

THE ORIENTAL INSTITUTE NEWS & NOTES

NO. 165

SPRING 2000 ©

THE ORIENTAL INSTITUTE OF THE UNIVERSITY OF CHICAGO

AS THE SCROLLS ARRIVE IN CHICAGO...

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During the past several years, some strange events have befallen the storied Dead Sea Scrolls — events that could hardly have been foreseen by the public even a decade ago (and how much the more so by historians, who, of all people, should never attempt to predict the future). Against all odds, the monopoly on the scrolls' publication, held for over forty years by a small coterie of scholars, was broken in 1991. Beginning with such pioneering text publications as those of Ben-Zion Wacholder in Cincinnati and Michael Wise in Chicago, and continuing with the resumption of the *Discoveries in the Judaean Desert* series of Oxford University Press, researchers everywhere discovered how rich these remnants of ancient Hebraic literature of intertestamental times were in both their ideas and expressive art. Scholars in diverse countries began to perceive that what a small group of sectarians, such as the Essenes were, could hardly have been responsible for most of the multifarious writings whose fragmentary remains had been discovered in those scrawny caves to the north and west of the Khirbet Qumran site, and to see that Khirbet Qumran itself could no longer be so easily explained as a place of literary production and intense scribal activity. New voices were heard urging the guardians of traditional Qumranological lore to reconsider the stance they were assuming — to attempt, if that were possible, to gaze in the direction of Jerusalem and, in so doing, ponder the events leading up to the First Revolt and the Roman siege of the city in AD 70.

The New York Conference of 1992, jointly sponsored by the Institute and the New York Academy of Sciences (see *News & Notes* 137, Spring 1993), had been proposed and scheduled before the freeing of the scrolls took place, but in the end came to represent, on an international level, the first attempt in the wake of their liberation to encourage scholars of different views on scroll origins at least to engage in discourse with one another. One of the important features of the volume of studies that emerged out of this conference¹ was the inclusion of the record of oral debates on the individual papers, so that readers would have a better sense of the stakes involved in the debates and of

the logic as well as rhetoric by which basic scholarly positions on the question of the scrolls' nature and origin had been and were continuing to be constructed. During the 1970s and 1980s, I had made many fruitless efforts in encouragement of a dialogue of this kind, but only in the 1990s, perhaps for reasons we will never fully understand, was such discourse finally initiated. And it had important consequences, leading to significant turning points in the search for the truth about the scrolls' origins.

One of the most enlightening of these came in 1996, when England's Manchester University hosted an international conference on a single manuscript discovered in Cave III — a role of simple bookkeeping entries known as the Copper Scroll. This remarkable document² contains twelve columns of writing, with sixty individual paragraphs describing burial places of gold and silver treasures, including different types of vessels whose

names are those of utensils that were employed in the priestly sacrificial rites carried out in the Jerusalem Temple until its destruction in AD 70. According to a statement made at the very end of this text, a copy of it with yet more detailed information had been hidden in another place (whose location is specified),

thus making it quite evident that the author(s) of this unique documentary manuscript attached great importance to it. The inclination of the few scholars who first read small portions of the text before it was actually opened, as well as of Dr. John Allegro upon transcribing it as it was being cut apart section by section in Manchester, was to associate this scroll, reasonably enough, with Jerusalem.

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Two lines from the Copper Scroll, indicating that at a certain locality dema'-vessels as well as scrolls (sefārin) have been hidden away

Breakfast with The Dead Sea Scrolls

Wednesday 10 May at The Field Museum

See page 23 for details and coupon.

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From the Director's Study

Our lead articles this spring are good examples of two important, and related, aspects of research not only in the Oriental Institute, but in general. One is that scholarly investigation can result in challenges to long-standing assumptions. Thus conventional assumptions about the origins of urban civilization along the fabled "spice route" through the land of Sheba may need to be nuanced in the light of the discoveries in the Yemeni highlands reported on by Tony Wilkinson. In a different arena, Norman Golb has been arguing for some time now that a series of new and overlooked lines of evidence may call for a re-examination of some of the assumptions of the most commonly held view of the historical context of the Dead Sea Scrolls. The other aspect, particularly notable in much discourse on the Dead Sea Scrolls, is that discussion about the assumptions and the challenges can become quite vigorous. In the first article in this issue Professor Golb reviews some of the background of his proposals, and some of the reactions. We are all looking forward to the symposium at The Field Museum, held in conjunction with the upcoming Dead Sea Scroll exhibit, where, in a series of four panel discussions, Professor Golb and other scholars will air many facets of the debate about these extraordinary documents.



