (AD 224–651), as well as objects found in the so-called Fratarakā Temple, of Seleucid date (323–64 BC).

The Achemenet Project

The idea for the Achemenet Project at the Oriental Institute came from Professor Pierre Briant of the Collège de France, Paris. The wealth of the Achaemenid collection of the Oriental Institute Museum induced him and Dr. Yannick Lintz, director of the Islamic Art Department at the Louvre, to approach the Oriental Institute with a proposition to collaborate between their institutions. They did not know at that time that the project would lead to fantastic rediscoveries.

Professor Briant, a leading historian of the Achaemenid Persian empire, is also the director of Achemenet.com, the reference online platform for scholarly research and public interest in ancient Persia. Several years ago he embarked on the ambitious task of collecting digital documentation of the Achaemenid-period era objects from the museums around the world, and making it available through the www.achemenet.com website under the patronage of the Musée du Louvre. The natural step was to initiate the Oriental Institute’s contribution to Achemenet through cooperation with another leading museum with Achaemenid era collections, the Louvre Museum in Paris.

Thanks to a generous grant from the Roshan Cultural Heritage Institute, and matching support from the Oriental Institute of the University of Chicago, it was possible to initiate the project in April 2014. The project is co-supervised at the Oriental Institute by Matthew W. Stolper, John A. Wilson Professor Emeritus of Oriental Studies, whose research interests include the history, languages, and art of the Achaemenid empire and Dr. Jack Green, chief curator of the Oriental Institute Museum. Because my PhD research on Achaemenid seals and sealings is closely aligned with the material culture of the Achaemenid world, I was selected as the project researcher. Dr. Jack Green selected Austin Kramer to be the project photographer and provided funds from the museum toward new photographic and lighting equipment for the project. Austin prepares the photographic section of the project and works closely with me to ensure that the photography meets the desired research requirements. The work of the project would not be possible if not for the kind assistance of the staff of Museum Registration and Conservation departments.

It seems that objects that have not yet been processed by the project will yield many additional surprises and rediscoveries. This important collection, which researchers may not have previously been fully aware of, will soon be available for study in digital form for anyone who is interested. In the remaining months of this one-year period of research, the Oriental Institute Achemenet Project will continue its work. The result will be the sharing of photographs of approximately 300 objects, and updated documentation for hundreds of additional objects. This will provide a new flexible tool for scholars studying the Achaemenid empire and will likely inspire new scholarly insights, research, and publications.

2 Ornamental peg with trilingual Text of Darius I (522–486 BC). Blue frit. Southeast Palace, Persepolis, Iran. OIM A29808b. Photo by Anna Ressiman

3 Project photographer Austin Kramer at work using new photographic equipment. Photo by Austin Kramer



News

Chicago Assyrian Dictionary Completion Celebration

by BRITTANY F. MULLINS

On Sunday, June 15, the Assyria Foundation honored the Oriental Institute scholars who completed the Chicago Assyrian Dictionary Project (CAD). The project, initiated by James Henry Breasted in 1921, is a dictionary of the ancient Assyrian language of Akkadian. The research and publication process spanned ninety-four years and took eighty-eight scholars to bring this critical resource to completion.

Robert DeKelaita, president of the Assyria Foundation, opened the ceremony, emphasizing the importance of the dictionary as "... a lens into the language of the past; the language of our forefathers; the language of the beginning of civilization in Mesopotamia." Oriental Institute director Gil Stein further emphasized the value of the dictionary to modern Assyrian populations and their collective history, quoting an inscription displayed outside the National Museum of Afghanistan, with which the Oriental Institute is currently working to document and preserve their past: "a nation stays alive when its culture and history stay alive."

Dr. Martha Roth, editor-in-charge of the final volumes of the dictionary, spoke about the effort involved in compiling this dictionary and how the work is never complete as rising scholars are using new tools to continue the work by asking different questions and creating new "dictionaries." The dinner and celebration were closed by Dr. Sargon Hasso, who presented the Mar Toma Audo Award of Lexigraphic Excellence to the scholars present: Robert Biggs, Jennie Myers, Martha Roth, Gil Stein, Matthew Stolper, and Christopher Woods. The award is named after Bishop Toma Audo, who wrote grammatical treatises and an Assyrian dictionary titled *Treasure of the Syriac Language*.

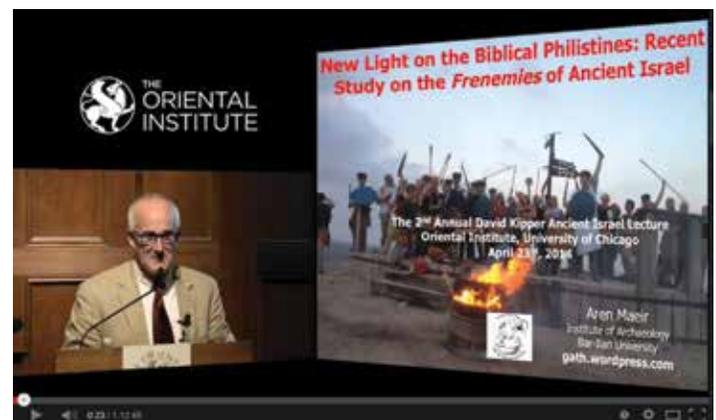
The Oriental Institute would like to thank Robert DeKelaita, Homer Ashurian of the Assyrian Universal Alliance Foundation, William Youmaran of the Assyrian American National Federation, Sheba Mando of the Assyrian National Council of Illinois, and Reine Hanna, all of whom contributed in bringing together 200 members of the Assyrian community and the CAD editors in celebration of the completion of this monumental achievement. A special thanks to Dr. Norman Solhkhah, Dr. Sharukin Yelda, and the Yelda family for their support of this event and their continued support of the Oriental Institute.

2014 David Kipper Ancient Israel Lecture Series

by BRITTANY F. MULLINS

On April 29, Dr. Aren Maeir, professor of the Martin (Szusz) Department of Land of Israel Studies and Archaeology at Bar-Ilan University, delivered the second lecture in the annual David Kipper Ancient Israel Lecture Series. Dr. Maeir gave a lecture titled "New Light on the Biblical Philistines: Study on the Frenemies of Ancient Israel," which explored the relationship between the Israelites and the Philistines based on recent archaeological evidence from Tell es-Safi/Gath. The following day, Dr. Maeir met with graduate students and faculty to conduct a workshop on "The Tell es-Safi/Gath Archaeological Project: An Overview after 17 Years of Excavation."

