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THE PUPPY IN HITTITE RITUAL

By Billie Jean Collins, Research Associate,
The Oriental Institute

As Šamši-Adad's Assyrian kingdom disintegrated and Babylonia struggled to emerge from the obscure post-Hammurabi era (1792–1750 B.C.), far to the north, on the steppe that defines the Anatolian Plateau, the Hittites were coalescing from a group of small principalities into a great centralized kingdom.

As their power spread through Anatolia, eventually touching the Aegean coast in the west, the Upper Euphrates region in the east, Syria in the south, and the Black Sea in the north, so too did their culture. Yet it would perhaps be more accurate to say that as Hittite political power spread outward, so did the cultures with which they came into contact spread inward, towards the Hittite

heartland and the capital at Hattušaš.

Hittite society in the middle of the second millennium B.C. was a true melting pot of Hattian, Luwian, Palaic, Hurrian, Mesopotamian, and Hittite cultures. Nowhere is this better reflected than in their religion, where even at the highest level, the realm of the divine, gods from each of these groups were welcomed into the Hittite pantheon and worshipped according to proper local custom.

If the gods were physically remote, however, there existed means of bringing them closer, primarily through festivals and rituals designed to entice them into the human realm where they could then be called upon to aid men against the various hazards and travails of their daily lives.

When something went wrong for a Hittite, if his crop failed, or his wife was barren, or someone had cast a spell against him, or any host of misfortunes was besetting him, rituals could be performed that would purify and thereby cure him. Such rituals sometimes involved a puppy.

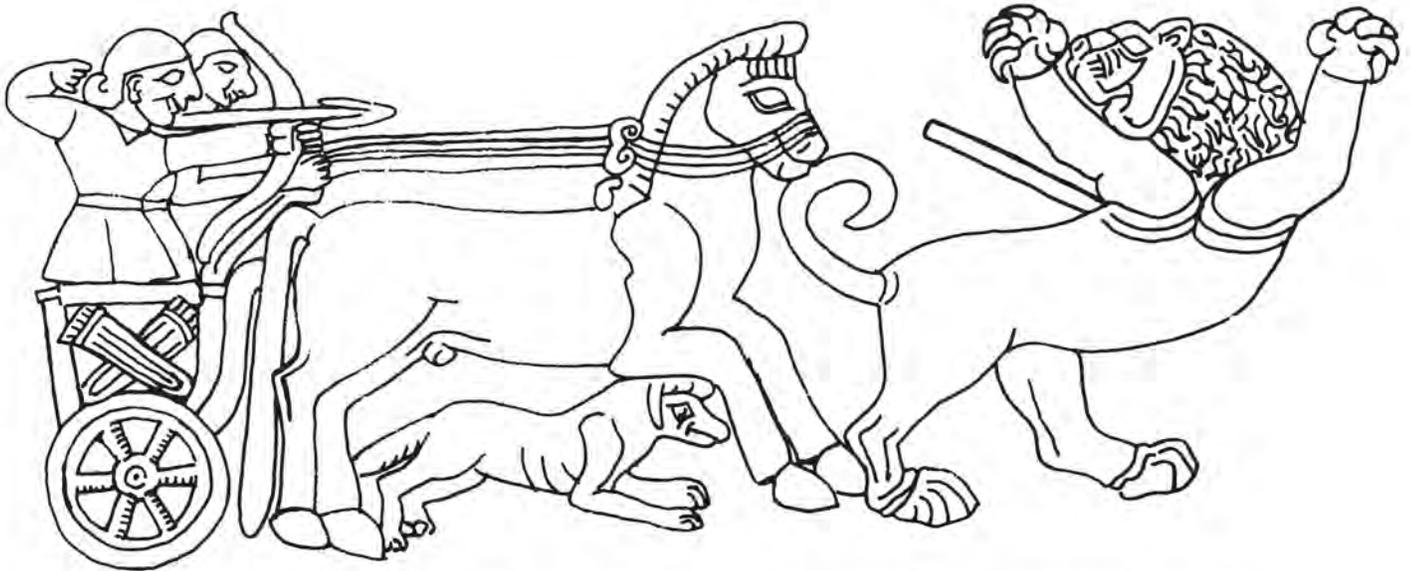
As a rule, dogs in Hittite society were valued for their abilities in the hunt, with the flocks, and as guard dogs. But even as pariahs they had their uses. Some scholars believe that the domestication of the dog may have been partially motivated by the useful sanitation services that these scavengers provided to human communities. The dog's role in Hittite society did

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Museum Exhibit Wins State-Wide Award

Vanished Kingdoms of the Nile: The Rediscovery of Ancient Nubia earned a "Superior Achievement" award from the Congress of Illinois Historical Societies and Museums (CIHSM) for 1992. See page 4 for more details.



Orthostat relief from Malatya depicting a lion hunt with chariot. The dog is shown below the horse. Neo-Hittite period with Assyrian influence. Drawn by Edward Castle

not end with these activities, however. Young dogs also played an extensive and apparently vital role in ritual. Indeed, puppies were exploited for ritual use to the exclusion of adult dogs. The reasons for this are never explained in ancient sources, although we may speculate that dogs were more easily available to the common populace that practiced these rituals than other animals, and that puppies were otherwise valueless, since they had not yet been trained as sheep dog, watchdog, or hunting dog. It seems very likely as well that some symbolic or religious significance was attached to puppies that was not attached to fully grown animals.

Historically speaking, few animals carry as much symbolic baggage as the dog. The howling of a dog is almost universally a harbinger of misfortune or death. Its habit of burying bones has generated in many cultures the belief in the dog as a companion to the soul on its journey to the underworld. The Parsees in India place a dog before the dying so that their eyes can rest on the animal upon the moment of death. A dog also helps

to guard the soul of those who are pure from the unclean spirits who fight to take possession of it after death.

Vedic accounts say that the wind in the form of a dog accompanies the soul on its journey. In Greece and the Near East, a representation of a dog served as a guardian in burials.

But if they are symbols of death and misfortune, they are equally associated with healing and life. In Mesopotamia, the dog was considered sacred to the goddess Gula, a healing deity. Near her temple in her city, Isin, thirty-three adult dog burials, dated to the beginning of the first millennium, have been found, along with pendants with dogs drawn on them and clay dog figurines.

In classical Greece, dogs were thought to cure various illnesses by licking the inflicted area and were associated with the cult of Asklepios, the mythological healer, and with Eileithyia, goddess of childbirth, in whose cult the sacrifice of a dog was thought to ease the birth.