This in turn would have opened up the question of origin of all of the other scrolls found in the caves — had not the official team working in East Jerusalem during the 1950s vigorously opposed this interpretation. Insofar as it seemed obvious to this latter group that all the scrolls being discovered had been written by wealth-eschewing Essenes, and at Khirbet Qumran, they held instead that the Copper Scroll was either a forgery or imaginative writing, or else a text that somehow had no connection with the other scrolls found in the caves — assertions whose effect was to cast a pall over the study of this document for almost thirty years. (During that long period, the Oriental Institute was one of the few places world-wide where a course on this document was periodically offered.) However, the deliberations on the Copper Scroll in Manchester in 1996, following in the wake of new publications of Dead Sea Scroll fragments — texts, that is, previously unknown to scholars or the public — gave rise, at the end of those meetings, to a straw vote by the participants in which they expressed, by a majority of 70 percent of those present, the view that the Copper Scroll was indeed a genuine document and, by a majority of 60 percent, that its place of origin was Jerusalem.

This result of the Manchester meetings, following by only two years the publication of the proceedings of the New York

conference, had the effect, over time, of awakening the world of traditional Qumranology to the fact that the voices calling for a reconsideration of the original theory were no longer isolated and were not going unheeded. One could notice, in various publications, a certain drawing back from the original idea of a Qumran-Essene "monastery," where all or most of the scrolls were ostensibly produced, towards recognition of a possible Jerusalem connection with these manuscripts. At times the acknowledgment took the form of a veiled allusion to the possibility that some of the scrolls had come to Qumran from "somewhere else," but other writers more candidly spoke of a movement of scrolls from Jerusalem to the Khirbet Qumran site. (Prof. Emanuel Tov, the editor-in-chief of the Oxford series of scroll publication, even acknowledged, eventually, that most of the scrolls might have derived from Jerusalem.) Despite these developments, however, and although not a single scroll or shred of parchment has ever been discovered within the site itself, traditional Qumranologists as a whole remained fixated on the idea of Khirbet Qumran as the home of a sect that putatively either wrote the scrolls or at least harbored or hid them.

And yet, noted and well-trained archaeologists had begun distancing themselves from this very idea since the early 1990s. Drs. Robert Donceel and Pauline Donceel-Voûte of Louvain, at the time officially charged by the École Biblique with the full publication of Père de Vaux's dossier of notes on the original Khirbet Qumran excavation of the early 1950s, re-examined the cache of still-unpublished artifacts of the dig as well as the site itself, and in their article in the proceedings of the New York conference emphasized that the totality of finds did not at all support the interpretation of Khirbet Qumran as a modest, sectarian settlement.³ Dr. Yitzhak Magen, a chief archaeologist with the Israel Antiquities Authority, asserted⁴ upon completion of his own examination of the site that Khirbet Qumran had to be viewed as a fortress and an "integral part of the Hasmonaean plan to settle and fortify the Jordan Valley." (These new interpretations in certain ways echoed my own earlier published views that the site had never been a place of literary activity, sectarian or otherwise — but as the carefully deliberated opinions of seasoned archaeologists they carried a special weight of their own.) It was not long before a member of the Institute of Archaeology at the Hebrew University, Dr. Yizhar Hirschfeld, began to examine Khirbet Qumran in the context of other known Judaeian Wilderness sites having similar architectural features (e.g., barrack-like habitations and defensive towers). His eventual conclusions,⁵ as they pertain to the question of the place of origin of the scrolls, were that there is "no evidence in the finds from the excavations or in the historical sources that the Essenes inhabited the site of Qumran at any time," but rather that "the theory that seems reasonable, on the basis of their unusual quantity, is that the scrolls originated in Jerusalem." Responding to Pliny the Elder's statement — made at all events after AD 70 — that a group of monastic, celibate Essenes lived near the western shore of the Dead Sea and that "below" them was En Gedi (more than 20 miles south

of Khirbet Qumran), Hirschfeld has more recently dug at a site directly above En Gedi and found there the remains of a community that inhabited cell-like living quarters, which, he indicated, is far more likely to hint at Pliny's description of the celibate Essenes above En Gedi than Khirbet Qumran does.

All this does not mean, of course, that the doctrine of Qumran-Essenism has even come close to extinction. Some archaeologists, for example, have gone on record as opposing the recent identifications; others, when questioned, express indecision; while still others go as far as saying (but not yet writing) that if the actual evidence now at hand does not support the original sectarian identification, it should be abandoned. Only this much may be legitimately said, that while the doctrine of Qumran-Essenism still attracts many believers, the challenge to it, based on a highly respectable configuration of evidence, has become, during the 1990s, increasingly strong. And this now results in two major efforts on the part of the guardians of traditional Qumranology to defend its essential doctrine.