The lecture series focuses on the history and archaeology of ancient Israel and was established through a gift from Barbara Kipper and the Kipper Family. Dr. David Kipper was a clinical psychologist who served on the faculty of Bar-Ilan University in Israel as an associate professor in the Department of Psychology. In 1995 he was named a research professor of psychology at Roosevelt University. He wrote extensively on psychotherapy and was the author of the book *Psychotherapy through Clinical Role Playing* and more than seventy chapters and articles in professional journals. He was a long-standing member of the Visiting Committee to the Oriental Institute and was also well known for his support of the arts, including the Joffrey Ballet and the Chicago Symphony Orchestra.



Watch this lecture on [youtube.com/jameshenrybreasted](https://www.youtube.com/jameshenrybreasted)

News

The James Henry Breasted Society Recognition

The Oriental Institute would like to recognize members who have made a contribution to the James Henry Breasted Society. The James Henry Breasted Society was formed to provide an annual source of unrestricted support for our most pressing research and conservation projects. Donors who direct their gift of \$1,000 or more to other areas at the Oriental Institute also receive complimentary membership to the James Henry Breasted Society.

Mr. and Mrs. Ronald R. Baade
 Mr. Richard Henry Beal and Ms. Jo Ann Scurlock
 Mr. Bruce and Dr. Kathleen Beavis
 Dr. Erl Dordal and Ms. Dorothy K. Powers
 Ms. Joan S. Fortune
 Mr. and Mrs. Isak V. Gerson
 Mr. and Mrs. Richard Gray
 Ms. Louise Grunwald
 Ms. Doris B. Holleb
 Mrs. Christine S. Kamil and Mr. Waheeb N. Kamil
 Mr. and Mrs. Neil King
 Mr. Robert A. and Ms. Diane Levy
 Mr. James Keith Lichtenstein
 Mr. Richard A. Miller

Ms. Kathleen Picken
 Mr. and Mrs. Thad D. Rasche
 Mr. and Mrs. Robert G. Schloerb
 Mr. and Mrs. Charles Shea
 Mr. Stephen Smith and Ms. Judith Baxter
 Ms. Toni S. Smith
 Dr. Norman Solhkhah
 Mr. and Mrs. O. J. Sopranos
 Mr. John and Ms. Lowri Lee Sprung
 Mr. Solon A. and Mrs. Anita C. Stone
 Dr. Katherine Wier
 Mrs. Nicole S. Williams and Mr. Lawrence Becker
 Mr. Charles Mack Wills, Jr.
 Mr. Howard O. and Mrs. Diane R. Zumsteg, Jr.



The annual support of our members and donors allows the Oriental Institute faculty and staff to continue to conduct world-class research and support archaeological excavations that add to our knowledge of ancient Near Eastern cultures and languages. If you would like more information on the James Henry Breasted Society or how you can support the Oriental Institute, please contact Brittany F. Mullins at (773) 834-9775, or email her at bfmullins@uchicago.edu

News

Young Professional Leaders Fall Update

by ALLISON FORTUNE, BOOTH MBA '13

Have you seen some different faces around the Oriental Institute lately, perhaps on Monday evenings? If so, you've probably caught a glimpse of some of the Oriental Institute's newest members who compose the Young Professional Leaders (YPL) group!

Currently in its second year, YPL is a vibrant community of young people who support the overall mission and programs of the Oriental Institute. This special membership category is designed to give emerging civic leaders a meaningful way to engage with the Oriental Institute. Through fundraising, advocacy, and volunteering, YPL actively strengthens the Oriental Institute's efforts to study and preserve the archaeological heritage of the Middle East.

We are thrilled to report that YPL has grown by leaps and bounds over the course of the past year — in terms of membership, reach, and impact! YPL kicked off 2014 (and a cold Chicago winter) with some great events that not only provided educational opportunities, but also offered members a welcome distraction from the cold and snow. In January, YPL members participated in the Indiana Jones Film Festival, and in February, they toured the Chicago Hittite Dictionary Office and Hittite Gallery with the esteemed Richard Beal.

As Chicago began to thaw in March and April, YPL had a fantastic opportunity to deliver real, meaningful impact and engagement with the Oriental Institute. YPL members spent numerous meetings learning about and evaluating a variety of projects to consider helping fund. Ultimately, the group voted to adopt the new Feature Exhibits Project in 2014, which is a new initiative that allows the Oriental Institute Museum staff



to present rarely seen artifacts from the Oriental Institute's extensive collection and explore a unique topic as part of temporary mini-exhibits within the permanent galleries. Feature exhibits will also allow the Oriental Institute to participate in city-wide arts activities and seek out small-scale loans of unique items from other North American museums. All YPL members are excited to see how the project progresses!

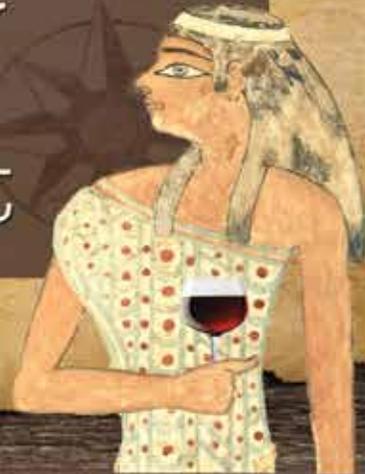
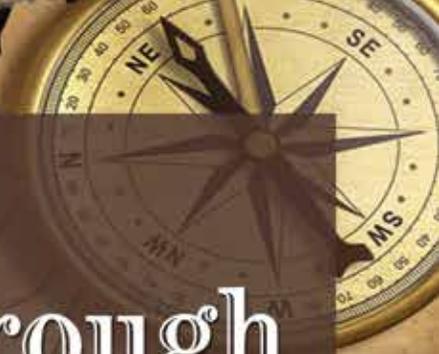
As summer approached, YPL co-sponsored "Adler After Dark: Terra Firma" at the Adler Planetarium in May, and members learned about the Epigraphic Survey and the Oriental Institute's work in Egypt from Brett McClain, senior epigrapher at Chicago House, in June. There are a variety of exciting and exclusive events planned for the remainder of 2014 that will give YPL members the opportunity to continue learning about the Oriental Institute. The particularly exciting event on the horizon, however, is YPL's 2014 fundraiser! Currently slated for Thursday, October 16, at the Oriental Institute, this year's fundraiser "Wine and Beer through Ancient History: A Scavenger Hunt" will benefit the Oriental Institute's Museum Feature Exhibits.

The evening will feature a beer and wine bar with brews and vintages that may have been familiar to the people of the ancient Near East. The event will also involve a scavenger hunt through the museum's galleries, along with a wine and beer tasting paired with the regions and ancient empires in corresponding galleries. It promises to be a great evening, not to be missed! Learn more about the event, make a donation, or purchase your tickets at oi.uchicago.edu/hunt. If you or someone you know might be interested in YPL, please do not hesitate to reach out to Amy Weber, amyweber@uchicago.edu — YPL is always happy to see new faces and meet new people!



The Young Professional Leaders presents

Wine & Beer through Ancient History A Scavenger Hunt



Thursday, October 16

6:30-9:30 p.m.