Among the Greeks, dogs were even used to diagnose disease. The animal

was put into contact with the inflicted person and then, since it was thought to take on the disease, was killed and examined.

In Sparta, dog sacrifice was practiced in the cult of Ares/Enyalios with the purpose of purifying a wound inflicted by weapons. The dog was believed to possess the power to cure blindness by licking the eyes, and the school of Hippocrates recommended the meat of a hound as particularly good for one's health.

The Roman author Pliny wrote of a remedy for a disorder of the stomach that involved pressing a blind puppy to the sick person's abdomen for three days. The illness was absorbed by the puppy, which then died as a result of it.

In medieval Germany, a ritual could be performed to rid oneself of fever and ailment. It entailed placing a bowl of sweet milk before a dog and reciting the lines, "Good luck, you hound, may you be sick and I be sound!" When the dog has drunk some of the milk, the afflicted person drinks after him. This alternation was

repeated three times, after which the dog took on the illness and the person was free of it.

The belief in the dog's medicinal and purificatory powers, thus, was widely held. But why a puppy instead of an adult animal? The sources are silent on this point. The Hittites were not alone in their use of puppies in ritual. Puppy burials dated to the early fifth century have been found at Sardis. In this town of Asia Minor, young puppies were killed, dismembered, and buried in pots, although not apparently eaten, as part of a ritual banquet to Hermes Kandaules (the epithet, coincidentally, means "dog throttler").

The Hittites were not exceptional in their view of the dog's healing abilities. In the Hittite Ritual of Zuwi, such a view is clearly outlined in a sympathetic magic ritual:

I hold the puppy to (the patient) with

my right hand and say, 'Just as the puppy licks its own nine body parts—I call the person by name—in the same way let it lick up the illness in so-and-so's body parts! Let it lick up the illness of (his) shoulder! Let it lick up the illness of (his) shoulder blade. And I make the puppy run behind his back. The head (of) the puppy I take hold of by the mouth. Let it lick up the illness [of (his)] h[ead]! The illness [of] his *meliya-* [and ...] likewise (let it lick up). The illness of his shoulder and back likewise (let it lick up). The ill[ness] of his *anassa-* [likewise] (let it lick up). The illness of (his) anus likewise (let it lick up). [The illness of his ... likewise] (let it lick up). The illness of his knees likewise (let it lick up). [... Let it] lick up the illness of his *parašna-*.'

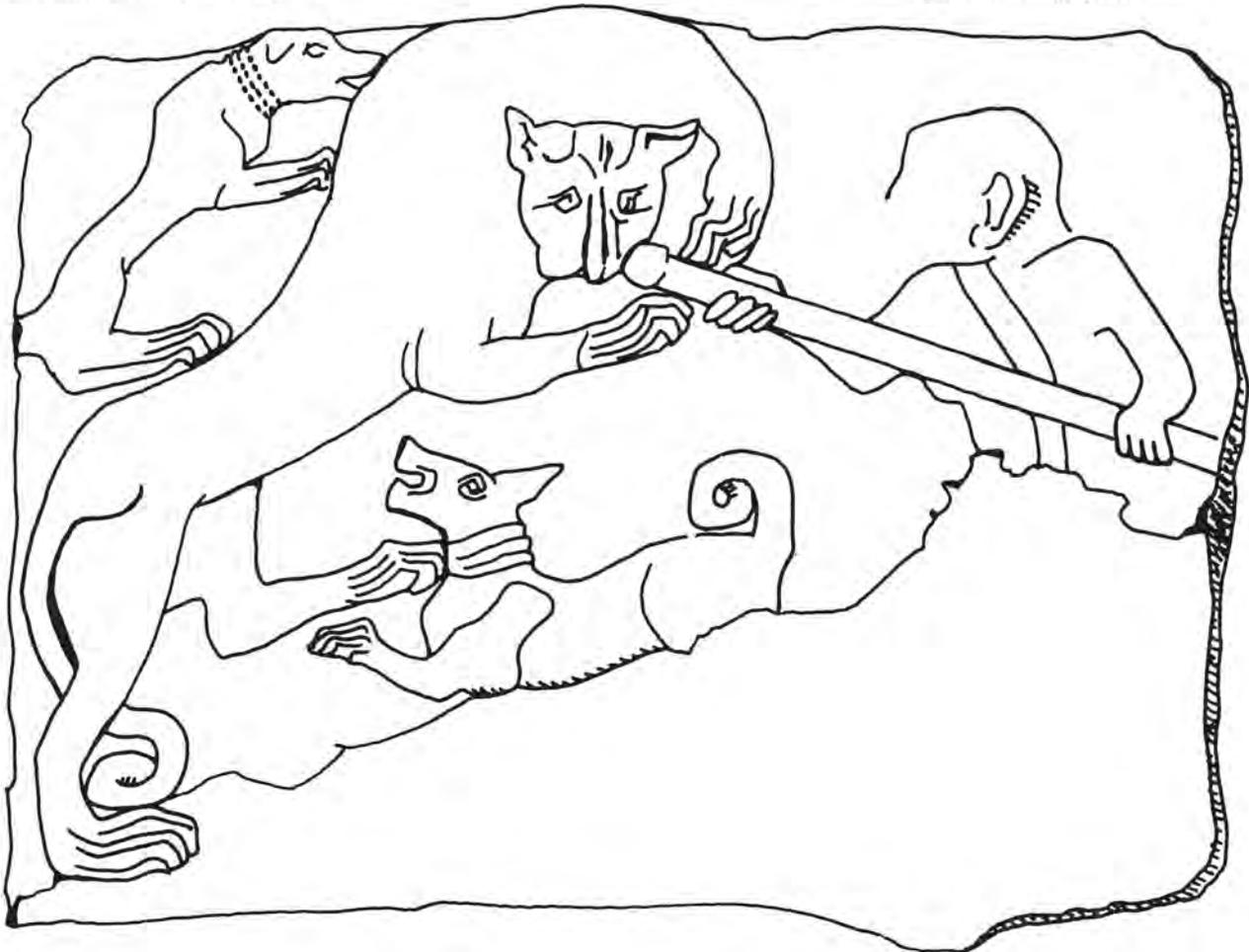
This ritual is referred to as a transfer ritual because, by means of the touching, the sickness or impurity passes from the human patient to the agent of the purification, in this case, a puppy.

The puppy could also be used apotropaically, as in the Ritual of Huwarlu, in which a puppy is left in the bedchamber of the king and queen overnight to protect them from evil while at the same time a figurine of a puppy is set on the door bolt to make sure that the evil does not return through the door:

They make [a puppy] of tallow, and they set it on the wood of the palace's door bolt, and the Old Woman says as follows: 'You (are) the puppy of the table of the king and queen, and as by day you do not allow a strange person into the palace, on this night you must not allow in an evil word.'