The one effort has taken the form, in various writings, of avoidance of referral to the arguments behind the new archaeological interpretations of Khirbet Qumran or those underlying the growing body of literary and historical scholarship favoring the view of a Jerusalem connection to the Dead Sea Scrolls. This approach may be observed in publications by the more active traditional Qumranologists over the past decade. As a rhetorical device, to be sure, it is fully understandable when resorted to by individual scholars in diverse and disparate publications of their own. One may, however, question its virtually uniform employment by scholars of the official team in their text-editions appearing at Oxford.⁶ Observing as we all may that the text publications of those scholars who broke the *de facto* monopoly in 1991 and 1992 are not included in the lists of "Prior Publications" occurring in each of the volumes, we also find, in all but two of the fifteen new volumes in the series published since then, not only an avoidance of discussion on all the above developments, but also insistence on treating the traditional Qumran-Essene theory as well as its corollaries as received or demonstrated truths — with a concomitant effort to make the newly published scrolls fit into the structure of that theory. This development represents more than the fulfillment of the concern I voiced somewhat in advance of the onslaught of new publications, when calling attention to the way in which the researchers who contributed to the volumes — a group that grew from approximately eight to over fifty participants in the wake of the breaking of the monopoly — appeared to be included on the basis of their adherence to the traditional Qumran-Essene theory. Is it not fair to ask, given these present circumstances, whether the text-editors of this series — whose stated purpose had been to make the texts of the Dead Sea Scrolls, both in their original languages and in translation, fully available to readers within a reasonable span of time consistent with good scholarship — might rather have taken a different course in pursuing that goal? We may note that the Coptic gnostic papyri of Nag Hammadi — another twentieth-

century manuscript discovery of importance whose origins and precise significance have also been hotly debated — have been superbly published, under the general editorship of Prof. James Robinson,⁷ as texts and translations alone, without additional paragraphs of pleading with respect to one theory or another. Once edited in that objective way, the Dead Sea Scrolls and their history could have been — and still could be — critically studied and interpreted, on an equal footing, by both proponents and opponents of the traditional theory.

The other effort under way has to do with the world of museology. Thanks to diligent news reporting, many Americans have become aware during the past decade of changing views regarding the way museums should portray ancient and modern art, as well as various aspects of the historic past, to their viewing audiences. (One has only to remember the uproar over what appeared to many to be unfairly one-sided curatorial presentations being planned for the Sigmund Freud exhibition at the Library of Congress and for the Enola Gay/atomic bomb showing at the Smithsonian, causing the plans to be substantially changed.) The American Association of Museums had already paved the way for moderation and flexibility in American museum exhibitions in its publication *Excellence and Equity*, stating,⁸ for example, that

Divergent points of view as well as different cultural perspectives can be given voice in the interpretive process ... debate, even controversy, is integral to the scholarly endeavor, and it can stimulate a balanced interpretive message that can challenge the visitor to discover ideas and form opinions.

This view of the modern museum's way to best serve the viewing public has not, unfortunately, yet made itself heard overseas to the extent it has in America. And in the case of the Dead Sea Scrolls and its guardians — the Israel Antiquities Authority and the Israel Museum's Shrine of the Book — the problem is made yet more complicated by an accrued tradition of learning, carried on by revered and respected scholars, that long ago lent assent not only to Père de Vaux's theories concerning Khirbet Qumran but also to the general consensus formed in the infancy of Dead Sea Scrolls research regarding a connection between the manuscripts and that particular site. This being the case, those responsible at the Israel Antiquities Authority and the Shrine of the Book, apparently somewhat dismayed by the challenge of the new ideas in the wake of the freeing of the scrolls (to which those same authorities were initially opposed), during the past decade planned and presented a variety of scroll exhibitions in Israel, the United States, and other countries that were decidedly one-sided in their approach.⁹ While in the aforementioned exhibitions there were occasional allusions to the existence of differences of opinion with the traditional Qumran-Essene theory, the underlying reasons for those differences were never explicated in the exhibitions. By contrast, the traditional theory was defended at length in all of them.