Oriental Institute

1155 East 58th Street

BUY TICKETS AT OI.UCHICAGO.EDU/HUNT

Ticket price includes open bar and apps

\$40 Members in advance

\$50 Non-members in advance

\$150 for a four-person team in advance

\$60 for all at door based on availability

ENJOY WINE, BEER, AND SOME PLAYFUL COMPETITION in a scavenger hunt through the Oriental Institute Museum's galleries. Join us as an individual to meet new people or as a team with you and three friends.



From the Field

Remote Sensing and Personal Contacts The 2014 Season of the Jericho Mafjar Project

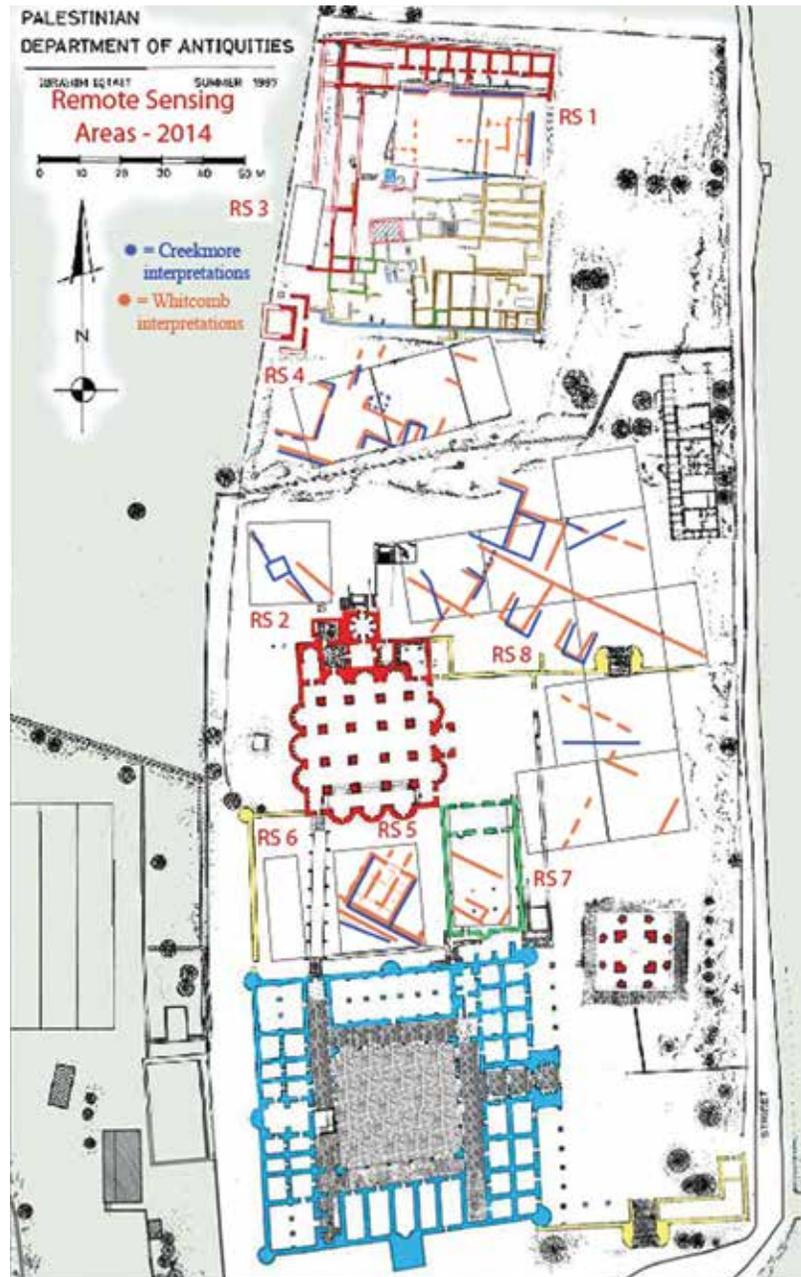
by DONALD WHITCOMB, RESEARCH ASSOCIATE, ISLAMIC AND MEDIEVAL ARCHAEOLOGY

Modern archaeology has become more about people than information or discoveries. The 2014 season at Khirbet al-Mafjar near Jericho proved this by both accident and design. After the first three seasons of excavations, we had a team of Palestinian archaeologists and students who lived, worked, and studied this magnificent site with archaeologists and students from Chicago (and elsewhere). Dr. Hamdan Taha, my co-director and the director of antiquities, upset this successful project by suggesting we stop digging and start publications.

I agreed but then thought of a loss of momentum, and lack of new discoveries, so I suggested a compromise — no digging, but surveying using new technologies. Hamdan was intrigued and agreed. So it was that I found the two perfect investigators who could lead me into this world of modern research, Dr. Andrew Creekmore and his wife, Dr. Eleanor Moseman. Andy had been a student of Gil Stein and worked with him in Syria; he came highly recommended. What little I know about these techniques indicated the importance of experience, in setting up the survey fields, quality control over the work, manipulation of the data, judicious interpretations (but see below), and not least manipulating five large and suspect containers of electronic equipment through customs (and back again).

On all accounts, we were overjoyed with the efforts and results of the season. We began by setting up fields for survey. For a few days, I walked around with the Palestinians talking and smoking, presenting a picture not unlike a Roberts print of a “Landscape with Arabs.” Gradually we all joined in the process of dragging the machines across the ground; the magnetometer carried at a steady pace while others moved guide ropes; the resistivity meter with its probes shoved into the often hard ground; and most difficult, the ground-penetrating radar dragged across the ground while followed by an instrument-laden reader. The evenings were filled for Andy and Ellie checking their instruments and crunching the data. By the end of the second week, Andy could show some walls appearing in the middle area, between the palatial complex to the south and the agricultural estate, or northern area. He also found time to give a presentation to Hamdan with the Palestinian and Chicago team on the remote-sensing techniques. This information led to increased participation by all in this systematic recording on this site.

The results are very positive, showing clear evidence of sub-surface structures in virtually all the areas studied. With



Remote-sensing areas investigated in 2014, with preliminary interpretations.

his careful eye of experience, Andy has offered measured interpretations, while I offer a more expansive, and wishful (as Andy comments), set of hidden structures. For a first example, the center of the Red Building of the northern area (the *day'a*,



Andy using the magnetometer in RS 5, above the garden house

or estate) has a central area that was never excavated (RS 1). Both Andy and I agree that north and east walls of the peripheral rooms are clearly visible. I would suggest that resistivity may indicate walls in the eastern half, which may continue the buildings under the stables; likewise there may be some walls north of the large cistern on the east.