The phrase "puppy of the table" has a parallel in Book 23 of the Iliad, where, during the funeral of Achilles' friend Patroklos, we find a reference to nine "dogs of the table" belonging to Patroklos. Two of these are killed by

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Orthostat relief from the city walls of Alaça Höyük depicting a lion hunt. The hunter is aided by his dogs. Hittite period. Drawn by Edward Castle

Achilleus and placed on Patroklos' funeral pyre:

...And there were nine dogs of the table that had belonged to the lord Patroklos. Of these he cut the throats of two and set them on the pyre...

The reference to Patroklos' dogs as "dogs of the table" is presumably a reference to dogs fed from table scraps, that is, pet dogs, and such a meaning is probably also to be attributed to the tallow puppy of the Hittite text.

The instructions regarding the tallow puppy are resumed in the next column: Afterwards they lift the puppy of tallow that was sitting on the wood of the door bolt—they lift that one, and the Old Woman says as follows: 'As such evil (and) malign words as the scepter bearers of the gods have driven out, you must not allow them back into the palace.'

One fragmentary passage suggests that a puppy could also be used in analogic purification. That is to say, by burying the dead puppy, the practitioner also buries the impurity of the patient:

[...]then [they] cut [up] a puppy [...] the uninitiated ones devour [it? ...] and [...] to the right side of the gate they bury (it). [...] the Old Woman (says) 'let the [illness?] of this man likewise be buried!'

A puppy could also be offered as a sacrifice to the Netherworld deities in the hope of gaining their aid. This type of ritual is called purification by appeasement. The sacrifice is usually preceded by an entreaty to the deity. Of this type is a ritual performed by Maddunani the augur against an epidemic in the army. He uses a goat, a piglet, and a puppy to appease the Heptad (= the Pleiades?):

Then afterwards he takes for himself one kid, one piglet, and one puppy and over in another place they sever them for the Heptad, and afterwards he libates a little beer (and) wine three times for the Heptad.

Of these methods of purification with puppies, the most common was

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MUSEUM EXHIBIT WINS STATE-WIDE AWARD



Dove plaque and pottery from Christian period Nubia, 6th–14th century A.D.

Vanished Kingdoms of the Nile: The Rediscovery of Ancient Nubia earned a "Superior Achievement" award from the Congress of Illinois Historical Societies and Museums (CIHSM) for 1992. CIHSM, a state-wide organization of historical and genealogical societies, museums, and other cultural agencies, commented in the citation that "The exhibit was well designed and executed, and your concern for conservation is highly commendable."

Emily Teeter, Assistant Curator of the Oriental Institute Museum, curated the *Vanished Kingdoms* exhibit. She was assisted by Curator Karen L. Wilson and by members of the Museum Education office. The exhibit was designed and installed by Mary Carlisle (presently at the Chicago Academy of Sciences) and Joe Scott, Head Preparator of the Oriental Institute. Joe also worked on another CIHSM award-winning exhibit, *The Sick Can't Wait*, at the Evanston Historical Society.

Vanished Kingdoms of the Nile opened on February 4, 1992 and continues at the Oriental Institute through June 30, 1993.

DISCOVER NUBIA! WEEKEND

On Saturday, February 20, and Sunday, February 21, Discover Nubia! during a weekend of family activities designed to commemorate Black History Month. Join us for films, gallery talks, crafts, stories, games, and music. Contact the Education Office at 702-9507 for a schedule of the weekend's events.



transference. I have already mentioned holding the puppy against the body parts of the patient. Other types of transfer ritual involve the use of dog parts in medicine, waving the animal over the patient, and—most commonly—severing the animal into two halves and sending the patient between them.

Potions. The Ritual of Hebattarakki describes a procedure against sorcery as follows: “I take dough of barley flour and I mix into it the excrement of a dog.” Other ritual preparations follow. The Old Woman makes two images of a duck and puts them on the patient’s shoulders, then recites the following incantation:

I have removed (the deity) Agalmati from you. I have pushed (the deity) Annamiluli from your head. I have extinguished fire from your head, and ignited it in the sorcerer’s head. I drove away the stench of the dog from you, but the dog’s excrement, the dog’s flesh, and the dog’s bones I burned.

Waving. The Ritual of Tunnawi uses a puppy and a piglet in a waving ritual. First the necessary ritual implements are listed: “If (it is) a man, then they take a black ram, but if it is a woman then they take a black ewe, one black piglet, (and) one black puppy. If (it is) a man then it is a male piglet, but if a woman then (it is) female.” The list continues for ten lines more and includes a sheep and a lamb. Later in the ritual a purification is performed with each object, including the piglet and puppy: “Afterwards she lifts the piglet over him/her, and she pronounces the charm of the piglet. Afterwards she lifts the puppy over him/her, and she pronounces the charm of the puppy.” Finally, the puppy and piglet are disposed of, taking the evil that they have absorbed through this ritual with them: “And they carry the puppy and the piglet to another place and they burn them with fire.” The sheep and lamb, in contrast, are offered to the Sungod later in the ritual.

Severing. In the Ritual for a Routed Army we see a typical puppy-severing ritual:

If the troops are defeated by the enemy, then the offerings are prepared behind the river as follows: Behind the river they sever a human, a billy-goat, a puppy, (and) a piglet. On one side they set halves and on the other side they set the (other) halves. But in front (of these) they make a gate of hawthorn and stretch a decoration up over it. Then on one side they burn a fire before the gate (and) on the other side they burn a fire. The troops go through, and when they come alongside the river, they sprinkle water over them(selves).

The severing rituals always require cutting a puppy in half, often along with one or two other animals (usually a piglet and/or a billy-goat), and in special cases, as above, with a human. Almost always they involve a gate, most frequently made from a hawthorn bush. The purpose of the gate with its thorns was to scrape off the impurity from the offerant as he or she passed through. The halves of the severed animal were placed on either side of this gate and the patient walked between the severed parts, which presumably possessed the power to absorb the impurity from the patient as he passed. It is interesting to note that the animals most often endowed with this power, namely the puppy and piglet, are themselves considered unclean and impure and one wonders if this fact rendered them particularly capable of removing impurity in others.

The Ritual for a Routed Army was performed for the military and we may assume that the human sacrificed with the puppy was a prisoner. It is the only certain attestation of a ritual human sacrifice. The sacrifice of humans was probably reserved for times of extreme need, such as when the army was suffering defeat. There is even a parallel for the sacrifice of human prisoners in Book 23 of the Iliad. At the funeral of Patroklos, Trojan prisoners are thrown on the funeral pyre along with Patroklos’ pet dogs.