In one, the curators went so far as to state that scrolls had actually been found at Khirbet Qumran itself (which never happened). While in each of the exhibits the many problems connected with the traditional theory were glossed over, the fiftieth anniversary exhibit at the Shrine of the Book did take account of the fact, however indirectly, that no single piece of evidence had ever conclusively related the scrolls to the Khirbet Qumran site. This was done, however, through the claim that the conclusive piece of evidence, hailed in a museum news release as “the first archaeological proof” of an intrinsic connection between the scrolls and Khirbet Qumran, had now indeed been found, in the form of an ostrakon (i.e., an inscribed potsherd) discovered near the Khirbet Qumran exterior wall that contained a contract ceding some orchards to the “Yahad” (i.e., Unity Group) mentioned in several of the scrolls. This latter would indeed have been an important discovery, were it not for the fact that the crucial claimed term is not to be found in the ostrakon in question. The claimed term was produced only by an error in transcription, as has been shown in several publications of 1997 and 1998.¹⁰ Notwithstanding the actual palaeographic evidence, however, the claim continues to be presented at the Shrine of the Book’s continuing exhibit, leading even so distinguished an art journal as *Minerva* to state¹¹ recently that the current exhibition in Jerusalem includes a “unique 1st-century AD document from an ostrakon discovered in ... 1995 [that] reveals the connection between the site and the scrolls discovered in the caves.” No ostrakon contains such information, and the first archaeological proof of an intrinsic connection between the scrolls and the Khirbet Qumran site has yet to be discovered.

Given this and many related facts, it is somewhat difficult for me to believe, at least at the present writing (January 2000), that the exhibition of the scrolls shortly coming to Chicago will satisfy the criteria of “divergent points of view... debate [and] even controversy” that are increasingly becoming part of the American tradition of fair play at the important museums of our country. With respect to this premonition, let it be said that, while in general scholars don’t like to be proven wrong in their instinctual sentiments, I should on the contrary be relieved and delighted to be so proven when the scrolls are finally revealed to the public at large here in this great city. (But then again, that will only demonstrate once more that historians simply should never attempt to predict the future.) What we may all agree upon is that the coming of the Dead Sea Scrolls to Chicago represents a cultural event of importance that will surely induce many members of the public to reflect upon their value and ponder anew the enigma of their origins.¹²

Notes

¹ See *Methods of Investigation of the Dead Sea Scrolls and the Khirbet Qumran Site: Present Realities and Future Prospects*, edited by Michael O. Wise, Norman Golb, John J. Collins, and Dennis G. Pardee (Annals of the New York Academy of Sciences, Volume 722; New York: New York Academy of Sciences, 1994).

² See my detailed discussion in *Who Wrote the Dead Sea Scrolls? The Search for the Secret of Qumran* (New York: Scribner, 1995; New York: Touchstone, 1996), pp. 117–29.

³ See “The Archaeology of Khirbet Qumran,” by Robert Donceel and Pauline Donceel-Voûte (in *Methods of Investigation*, pp. 1–38).

⁴ See “Recent Revelations about Qumran Promise to Shake Up Dead Sea Scroll Scholarship” in the *Jerusalem Post* (6 May 1994).

⁵ See “Early Roman Manor Houses in Judea and the Site of Khirbet Qumran,” by Yizhar Hirschfeld (*Journal of Near Eastern Studies* 57 [1998], pp. 161–89).

⁶ *Discoveries in the Judean Desert* series, currently being published by Oxford University Press.

⁷ *The Coptic Gnostic Library*, edited by James M. Robinson, Martin Krause, and Frederik Wisse. Nag Hammadi Studies. Leiden: E. J. Brill, 1977–1991.

⁸ *Excellence and Equity: Education and the Public Dimension of Museums*, edited by Ellen Cochran Hirzy (Washington, DC: American Association of Museums, 1992 and 1998), p. 19.

⁹ See my critique of the American exhibitions in *Who Wrote the Dead Sea Scrolls?*, pp. 342–60. (The exhibition that took place at the Shrine of the Book beginning in 1997, in conjunction with the fiftieth anniversary celebration of the discovery of the scrolls, is reviewed in the French edition of *Who Wrote the Dead Sea Scrolls?*, published by Plon in 1998.)

¹⁰ See particularly the article of Dr. Fred Cryer (*Scandinavian Journal of the Old Testament* 11/2 [1997], pp. 232–40), and that of Dr. Ada Yardeni (*Israel Exploration Journal* 47 [1997], pp. 233–37). Dr. Yardeni observes “that the identity of those who wrote the Qumran scrolls and their place of residence cannot be determined on the basis of the present ostrakon” (p. 236). See also my observations in *Qumran Chronicle* 7 (1997), pp. 171–73.

¹¹ *Minerva* 10/6 (November/December 1999), Calendar, p. 68.