The middle area (or *wasit*) between the northern estate and the southern palatial complex was full of walls and buildings, as seen by both of us. RS 4 (Remote Sensing area 4) lies north of the modern irrigation channel. Andy sees a large building and possible street on the western side, and we see further structures all with the same orientation. RS 8 lies south of the channel, where Andy sees a series of isolate rooms, and I would assemble longer walls of building complexes. We agree on a new orientation of these structures.

The third grouping of Remote Sensing areas might be called the garden or *bustan*, east and south of the Audience Hall and bath. RS 8 continues south of the new gate, where Andy notes a road or drain leading from the Audience Hall entrance. The area is quite disturbed, but I imagine a number of wall lines in the northern and eastern sections. RS 7 lies within the mosque, which had been heavily damaged. The Ground Penetrating Radar



...and under Andy's feet

shows the two northern walls and bases of four columns in the sanctuary (*haram*). The magnetometer readings show a very different story, other wall lines that suggest a structure running beneath the mosque.

These wall lines beneath the mosque seem continuations of a very clear building, perhaps the most exciting discovery of the season. RS 5 lies between the north wall of the palace and the south wall of the audience hall. A massive wall, or doubled walls, runs across the south part of the area at an angle. In the center is a rectangular building, circa 15 × 14 meters, with a central courtyard and rooms around each side, except across the possible northern entrance. This new house stands within an area that was presumed to have been a garden, next to a porticoed walk crossed by the Caliph. The orientation of the “garden house” continues under the mosque and then as the larger complex of walls to the north in the *wasit* or middle area.

Thus, the 2014 project began as an exercise of almost idle curiosity and now stands as an enormous quandary. The wall lines lie as a “can of (rather straight) worms.” They have nothing to do with the palace complex or the agricultural estate and most easily can be explained as a new, earlier period of occupation. The first problem is a lack of evidence for such an antecedent period; after our three seasons of excavations, and Baramki’s thirteen seasons of digging (and he was looking for — and well familiar with — Byzantine, Roman, and earlier materials), nothing has been found. Now, the new occupation might be very early Umayyad, perhaps belonging to Sulayman ibn Abd al-Malik, before Hisham imposed his palace and estate. But why the strange and apparently dominant building orientation? So the famous site of Khirbet al-Mafjar leaves us with yet more questions, exciting questions that may be answered only with more digging.

Currently in the Field

Field Projects

The Oriental Institute has sponsored archaeological and survey expeditions in nearly every country of the Near East. There are projects currently active in Egypt, Turkey, Israel, Armenia, Afghanistan, and the West Bank. These completed and ongoing excavations have defined the basic chronologies for many ancient Near Eastern civilizations and made fundamental contributions to our understanding of basic questions in ancient human societies, ranging from the study of ancient urbanism to the origins of food production and sedentary village life in the Neolithic period. Follow the upcoming projects while they are in the field, through their websites below.

Epigraphic Survey

Luxor, Egypt

October 15, 2014–April 15, 2015

Director: Ray Johnson

oi.uchicago.edu/research/projects/epigraphic-survey

Tell Edfu Project

Edfu, Egypt

October 10–November 21

Director: Nadine Moeller

Co-Director: Gregory Marouard

telledfu.sites.uchicago.edu

Oriental Institute–National Museum of Afghanistan Partnership and Cultural Heritage Protection Work

Kabul, Afghanistan

Ongoing

Director: Gil Stein

Field Director: Michael Fisher

<https://oi.uchicago.edu/research/projects/oriental-institute%E2%80%93national-museum-afghanistan-partnership-project>



Tell Edfu Project Director Nadine Moeller, Edfu, Egypt

For information about how you can help support Oriental Institute's archaeology field projects, please contact Tracy Tajbl, Director of Development, at ttajbl@uchicago.edu or 773.702.5062.

Volunteer Spotlight

Laura Alagna

by TERRY FRIEDMAN

Meet Laura Alagna, who is stepping into the spotlight for the autumn 2014 *News & Notes*. Laura grew up in Elgin, Illinois, and graduated from Amherst College as a history major with an emphasis on Middle Eastern studies. She came to the University of Chicago in 2010 to do a master's degree at the Center for Middle Eastern Studies. Prior to arriving at the university, she had never heard of the Oriental Institute. As a graduate student, she searched for a quiet place to study and soon found the peaceful, inspirational atmosphere of the Research Archives. When asked what drew her to the Oriental Institute, Laura quickly responds,

I had never been to (or even heard of) the OI before coming to the University for graduate school. While my area of study was the Middle East, I focused on the modern era and had basically zero knowledge of the civilizations that are the focus of the OI. However, the first time I came to the museum I was stunned at how incredible it is! When people say that the OI is "Chicago's best kept secret," I couldn't agree more. Since I began volunteering I've made it my personal mission to get more people to visit the museum.

Laura graduated in spring 2012 and in September of that year began her current job as the Digital Accessions Specialist at the Regenstein Library. She works in the Special Collections department and manages the library's Digital Repository. Despite Laura's full-time demanding work schedule, she felt the need to give back to her community.

Laura joined the Volunteer Program in 2013 and enjoys working as a Special Events volunteer and in the Research Archives on Wednesday evenings. Each

activity gives her a great sense of pride and accomplishment by becoming more knowledgeable about the subject and creating a special connection to museum culture.

Laura fully enjoys her time serving as an Oriental Institute volunteer. She is quick to recommend volunteering to her friends and colleagues.

I love volunteering at the OI for a few reasons. First, I always feel that it was time well spent — I have never left a volunteer session without learning something new, or meeting someone I wouldn't have otherwise talked to. The amount I have learned just through volunteering at the museum is astounding. Also, the community of volunteers, the staff at the museum, and the visitors are all great people. Volunteering provides a friendly environment where people of all ages, backgrounds, and points of view are engaged with history and learning. It's really a joy to be part of such a vibrant community.

Laura observes that people are surprised to hear she volunteers several hours a week in addition to her professional work responsibilities at the Regenstein Library. People frequently question her, "isn't it too much?" Her response to those who inquire is direct and to the point:

If the volunteer work is as fun as it is at the OI and provides such a rich experience in terms of learning and meeting new people, this is a ridiculous question. Why wouldn't I want to spend a few hours ensuring that other people enjoy their experience at a world-renowned museum?

Terry Friedman is Volunteer Manager at the Oriental Institute



Who makes the Oriental Institute a leader in research on the ancient Middle East? You do! The Oriental Institute has wonderful volunteers who work behind the scenes on a wide variety of research projects, and *News & Notes* features one of our outstanding volunteers each quarter. If you are interested in finding out more, come join Laura and become a docent or volunteer at the Oriental Institute!

Explore the many options available at oi.uchicago.edu/getinvolved/volunteer.

Calendar

OCTOBER

Wednesdays, October 1–November 5

Before the Alphabet: Writing Systems in the Ancient World

Course
6:00–8:00 p.m.