The puppy-severing rituals often originated in the area of Kizzuwatna, in southeastern Turkey, where the population spoke Luwian, and through which the Hittites often absorbed Hurrian and Mesopotamian influences. They were part of the popular religion, performed for the army or the common people (never, it seems, for the royal family).

Many other puppy rituals similar to this one are attested in the Hittite corpus. Their abundance indicates that a well-known ritual procedure was being followed—a procedure that has parallels in adjacent cultures. As part of a ritual commonly performed for the army in Boeotia and Macedonia in the classical period in Greece, a dog’s head was severed from its body and placed on the right, while the rest of the body was placed on the left. The entire army then marched through the divided carcass and was thereby purified. It has been suggested that the severing of the dog may have been symbolic of the disunity of the army, which could be repaired when the army passed between the two halves of the dog.

The Old Testament contains more parallels. In Genesis 15: 9–10, for example, Abraham cuts a heifer, a she-goat, and a ram in half and places the halves opposite each other:

He (Yahweh) answered, ‘Bring me a three-year-old heifer, a three-year-old she-goat, a three-year-old ram, a turtledove, and a young pigeon.’ He got them all and slit them through the middle, placing each half opposite the other; but he did not cut the birds.

Although no puppy is involved, this ritual clearly resembles the Hittite examples. A similar ritual is described in Jeremiah 34: 18–19, where the inhabitants of Jerusalem have sworn to a covenant with Yahweh but have broken it. Yahweh makes clear his displeasure:

I will hand over the men who have transgressed my covenant, who did not keep the terms of the covenant which

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they made in my presence, when they cut the young bull in two and passed between its parts—that is, the nobles of Judah and Jerusalem, the palace officials, the priests and landed gentry, who passed between the parts of the young bull—I will hand them over to their enemies, to those who seek their lives. Their corpses will be food for the carrion birds and the wild beasts.

The oath ceremony apparently involved cutting a bull in half. It dates to the end of the seventh or the beginning of the sixth century B.C. and is comparable to a text from Mari dated to 1765 B.C., which refers to the sacrifice of a puppy and a goat. Although the text does not say so, it is possible that the animals were to be split in halves as a warning to those who would break the oath. Compare Isaiah 66: 3–4a, which concerns forbidden worship:

He who slaughtered an ox (would now) slay a man, who sacrificed a lamb (would now) break a dog's neck, who presented cereal offering (would now present) the blood of a swine, who burnt commemorative incense (would now) worship an idol for, although they had chosen their (own) way they (now) delight in abomination; I too will choose ways to mock them to bring upon them the very things they fear.

Finally, Herodotus must have come across such a practice in his travels in the East, for he incorporates a story in his Histories about Pythius the Lydian, who is punished for a transgression with the death of his favorite son in the following manner:

Having answered Pythius in these words Xerxes at once gave orders that the men to whom such duties fell should find Pythius' eldest son and cut him in half and put the two halves one on each side of the road, for the army to march out between them. The order was performed.

At Patroklos' funeral in Book 23 of the Iliad, dogs are thrown onto the funeral pyre after their throats have been cut. Notably, at Asine, in a ritual burial, the head of a dog was placed in a tomb without an accompanying body.

The comparative evidence from Greece, Mesopotamia, and the

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Biblical sources tells us that certain religious conceptions of the dog were transported across cultural and chronological boundaries. It is difficult however to draw a line between what was independently shared and what was borrowed.

In the Hittite cult, puppies were never used as offering animals, as were the cow, sheep, and goat. This fact is attributable to the idea that puppies were not fitting offerings for the gods. The aversion of the divine realm to this unclean creature is clearly revealed in the Instructions to the Temple Personnel:

Let neither a pig nor dog of the gate enter the place of the stew! Is there something different (between) the mind of a human and (that) of the gods? No! Even (in) such (a matter as) this? No! Rather, (they are of) exactly one mind.

Outside of offerings puppies were commonly used in ritual to protect, heal, and purify. The killing of puppies in these rituals was not done for the benefit of the gods, but as an essential part of the process of purification.

An article about the Chicago Hittite Dictionary by Cullen Murphy appeared in the August 1992 issue of *The Atlantic* (vol. 270, no. 2). The article, entitled, "Huiswants Es," features an interview with Professor Harry A. Hoffner, Jr.

DOUGLAS L. ESSE

December 1, 1949–October 13, 1992

The Oriental Institute is deeply saddened by the death of Douglas L. Esse, Assistant Professor of Syro-Palestinian archaeology and director of the Tell Yaqush Expedition.

Doug came to the University as a student in 1975 and received his Ph.D. with honors from the Department of Near Eastern Languages and Civilizations in 1982; in 1987 he was appointed Assistant Professor in the Oriental Institute (his Ph.D. dissertation was published as *Subsistence, Trade, and Social Change in Early Bronze Age Palestine*, Studies in Ancient Oriental Civilization 50, 1991). He spent three field seasons (1989–1991) as field director at Tell Yaqush in the Jordan Valley investigating the development of urban civilization in ancient Palestine.

Director William M. Sumner said, "We all loved Doug for his friendly spirit, his gentle humor, and his natural kindness. We admired his seriousness of purpose in all aspects of his academic life. . . . His enthusiastic love of scholarship was catching—we all caught it from him in seminars and classes, even in the halls. Near Eastern archaeology has lost a brilliant young scholar, we have lost a wonderful colleague, and students have lost a terrific teacher. We will never forget Doug."

Doug is survived by his wife of twenty-one years, Ann, and two children, Joseph and Allison. A memorial fund has been established in his name at the Oriental Institute. Contributions may be sent to the Development Office.

(Further notice will appear in the 1991–1992 Annual Report)

DOCENT COURSE PLANNED FOR SPRING

Oriental Institute members are invited to join the Volunteer Guide program. The Volunteer Office offers a course during the spring quarter to train volunteers as museum guides. The course, which is taught by University faculty members, will be held on nine consecutive Mondays beginning at the end of March. Besides the lectures, the course will include films, readings, and gallery workshops. After taking the course, volunteers will be asked to serve one-half day a week in the galleries.

Interviews are now being scheduled for those interested in becoming guides. To arrange for an interview, or for further information, call Janet Helman in the Volunteer Office at 702-9507.

Volunteers are also needed to work in the Suq one-half day a week. Suq volunteers are also invited to take the museum guide training course, although they may start working in the Suq immediately. Interested volunteers should also call Janet Helman at 702-9507.