Wednesdays, October 1–November 5

Egyptian Hieroglyphs for Museum-Goers

Course
6:00–8:00 p.m.

Wednesday, October 1

Coinage: The Greek Way of Handling Money

Lecture
7:00–8:00 p.m.

Thursday, October 2

Lunchtime Traveler Series

Lecture
12:15–1:00 p.m.

Sundays, October 5–December 7

The Dawn of History: Society and Culture in Ancient Mesopotamia

Online Course

Sunday, October 5

Dining with the Dead in the Ancient World

Adult Program
1:00–4:00 p.m.

Saturday, October 11

Boy Scouts: Archaeology Merit Badge Workshop

Family & Youth Program
9:00 a.m.–12:00 p.m.

Saturday, October 11

Girl Scouts: Dig It!

Family & Youth Program
1:00–4:00 p.m.

Thursday, October 16

Beer & Wine through Ancient History: A Scavenger Hunt

Adult Program
6:30–9:30 p.m.

Friday, October 17

A Game of Thrones and Coffins: The Death and Resurrection of Osiris

Adult Program
5:30–6:30 p.m.

Friday, October 17

Osiris and Isis Dance Performance by Ron De Jesús Dance

Adult Program
7:00–9:00 p.m.

Saturday, October 18

Open House Chicago at the Oriental Institute

Adult Program
10:00 a.m.–4:00 p.m.

Sunday, October 19

Open House Chicago at the Oriental Institute

Adult Program
12:00–4:00 p.m.

Saturday, October 25

Junior Archaeologists

Family & Youth Program
1:00–3:00 p.m.

Saturday, October 25

Mummies Night

Family & Youth Program
5:00–8:00 p.m.

Sunday, October 26

Nefertari: The Search for Eternal Life

Film
2:00 p.m.

Wednesday, October 29

Epic Wednesday: Afterlife Afterparty

Adult Program
5:00–8:00 p.m.

Thursday, October 30

Mummy Science

Family & Youth Program
1:30–3:30 p.m.

All programs are subject to change without notice



PHOTO BY SPENCER BIBBS

NOVEMBER

Sunday, November 2

Junior Archaeologists
Family & Youth Program
10:00 a.m.-12:00 p.m.

Sunday, November 2

Boy Scouts: Archaeology Merit Badge Workshop
Family & Youth Program
2:00-5:00 p.m.

Wednesday, November 5

Monetary Networks in Graeco-Roman Antiquity
Lecture
7:00-8:00 p.m.

Thursday, November 6

Lunchtime Traveler Series
Lecture
12:15-1:00 p.m.

Saturday, November 15

Ancient Game Day
Family & Youth Program
2:00-5:00 p.m.

Sunday, November 16

Nubia and the Mysteries of Kush
Film
2:00 p.m.

Thursday, November 20

Homeschool Edition: Play & Learn / Junior Archaeologists
Family & Youth Program
1:30-3:30 p.m.

	Adult Programs
	Courses
	Family & Youth Programs
	Films
	Lecture
	Members' Events

All programs are subject to change without notice



PHOTO BY JONATHAN MACKOFF

DECEMBER

Tuesday, December 2

- Suq Sale**
Members' Event
Runs through Sunday, December 14

Wednesday, December 3

- Credit Markets and Economic Life in Ancient Rome**
Lecture
7:00-8:00 p.m.

Thursday, December 4

- Lunchtime Traveler Series**
Lecture
12:15-1:00 p.m.

Saturday, December 6

- Boy Scouts: Archaeology Merit Badge Workshop**
Family & Youth Program
9:00 a.m.-12:00 p.m.

Saturday, December 6

- Junior Archaeologists**
Family & Youth Program
2:00-4:00 p.m.

Sunday, December 14

- Little Scribe**
Family & Youth Program
2:00-4:00 p.m.

Sunday, December 28

- Nubia '64 Saving the Temples of Ancient Egypt**
Film
2:00 p.m.

	Adult Programs
	Courses
	Family & Youth Programs
	Films
	Lecture
	Members' Events

All programs are subject to change without notice

Adult Programs



Dining with the Dead in the Ancient World Sunday, October 5

1:00–4:00 p.m.

Registration is required. Free

Reception is sponsored by the University of Chicago Divinity School.

Food is central to the rituals that honor and commemorate the dead throughout the world, including the ancient Middle East. Through its preparation and presentation, food and drink created a link between the living and their ancestors that imitated the social interaction of ordinary meals. This moderated panel discussion explores the many motivations for offering food, what kinds of goods were presented, how and when food was prepared, and the economic impact of such offerings. The program will be followed by a reception complete with characteristic feasting and “family” celebratory foods.

A Game of Thrones and Coffins: The Death and Resurrection of Osiris

Friday, October 17

5:30–6:30 p.m.

Registration is required. Free

This program has been generously funded by University of Chicago Arts Council

Join us in celebration of the Universities’ Humanities Day with a free public lecture by Robert Ritner, professor of Egyptology at the Oriental Institute. Dr. Ritner is a world-renowned expert on Egyptian religion and mythology, and his lecture will focus on the enduring power and appeal of this god of the Egyptian pantheon.



Osiris and Isis Dance Performance by Ron De Jesús Dance

Friday, October 17

7:00–9:00 p.m.

Registration is required. \$15

members/students/faculty and staff; \$25 non-members

This program has been generously funded by University of Chicago Arts Council

Chicago choreographer Ron De Jesús created a 90-minute story ballet inspired by the ancient Egyptian gods Osiris and Isis. Scenes from this ballet will be presented in the Museum galleries. Surrounded by ancient artifacts, patrons will experience a special night of dance performed to live instrumentation. Students recite the narration between each vignette from ancient Egyptian texts. A reception will follow the performance.



Open House Chicago at the Oriental Institute

Saturday, October 18

10:00 a.m.–4:00 p.m.

Sunday, October 19

12:00–4:00 p.m.

Registration not required. Free

The Oriental Institute joins the Chicago Architecture Foundation for a second year to present Open House Chicago, a free weekend festival providing access to over 150 of Chicago’s greatest places and spaces. Use our self-guided brochure to discover the Oriental Institute. The building is embellished inside and out with ancient motifs — Phoenician boats, snarling lions from Nimrud, pharaohs in chariots, and decorations from Egyptian tombs. Join our docents for a behind-the-scenes, special-access tour that will take you into the private Director’s Study and the Research Archives, which evokes the atmosphere of a Gothic cathedral.

Epic Wednesday: Afterlife Afterparty

Wednesday, October 29

5:00–8:00 p.m.

Advance: \$12 members/students/faculty and staff; \$15 non-members

At Door: \$15 members/students/faculty and staff; \$20 non-members

Humans have been interested in immortality for thousands of years. Come to the Oriental Institute to celebrate this ongoing desire and join the immortals on a “haunted tour” that explores the archaeological mysteries and magical texts of ancient Egyptians in our Research Archives.