CALENDAR

MEMBERS' LECTURES AND SPECIAL EVENTS

Wednesday, January 13

John Sanders
Head of the Oriental Institute Computer Laboratory
"New Tools for the Archaeologist: Computer Graphics and Visualization"
7:30 p.m., James Henry Breasted Hall
Refreshments to follow

Wednesday, February 17

Matthew W. Stolper
Professor of Assyriology, The Oriental Institute and NELC
"Huteludush-Inshushinak and the Middle Elamite Twilight"
7:30 p.m., James Henry Breasted Hall
Refreshments to follow

Wednesday, March 17

Faith Hentschel
Central Connecticut State University-Stony Brook
"The Late Bronze Age Shipwreck at Ulu Burun, Turkey"
7:30 p.m., James Henry Breasted Hall
Refreshments to follow

Monday, May 24

The Oriental Institute Annual Dinner

Wednesday, June 2

Peter Dorman, Assistant Professor of Egyptology
The Oriental Institute and NELC, and Field Director, The Epigraphic Survey
"Chicago House Update"
7:30 p.m., James Henry Breasted Hall
Refreshments to follow

GALLERY TOURS

Join us for a series of informal gallery tours based on themes and objects in the Museum's collection. Each tour will last approximately 45 minutes.

The February gallery tours are offered in conjunction with these holidays and commemorations: President's Day, Valentine's Day, and Black History Month. The March gallery tours are offered in conjunction with Women's History Month.

Sunday, February 14

Museum Docents
"Love and Romance in Ancient Egypt"
1:30 p.m.
Followed at 2 p.m. by highlights from "Cleopatra," Cecil B. DeMille's grand 1934 film epic starring Claudette Colbert.

OF

Wednesday, February 24

Emily Teeter
Assistant Curator
The Oriental Institute Museum
"Life in Ancient Nubia"
6:30 p.m.

Wednesday, March 3

Terry Wilfong
Ph.D. candidate, NELC
"Women in Ancient Egypt"
6:30 p.m.

Wednesday, March 31

Terry Friedman
Oriental Institute Museum Docent
"Jewelry of the Ancient Near East"
6:30 p.m.

SUNDAY FILMS

All films are shown at 2 p.m. Except where noted, each film lasts approximately 30 minutes, is offered free of charge, and is immediately followed by a tour of the galleries.

- January 10** The Royal Archives of Ebla (58 minutes)
17 Iraq: Stairway to the Gods
24 Preserving Egypt's Past
31 Myth of the Pharaohs/Ancient Mesopotamia
- February 7** Nubia 64: Saving the Temples of Ancient Egypt
14 Highlights from "Cleopatra," Cecil B. DeMille's grand 1934 epic starring Claudette Colbert.
21 Nubia 64: Saving the Temples of Ancient Egypt
28 The Egyptologists
- March 7** Megiddo: City of Destruction
14 Egypt: Gift of the Nile
21 Turkey: Crossroads of the Ancient World
28 Myth of the Pharaohs/Ancient Mesopotamia

SUNDAY FAMILY PROGRAMS

Every Sunday at the Oriental Institute Museum, the whole family can take a trip to the ancient past. Our winter series of Family Sundays begins January 10, 1993, and continues through March 28. Craft activities and museum gallery adventures are offered continuously from 1-4 p.m. Reservations are not needed for these programs, which are geared for children aged 6 years and older. Younger children will enjoy the activities with parental help.

EVENTS

- January 10** Make a Mesopotamian Headband
17 Make a Sumerian Necklace
24 Furnish King Tut's Tomb
31 "A Touch of the Past." Write on papyrus, play an ancient game, create a rubbing from Egyptian hieroglyphs and more on this special day of hands-on activities throughout the Museum.
- February 7** Make an Ancient Mirror
14 See "Gallery Tours" listing for events in honor of Valentine's Day
20 & 21 Discover Nubia! Weekend—Special Family Events
28 Make an Ancient Pyramid
- March 7** Make a Mesopotamian Face Mask
14 Make an Egyptian Cartouche
21 Oriental Institute Mystery
28 "A Day of Storytelling." Costumed storytellers offer a delightful afternoon of tales and stories from the ancient Near East.

Sunday Family Programs at the Oriental Institute are made possible in part by funding from Mr. and Mrs. Albert F. Haas.

WINTER WORKSHOPS FOR CHILDREN AND FAMILIES

Along with two Saturday morning workshops for children, the Museum Education Office is also offering two new parent/child workshops this winter. Except where noted, workshops take place at the Oriental Institute on Saturdays from 10 a.m.–12 noon. Space is limited and pre-registration is necessary. For additional information, call the Museum Education Office at 312/702-9507.

CHILDREN'S WORKSHOPS

Designed for children ages 7–12, these workshops combine a gallery visit, a snack, hands-on activities and a craft project. Fee: \$7 for Oriental Institute members; \$9 non-members.

January 23 "B.C. (Before Computers)"

The computers we use today could never have been invented without a discovery that took place more than 5,000 years ago. What discovery was that? The invention of writing. See how ancient Egyptians and Sumerians sent mail and wrote stories as far back as 3000 B.C. Learn how to write your name on papyrus in ancient Egyptian hieroglyphs and use special tools to write a story on a clay tablet like the ancient Sumerians.

January 30 "What an Archaeologist Does"

Is Indiana Jones a typical archaeologist? Come and find out by visiting exhibits that show archaeologists at work and see some of the ancient Near Eastern treasures they've discovered. Then create an "ancient artifact" to take home.

PARENT/CHILD WORKSHOPS

Designed for children aged 6 years and older, accompanied by an adult. Workshops include a gallery tour and a craft project to create a replica of a museum object to take home.

February 6 "Games People Played"

See toys and games that children and their families used more than 3000 years ago. Learn some of the games people played in ancient Egypt and Mesopotamia. Then parent and child will work together to create a replica of an ancient board game for the whole family to enjoy. Fee: \$10 per adult/child pair for Oriental Institute members; \$12 for non-members.

March 13 & 20 "Jewelry for a Princess or Pharaoh"

Learn how to make a bracelet, necklace or pendant fit for an ancient princess or pharaoh in this special, two-part workshop co-sponsored by The Oriental Institute and the Hyde Park Art Center. On Saturday, March 13, take a guided tour at the Oriental Institute Museum to see wonderful jewelry from ancient Egypt, Mesopotamia, and Persia. Get ideas for jewelry you can make yourself. On Saturday, March 20, at the Hyde Park Art Center, design and string your own version of an ancient jewelry masterpiece.

Please note that both sessions of this two-part Saturday parent/child workshop take place from 1–3 p.m. Fee: \$10 per person for Oriental Institute and Hyde Park Art Center members; \$12 for non-members.

ADULT EDUCATION COURSES

January 6 through February 24

"Cleopatra's Egypt: The Ptolemaic Dynasty"

Instructor: Frank Yurco

January 9 through February 27

"Ancient Times in High Technology: The Computer and Archaeology"

Instructor: John Sanders

See page 15 for more information on Adult Education Courses.

SPECIAL EXHIBITS

Through June 30, 1993

Vanished Kingdoms of the Nile: The Rediscovery of Ancient Nubia

Sifting the Sands of Time: The Oriental Institute and the Ancient Near East

Two Weeks in the Egyptian Desert: The Bir Umm Fawakhir Project, January 1992

*Terry G. Wilfong, Ph.D. Candidate,
Department of Near Eastern Languages and Civilizations, The Oriental Institute*

The Bir Umm Fawakhir Project was a twelve day preliminary survey of a Byzantine settlement site in Egypt's Eastern Desert, sponsored by the Oriental Institute, in January 1992. The project was conceived and directed by Carol Meyer, Research Associate of the Oriental Institute, Artist for the Epigraphic Survey, and veteran of many archaeological excavations. The project staff consisted of Lisa Heidorn, a University of Chicago graduate student, Henry Cowherd, a photographer with extensive experience on archaeological sites, Mohammed Omar, a geologist from the Egyptian Geological Survey, and me. We spent an intense two weeks surveying and exploring the unexcavated and little-known settlement site of Bir Umm Fawakhir.

Way out in the middle of nowhere is the easiest way to describe the location of Bir Umm Fawakhir. More precisely, Fawakhir is roughly halfway between Luxor and the Red Sea, just off the long road that connects Quft (ancient Coptos) with Quseir (fig. 1). It's about an hour and a half by taxi from Luxor; one goes from the green and populated cultivated lands near the Nile into the arid desert, and from there into the rocky, 'mountainous' regions farther to the east. There are little stone buildings atop the cliffs every few kilometers or so that are Roman signal towers. The final approach to Fawakhir is through the famous Wadi Hammamat, the cliffs of which are covered with graffiti from the prehistoric period to the present day. After a few further twists in the road, one reaches the modern settlement of Fawakhir, which consists of a guard post, a tea house, a mosque under construction, and a few other small buildings. This is the 'last stop' for many miles, where all the buses make a rest stop before heading out to

the Red Sea. The ancient settlement can only be seen obliquely and briefly from the road.

Although activity in the region near Fawakhir, especially in the Wadi Hammamat, is attested for the prehistoric and pharaonic periods, the earliest traces of habitation at Fawakhir date to the Ptolemaic period (323–30 B.C.). More evidence comes

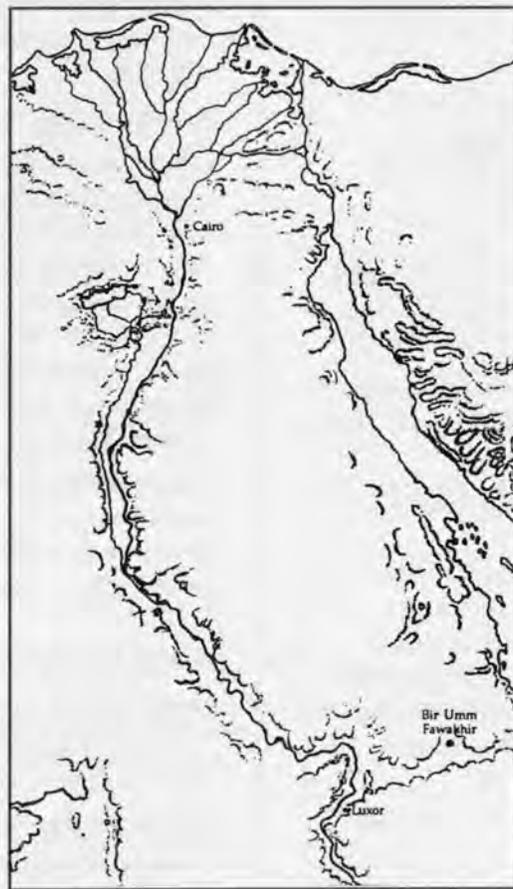


Figure 1. Map of Egypt, showing Fawakhir

from the Roman period: a signal tower nearby, some graffiti in a gold mine, and a group of texts on ostraca (inscribed potsherds), found at Fawakhir in the early part of this century. All of these date to the first few centuries A.D., a time of great mining activity throughout the Eastern Desert. The settlement at Fawakhir,

however, is later than this; from the pottery found on the surface and other evidence we can date the site to the fifth–seventh century A.D. The settlement appears to have been a mining camp that housed the men employed in mining either granite or, more probably, gold. As a settlement, Fawakhir does not seem to have lasted very long, probably only a few generations at most.

As an archaeological site, Fawakhir is simply amazing: huddled in a shallow wadi are hundreds of little stone buildings, some with walls still standing as high as five feet. Seen from the ground, the site is impressive, confusing, and even daunting; seen from the cliffs high above, however, the plan of the settlement is clear and the view is breathtaking (fig. 2). There are over two hundred buildings of dry-stone masonry that preserve such features as doors, niches, benches, and trash pits. The site is more or less covered in broken pottery, to which the name Bir Umm Fawakhir—Well of the Mother of Potsherds—refers. Indeed, it is virtually impossible to walk on the site without stepping on broken pottery of some sort.

Bir Umm Fawakhir is not exactly an unknown, "lost" city, but it has never been properly surveyed, excavated, or published. We spent our limited time recording as much information about the site as we could. Since we did not have permission to excavate, our main priorities were to map as many of the standing buildings and surrounding topography as possible and to record surface finds (mostly pottery). In addition to the very limited time we had in the field, our work had an added element of urgency. The site has numerous looters' holes that attest to illegal digging for antiquities. Not only does this activity destroy the



Figure 2. View of Fawakhir

archaeological record of the site, but the holes left by the diggers have also potentially weakened the standing walls and made our work all the more imperative.

The Fawakhir Project was a “commuting” expedition, in that we spent the day working in the desert but commuted back and forth in a taxi from Luxor. Few archaeological expeditions in Egypt have as pleasant accommodations as we did in Chicago House, which sponsored our survey in Egypt, housed and fed us, and gave us access to their computers and library. I must record a great debt of thanks to everyone at Chicago House who made our stay there so productive and enjoyable. Every morning we got up at six o’clock, had a quick breakfast, loaded up the taxi, and headed out. One and a half to two hours later, we arrived at the modern town, hauled our equipment out to the ancient site, and began to work.