ADULT PROGRAMS meet at the Oriental Institute unless otherwise noted.

REGISTER To register, visit oi.uchicago.edu/register. For assistance or more information, email oi-education@uchicago.edu.

Courses & Lectures



Instructor: Massimo Maiocchi, PhD, Mellon Postdoctoral Fellow, Instructor in Assyriology, Department of Near Eastern Languages and Civilizations The Oriental Institute.

Online Course

The Dawn of History: Society and Culture in Ancient Mesopotamia

October 5 through December 5

Registration required by September 30. \$295 members; \$345 non-members

Mesopotamia — the land between the rivers, heartland of cities, and cradle of civilization. Along the banks of the Tigris and Euphrates Rivers, the world's first cities developed, writing was invented, and a series of powerful empires flourished and died. This eight-week, asynchronous, online course provides an accessible introduction to the archaeology and history of Mesopotamia — the region that includes modern-day Iraq and Syria. Through in-depth online tutorials, readings, and web-based discussions, students will learn about the economy, politics, religion, and social life of one of the world's great early civilizations.

Instructor: Tate Paulette is a PhD candidate in Mesopotamian archaeology in the University of Chicago's Department of Near Eastern Languages and Civilizations.

Lunchtime Traveler Series

Explore the ancient world with a 45-minute gallery talk in the Oriental Institute Museum. Travel to a time and place beyond the university to learn about archaeological discoveries, unlock the secrets of civilization, and gain a greater appreciation of our ancestors.

Oriental Institute Museum, 12:15-1:00 p.m.

Registration not required. Free

Thursday, October 2

Join Monica Phillips, PhD candidate in Assyriology, as she discusses the Epic of Gilgamesh. Using tablets in the Oriental Institute's Mesopotamian Gallery, Ms. Phillips will illuminate how these texts have revealed more than just a poem, but rather a clearer understanding of how culture was disseminated across millennia.

Thursday, November 6

Join Yorke Rowan, PhD, research associate in the archaeology of the southern Levant at the Oriental Institute, who will look at the prehistoric collections at the Oriental Institute and discuss how these discoveries have shaped our understanding of the ancient Near East, and how some of archaeologists' initial understandings change overtime.

Thursday, December 4

Join David Schloen, PhD, to hear firsthand his account of the discovery of the Katumuwa Stele in Zincirli, Turkey, in 2008, considered one of the top ten archaeological finds of the year by the *New York Times*.

On-site Courses

Egyptian Hieroglyphs for Museum-Goers

Wednesdays, October 1 through November 5

6:00-8:00 p.m.

Registration required by September 26. \$175 members; \$245 non-members

Learn to read the "words of the gods" through this five-week course on Egyptian hieroglyphs. Students will be introduced to the basics of ancient Egyptian grammar and learn to read texts on objects most likely encountered in a museum setting. The class will use the world-renowned resources at our disposal in Chicago institutions including the Oriental Institute, Field Museum, and Art Institute for field trips to practice and reinforce classroom lessons.

Required Textbook: Mark Collier and Bill Manley. *How to Read Egyptian Hieroglyphs*. Second Edition. Los Angeles: University of California Press, 2003.

Instructor: Foy Scalf, PhD in Egyptology from the Department of Near Eastern Languages and Civilizations of the University of Chicago.

Before the Alphabet: Writing Systems in the Ancient World

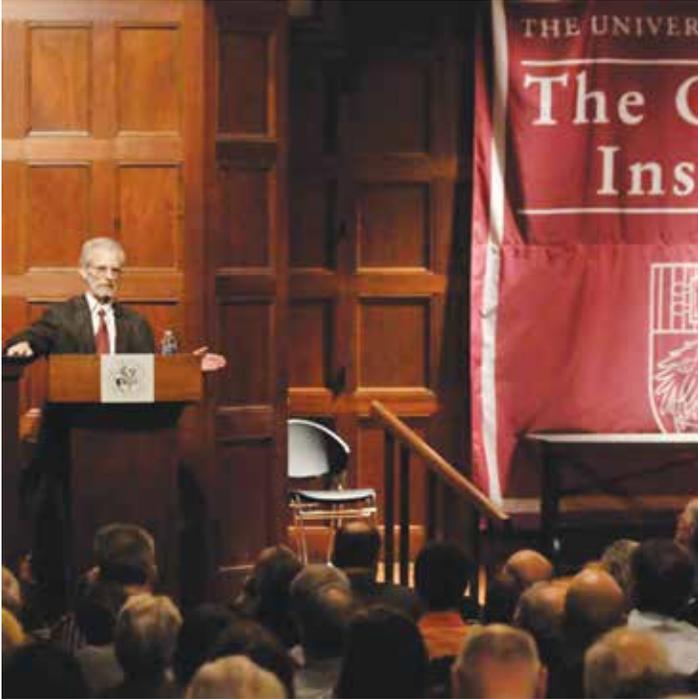
Wednesdays, October 1 through November 5

6:00-8:00 p.m.

Registration required by September 26. \$175 members; \$245 non-members

This course surveys the ways in which humans make language visible. With a special focus on the "pristine" writing systems (from Sumer, Egypt, China, and Mesoamerica), the class will touch upon several topics including the definition of writing, its historical and social setting, the typology of writing systems, the invention and evolution of writing, and decipherment of ancient scripts.

Lectures & Films



Oriental Institute Lecture Series

The Oriental Institute lecture series is a unique opportunity to learn about the ancient Near East from world-renowned scholars. Lectures are free and open to the public thanks to the generous support of Oriental Institute Members and Volunteer Department. This season is Money Matters: The Development of Money through the Ancient World. This four-part monthly series will trace the development of economic systems from the ancient world and explore how money as a financial instrument has evolved over the centuries.

Breasted Hall, 7:00-8:00 p.m.

Registration is required at oimembersevents.eventbrite.com. Free

Wednesday, October 1

Coinage: The Greek Way of Handling Money

Alain Bresson, Robert O. Anderson Distinguished Service Professor, associate member in the Department of History, University of Chicago

Wednesday, November 5

Monetary Networks in Graeco-Roman Antiquity

Sitta von Reden, Department of Ancient History, University of Freiburg, Germany

Wednesday, December 3

Credit Markets and Economic Life in Ancient Rome

Cameron Hawkins, assistant professor of history in the College, University of Chicago

Wednesday, January 7

New Light on a Proto-Literate Accounting Device: The Study of the Clay Envelopes from Chogha Mish, Iran, Using State-of-the-Art CT Technology

Chris Woods, associate professor of Sumerology, Oriental Institute, University of Chicago

Films

Join us on the following Sunday afternoons to enjoy the best in documentary films on the ancient Near East at the Oriental Institute. Films running times range from 30 to 50 minutes. Docents will be available in the galleries following each film.