The most complicated piece of equipment we had with us was a Leitz Set 3 Total Instrument Station, a laser theodolite used for surveying. Since we wanted to map as much of Fawakhir as we could, we borrowed this extremely useful instrument from the Oriental Institute. To use the total

station, we started from a base point, located on a prominent rock in the middle of the buildings. We had to set up on this point every day, making sure that it was centered and leveled precisely over the base point. One person operated the theodolite, while another person held a prism on a pole at the point being mapped (fig. 3). The person with the prism also made a sketch of the building being planned to record measurements and locations. The theodolite bounces a laser beam off the prism, which returns to the instrument and gives information about the point being mapped, including elevation, distance, and x and y coordinates with respect to the base point. We recorded the information in an electronic data collector (and on paper, just to be safe); the data was then downloaded to a computer at Chicago House each evening, and points were plotted on a map. This method enabled Carol and Lisa to *continued on page 12*



Figure 3. Using the theodolite

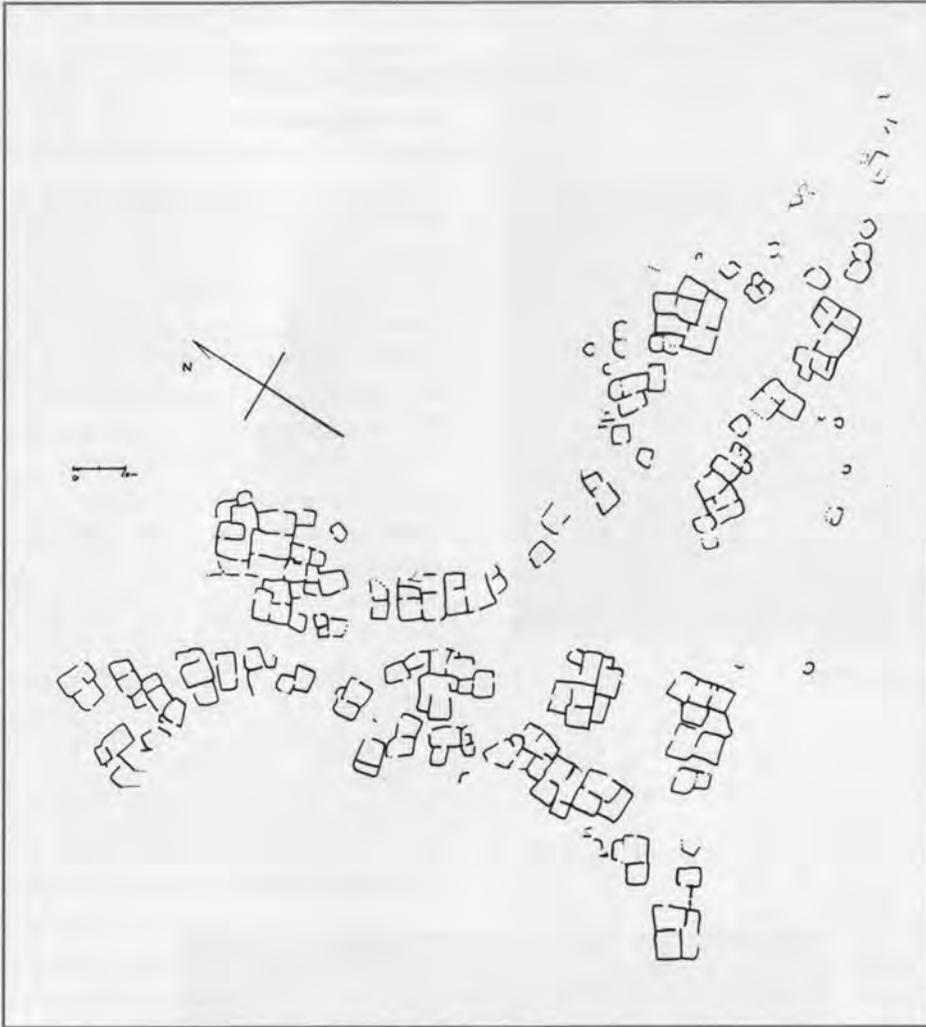


Figure 4. Map of Fawakhir

draw up an accurate plan of the buildings on the site in a fraction of the time it would have taken by traditional surveying techniques. In twelve days we shot over 1000 points (features of buildings and topography), which enabled us to plan 55 buildings; the map shown in figure 4 represents about a quarter of the main settlement.

In addition, we also wanted a full photographic record of the area we were surveying. This was carried out by Henry, who clambered around on the cliffs in search of the perfect view of the individual buildings and whose excellent photographs are an important part of our recording of Fawakhir. Our geologist, Mohammed, made a detailed survey of the geological makeup of the region. Collection and recording of surface pottery was done primarily by Lisa. Potsherds were

collected at various locations around the site and in some of the houses; drawings of these were incorporated into our pottery corpus. Some Byzantine glass fragments were also found, but these, like the pottery, had to be left on the site. I was assigned to record the graffiti in an abandoned gold mine near the site. Two were drawings: an elaborate boat and a lion. One graffito was an inscription in South Arabian, surprising until one considers the relative proximity of Fawakhir to the Arabian Peninsula. The best-preserved texts were four graffiti in Greek. One was carved by a man named Longinus—a good Roman name—as a prayer to “all the gods,” which indicates a date before Christianity reached southern Egypt (probably third–fourth century A.D.). Two of the Greek texts were by the same man—Dorkon, whose name may

seem unfortunate to us, but was perfectly acceptable in the first few centuries A.D. The mine also contained the marks of mining—sunburst-like traces of hammering where stone was to have been removed—and bits of pottery as well.

After two short weeks, the survey of Fawakhir was completed. We accomplished much more than I had expected, both due to Carol Meyer’s careful planning and direction and to everyone’s enthusiasm for the project. We now are preparing the results of our survey for preliminary publication. Obviously, much remains to be done on the site, and we hope to go back to Fawakhir in the future. Fawakhir was my first archaeological experience in the field, and I can’t think of a better or more enjoyable introduction.

N.B. After this article was written, the Bir Umm Fawakhir Project was given the go-ahead for a short season in January 1993. A preliminary report of the 1992 survey was completed and submitted for publication.

News & Notes

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All inquiries, comments, and suggestions are welcome.

SKYLINE TOUR COMES TO THE ORIENTAL INSTITUTE



On September 20th, WBBM Newsradio 78 hosted their seventh annual Skyline Tour of Chicago, with one of the highlights of the trip a visit to the Oriental Institute. Over 700 people were given tours of the Hittite, Demotic, and Assyrian dictionary projects, as well as the Research Archives. Participants were also given hands-on demonstrations of the graphics capabilities of the Computer Laboratory and had their names written in hieroglyphs by Institute docents in the museum galleries.

Many thanks go to the faculty, staff, and volunteers who helped to make the day a success: Professors Erica Reiner, Robert Biggs, and Janet Johnson; staff members Emily Teeter, Joseph Manning, Thomas Dousa, John and Peggy Sanders, Paul Cobb, Denise Browning, Natalia Uribe, and Marie Baxter; and volunteers Cathy Duenas, Georgie Maynard, Charlotte Collier, Carole Yoshida, Stephen Ritzel, Laura Sanchez, and Janet Russell.

Left: Walter Koenig looks at a panoramic view of a pyramid. Below: Ann Meltzer (left) and Sharon Meltzer talk with Thomas Dousa about the Demotic Dictionary.



The Oriental Institute Press

New Titles

LIFE IN A MULTI-CULTURAL SOCIETY: EGYPT FROM CAMBYSES TO CONSTANTINE AND BEYOND

Janet H. Johnson, ed.

Egypt from its incorporation into the Persian empire in 525 B.C. was home to a multi-cultural society with several strong cultural traditions. Scholars who work on Late period Egyptian hieroglyphic and hieratic texts, Aramaicists, Greek papyrologists, classicists, ancient historians, religious and legal historians, archaeologists, and art historians who study Egypt during this period were invited to a symposium entitled "Life in a Multi-Cultural Society: Egypt from Cambyses to Constantine" held at the Oriental Institute of the University of Chicago in September, 1990 in conjunction with the 4th International Congress of Demotists. This volume includes most of the papers presented at the symposium; while each individual paper contributes to our understanding of an important historical period, the volume as a whole shows what a wide range of material and approaches must be considered in the study of complex, multi-cultural societies.

Pp. xxvii + 514; 9 figures, 32 plates, 5 tables

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A LATE PERIOD HIERATIC WISDOM TEXT [P. BROOKLYN 47.218.135]

Richard Jasnow

This volume contains an edition of a wisdom text from papyrus P. Brooklyn 47.218.135, which is dated to the fifth or fourth century B.C. Because the wisdom text comprises one of the few known Late period literary works written in the hieratic script, it takes on considerable philological importance. Despite the papyrus' relatively poor state of preservation, the wisdom text displays similarities with both the earlier pharaonic and the later Demotic compositions. Undoubtedly, classicists and biblical scholars will find that Jasnow's work raises the possibility of the text's connection to Hellenistic and biblical wisdom traditions. Jasnow discusses the script, grammar, content and overall significance of the text. The volume also includes a hieroglyphic transcription, consecutive translation, philological commentary, glossary, bibliography, and photographs.

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Carol Meyer

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Robert K. Ritner

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Richard L. Zettler

This volume is crucial to assessing the Kassite assemblage at Nippur. Contributions are made by J. A. Armstrong, J. Boessneck, J. A. Brinkman, G. Falkner, McG. Gibson, M. Kokabi, A. McMahon, and J. C. Sanders and P. B. Sanders.

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INSTRUCTOR Frank Yurco is a Ph.D. candidate in Egyptology at the Oriental Institute. He has taught numerous courses in Egyptian history and hieroglyphs at the Oriental Institute and the Field Museum of Natural History.

The course will meet at the Oriental Institute on Wednesday evenings from 7 p.m.–9 p.m., beginning January 6th and continuing through February 24th.

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INSTRUCTOR John Sanders is head of the Oriental Institute Computer Laboratory and was the architect and cartographer for the Oriental Institute's Nippur Expedition from December 1972 to July 1990.

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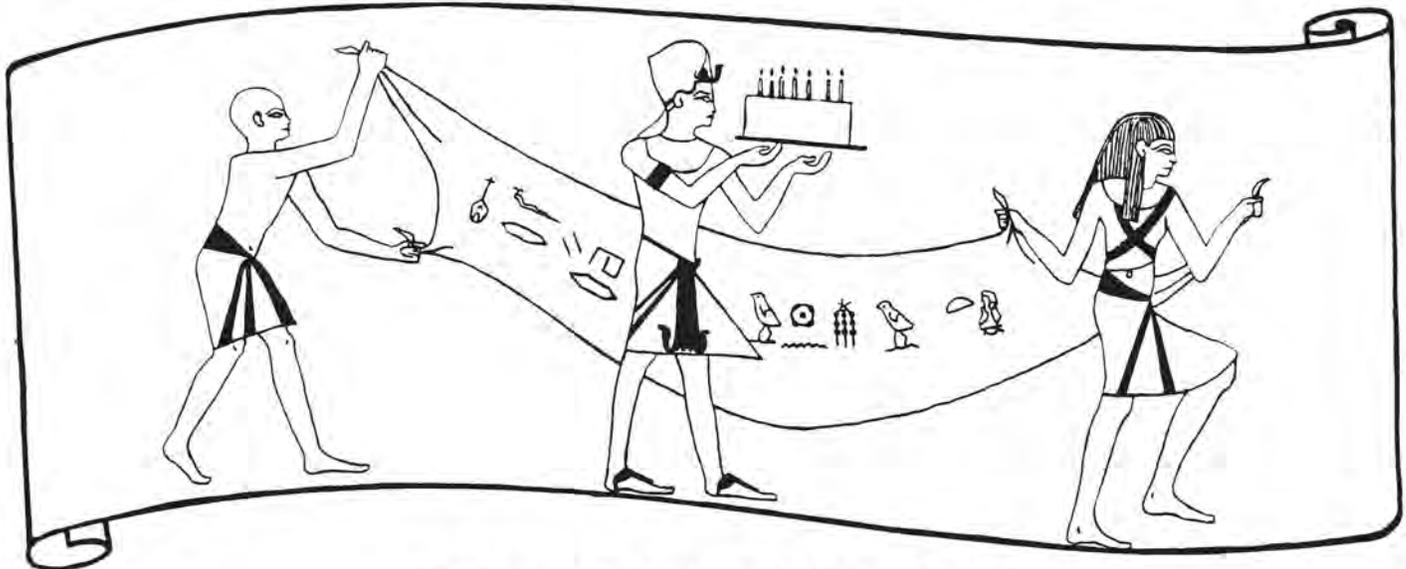
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