Breasted Hall, 2:00 p.m.

Registration not necessary. Free

Nefertari: The Search for Eternal Life

Sunday, October 26

For twenty years Nefertari was the beloved queen of Ramesses the Great. Her importance as the pharaoh's consort is confirmed in images of her on monuments throughout Egypt, but nowhere more evident than in her tomb in the Valley of the Queens. This video takes the viewer on a journey through the tomb, revealing brilliant images while it also shows the results of deterioration caused by time, the environment, and humans, and what has been done in an effort to stop further deterioration.

Nubia and the Mysteries of Kush

Sunday, November 16

Hidden away in the Butana region of Northern Sudan lies the ruins of a once great civilization that was the rival of ancient Egypt, ancient Nubia. Its golden age, the Kingdom of Kush, existed from 800 BC to AD 350 and was lost to the world until a 1960s salvage campaign was launched to uncover and document its temples, pyramids, language, and artifacts. It has taken nearly fifty years for the puzzle called Kush to be pieced together.

Nubia '64: Saving the Temples of Ancient Egypt

Sunday, December 28

The ancient Egyptians built colossal temples and shrines along the banks of the River Nile, because they knew that from its yearly flooding came the whole prosperity of their land. But when the modern rulers of Egypt decided to dam the Nile in Nubia to ensure regular irrigation along 600 miles of its course, they knew that the river's level was bound to rise and rise until some of the monuments on the former banks were completely submerged. Only a huge exercise in conservation, in which the experts of many nations cooperated, could save these priceless treasures. What took hundreds of years and thousands of people to build had to be moved and reassembled in months on the higher banks of the Nile.

COURSES, LECTURES & FILMS meet at the Oriental Institute unless otherwise noted.

REGISTER To register, visit oi.uchicago.edu/register. For assistance or more information, email oi-education@uchicago.edu.

Family & Youth Programs



Boy Scouts: Archaeology Merit Badge Workshop
Saturday, October 11
9:00 a.m.-12:00 p.m.

Sunday, November 2
2:00-5:00 p.m.

Saturday, December 6
9:00 a.m.-12:00 p.m.

Registration is required. \$15 members; \$20 non-members

Earn your archaeology merit badge at the Oriental Institute. Items that are required to be completed prior to the badge workshop will be e-mailed to participants upon registration. Badge certification available.

Girl Scouts: Dig It!
Saturday, October 11
1:00-4:00 p.m.

Registration at girlscoutsgcnwi.org/register. \$15 Scouts; \$5 adults

Learn from the past to prepare for the future. Uncover ancient mysteries, examine mummies, and dig into an archaeology site. Re-create the earliest skills of writing, playing, and dressing like Cleopatra or the Mesopotamian Queen Puabi. Fun patch included.

Ancient Game Day
Saturday, November 15
2:00-5:00 p.m.

Registration is required. Free

What games did pharaoh play? And what about the games of the kings of Assyria and Persia? Families are invited to learn the games that people have been playing for thousands of years, and play them inside our galleries, alongside the objects ancient people used



during their lifetime. Small coloring and craft activities will be made available for young children. This event is presented in celebration of International Games Day.

Junior Archaeologists
Saturday, October 25
1:00-3:00 p.m.

Sunday, November 2
10:00 a.m.-12:00 p.m.

Saturday, December 6
2:00-4:00 p.m.

Registration is required. One child age 5-12 plus one adult: \$10 members; \$14 non-members
 Additional registrant: \$5 members; \$7 non-members

Let loose your inner Indiana Jones. Children and parents have a chance to dig into our simulated excavation in the Oriental Institute's Kipper Family Archaeology Discovery Center.

Mummies Night
Saturday, October 25
5:00-8:00 p.m.

Registration is required. Free

Get up close and personal with a mummy, discover painted coffins and a Book of the Dead, try on an outfit from King Tut's closet, and go on a treasure hunt in our Egyptian Gallery. See if you can find out what a mummified ancient Egyptian priestess actually looked like when she was alive 3,000 years ago. Recommended for children ages 4 and up, accompanied by an adult.



Family & Youth Programs



Little Scribe

Sunday, December 14
2:00–4:00 p.m.

Registration is recommended. Free

Can you imagine a world without writing? Learn how writing began, how it changed over time, and how it changed the world forever through this hands-on program. Try your hand at two of the world's most ancient written languages.

Presentations and guided writing-themed tours begin at 2:00, 2:30, 3:00, and 3:30 p.m. Recommended for families with children ages 9–14, when accompanied by an adult.

HOMESCHOOL PROGRAMS

Mummy Science

Thursday, October 30
1:30–3:30 p.m.

Registration is required. \$10 members; \$16 non-members
Additional registrant: \$5 members; \$8 non-members

Get hands-on with our interactive mummy and learn about organic and inorganic materials and the scientific principles that make mummification possible. Meet a real Egyptologist and see how science can show us what ancient Egyptians looked like.

Homeschool Edition: Play & Learn

Thursday, November 20
1:30–3:30 p.m.

Registration is required. One child plus one adult:
\$6 members; \$10 non-members
Additional registrant: \$3 members; \$5 non-members

Plan & Learn is for children ages 5–8. Kids dress up like an ancient, enjoy favorite stories of Mesopotamia, and find artifacts in the galleries.

Homeschool Edition: Junior Archaeologists

Thursday, November 20
1:30–3:30 p.m.

Registration is required. \$10 members; \$14 non-members
Additional registrant: \$5 members; \$7 non-members

Junior Archaeologists is for children ages 9–12. Children dig into our simulated archaeology site and take part in an interactive tour of the galleries that will have them investigating the past.

FAMILY & YOUTH PROGRAMS meet at the Oriental Institute unless otherwise noted. Children under 13 must be accompanied by an adult.

REGISTER To register, visit oi.uchicago.edu/register. For assistance or more information, email oi-education@uchicago.edu.

Members' Events & Travel



Members' Holiday Sale at the Suq, the Oriental Institute's Gift Shop

December 2-14

Oriental Institute Members have a big advantage in their holiday shopping. Drop by the Suq to get 20% off all your in-store purchases. Whether you're shopping for a budding Egyptologist or fashion aficionado, we'll help you find something special.

Give the Gift of Membership This Holiday Season!

Give the gift that lasts throughout the year: an Oriental Institute Membership. Let us take care of the wrapping and shipping for you — holiday memberships include a personalized note on a colorful Oriental Institute notecard, most recent edition of *News & Notes*, and the 2013-2014 *Annual Report*. Memberships begin at \$25, and gifts are tax deductible. Membership gift can be ordered online at oi.uchicago.edu/getinvolved or over the phone at 773.834.9777. Gifts should be purchased by December 14 to ensure a December 25 arrival.



Save the Date!

Please join the Visiting Committee, faculty, and staff of the Oriental Institute for the 2015 Oriental Institute Gala on Thursday, April 30, 2015, at the Four Seasons in downtown Chicago.

Members' Travel

Georgia and Armenia

May 15-30, 2015

Join Dr. Tasha Vorderstrasse, research associate at the Oriental Institute, for this one-of-a-kind archaeology tour to explore the prehistoric through medieval period of the South Caucasus. The tour will explore the ruins of ancient settlements and fortresses; early churches, cathedrals, and monasteries; and intriguing cave towns, including UNESCO World Heritage sites.

MEMBERS' TRAVEL is a series of international travel programs designed exclusively for Oriental Institute members and patrons.

FOR ADDITIONAL INFORMATION about the tour, call the Oriental Institute at 773.834.9777 or email oi-membership@uchicago.edu. For questions about bookings, call Archaeological Tours at 866.740.5130 or email archtours@aol.com.

Social Media Snapshot

via Flickr by John Kannenberg

Join the Fun

Follow us on Facebook, Twitter, YouTube, and our e-publications to experience each day at the OI as it happens! We'll also keep you up to date on events and programs, and we encourage you to share your experiences, too.



Upclose in relief

 **Education Programs Registration Form** Don't miss out — register early!

REGISTRATION

PLEASE ENROLL ME IN THE FOLLOWING PROGRAM(S):

Fee: member rate/non-member rate

Please indicate number of registrants

Boy Scouts: Archaeology Merit Badge Workshop (\$15/\$20)

__ Saturday, October 11 at 9:00 a.m.-12:00 p.m.

__ Sunday, November 2 at 2:00-5:00 p.m.

__ Saturday, December 6 at 9:00 a.m.-12:00 p.m.

Junior Archaeologists (\$10/\$14 for 1 adult and 1 child; additional registrants \$5/\$7)

__ Saturday, October 25 at 1:00-3:00 p.m.

__ Sunday, November 2 at 10:00 a.m.-12:00 p.m.

__ Saturday, December 6 at 2:00-4:00 p.m.

Epic Wednesday (\$12/\$15) Wednesday, October 29 at 5:00-8:00 p.m.

Mummy Science (\$10/\$16 for 1 adult and 1 child; Additional Registrants \$5/\$8) Thursday, October 30 at 1:30-3:30 p.m.

Egyptian Hieroglyphs for Museum-Goers (\$175/\$245) Wednesdays, October 1-November 5 at 6:00-8:00 p.m.

Before the Alphabet: Writing Systems in the Ancient World (\$175/\$245) Wednesdays, October 1-November 5 at 6:00-8:00 p.m.

The Dawn of History: Society and Culture in Ancient Mesopotamia (\$295/\$345) October 5-December 5

Osiris and Isis Dance Performance by Ron De Jesús (\$15/\$25) Friday, October 17 at 7:00-9:00 p.m.

Homeschool Edition: Play & Learn (\$6/\$10 for 1 adult and 1 child; additional registrants \$3/\$5) Thursday, November 20 at 1:30-3:30 p.m.

Homeschool Edition: Junior Archaeologists (\$10/\$14 for 1 adult and 1 child; additional registrants \$5/\$7) Thursday, November 20 at 1:30-3:30 p.m.

I would like to become a member of the Oriental Institute. Enclosed is \$50 for an individual membership or \$75 for an annual family membership. **Please send a separate check for membership.**

Total enclosed: \$ _____

Enclosed please find my check or money order made payable to **The Oriental Institute.**

Please charge my:

Visa MC

Name

Address

City/State/Zip

Phone Number

E-mail

Credit Card Number

Exp. Date Signature

Send to: The Oriental Institute
Public Education Office
1155 E. 58th St.
Chicago, IL 60637

All programs are subject to change without notice

Please visit oi.uchicago.edu/register for details and our registration policy.



Free parking half a block south of the Museum on University Avenue, after 4:00 p.m. daily and all day Saturday and Sunday.



The University of Chicago
1155 East 58th Street
Chicago, Illinois 60637
oi.uchicago.edu



GENERAL INFORMATION

Membership

Your Partnership Matters!

The Oriental Institute depends upon members of all levels to support the learning and enrichment programs that make our Institute an important — and free — international resource.

As a member, you'll find many unique ways to get closer to the ancient Near East — including free admission to the Museum and Research Archives, invitations to special events, discounts on programs and tours, and discounts at the Institute gift shop.

\$50 Annual Individual / \$40 Senior (65+) Individual

\$75 Annual Family / \$65 Senior (65+) Family

How to Join or Renew

- Online: oi.uchicago.edu/getinvolved
- By phone: 773.834.9777
- On site: at the Gift Shop



Accessibility

Handicapped and Stroller Access. The Museum is fully wheelchair and stroller accessible. The University Avenue west entrance is accessible by ramp and electronic doors.



Parking

FREE parking half a block south of the Museum on University Avenue, after 4:00 p.m. daily and all day on Saturday and Sunday.

Group Visits

For information about group visits, please go to oi.uchicago.edu/museum/tours.



Proud Partner of Museum Campus South

For information go to www.visitmuseumcampussouth.com.

General Admission

FREE

Adults

\$10 suggested donation

Children 12 or under

\$5 suggested donation

Museum & Gift Shop Hours

Closed Monday

Sun–Tue, Thu–Sat:

10:00 a.m.–5:00 p.m.

Wed:

10:00 a.m.–8:00 p.m.

The Museum is closed

- January 1
- July 4
- Thanksgiving Day
- December 25

THE RISE OF CHRISTIANITY IN IRAN

BY RICHARD PAYNE

Endnotes

¹ This article was presented as an Oriental Institute Members' Lecture in February 2014. It offers a prelude to the themes of a forthcoming book, *A State of Mixture: Christians, Zoroastrians, and Iranian Political Culture in Late Antiquity*, to be published with the University of California Press in the spring of 2015.

² Gnoli 1989.

³ Mosig-Walburg 2010.

⁴ Hauser 2008.

⁵ Amen Ali 2008.

⁶ Drake 2000.

⁷ Haas 2008.

⁸ Brock 1996.

⁹ Brock 2008: 78–91.

¹⁰ Mosig-Walburg 2005.

¹¹ Smith 2014: 118–19.

¹² Gaddis 2005: 151–207.

¹³ Brown 2008.

¹⁴ Bedjan 1895a: 250–03.

¹⁵ Bedjan 1897: 284–86.

¹⁶ Bruns 2008.

¹⁷ Brock 2008: 83–84, provides a list, with relevant bibliography.

¹⁸ Bedjan 1895b: 536–37.

¹⁹ Chabot 1897.

²⁰ Gyselen 2006.

²¹ Flusin 1992: 246–54.

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