¹² On these and other developments in scroll studies, see most recently my contribution to *Cambridge History of Judaism*, Vol. III, pp. 822–51 (“The Dead Sea Scrolls and pre-Tannaitic Judaism”).

Norman Golb, who specializes in historical investigation based on documentary manuscript sources, has been a professor at the University of Chicago since 1963. Associated continuously with the Oriental Institute as of that time, he is the author of many articles and of several books, the most recent being The Jews of Medieval Normandy: A Social and Intellectual History (Cambridge University Press, 1998). His Who Wrote the Dead Sea Scrolls?: The Search for the Secret of Qumran has appeared in several foreign languages since its publication in 1995. In addition to his various activities on campus, he is a member of the Public Affairs Committee of the Union League Club of Chicago.

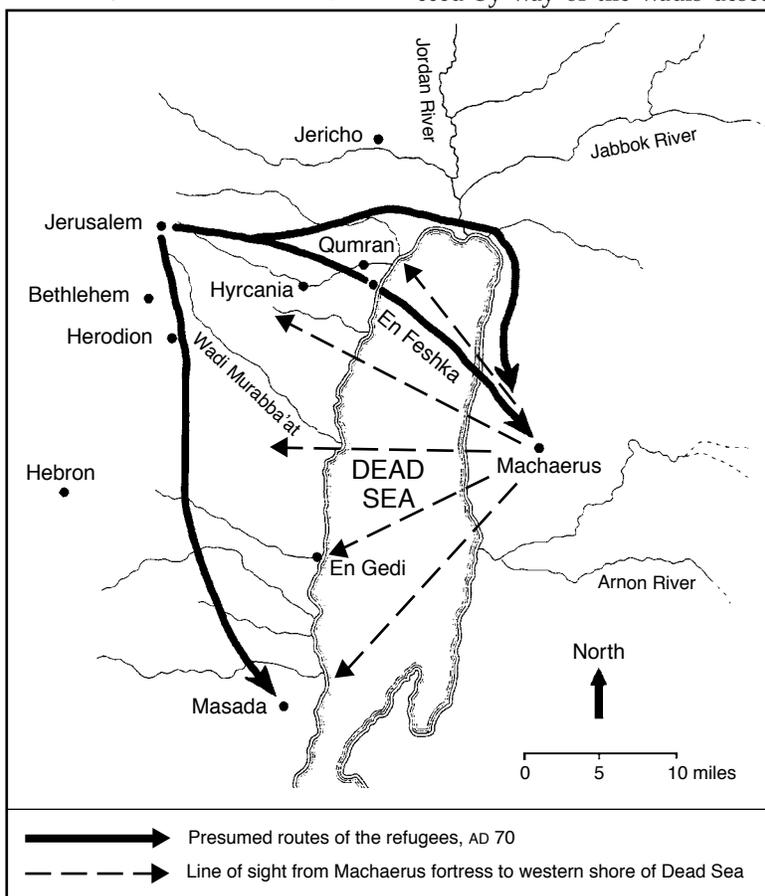
Small texts, big questions ...

Among the manuscripts found in the scroll caves to the north and west of Khirbet Qumran were fragments of over thirty **phylactery** texts — brief passages from the Five Books of Moses that already in intertestamental times were put into capsules and worn by observant Jews in literal fulfillment of Moses's call in Deuteronomy to "bind [these words] ... as a sign upon your hands and as frontlets between your eyes." The surprise in this discovery was that the texts reflected *several different understandings* of what verses should be inscribed for this purpose — not a uniform understanding such as one might expect of a sect of single-minded purpose that, according to many traditional Qumranologists, inhabited Khirbet Qumran and was actually called the *Yahad* (i.e., Unity) group. While editors of the phylactery texts in the 1950s and 1960s generally shied away from dealing directly with this problem of non-uniformity (only one ventured to suggest that in this particular matter the Qumran sectarian leadership, for whatever reason, allowed each of the sect-members to go his own way), a scholar writing — as others mentioned above — in the 1990s, Dr. David Rothstein, undertook an exhaustive analysis of all of the published phylactery texts, concluding in his 1992 UCLA dissertation on the subject that "it appears probable that [the groups responsible for the phylacteries] ... constituted a *broad spectrum* of Palestinian (and diaspora) Jewry" (p. 181).

The doctrinal diversity reflected in the phylacteries is instructive with respect to the many biblical scrolls and scroll fragments discovered in the caves. In the view of traditional Qumranologists who specialize in the study of the biblical texts, the reason for such manuscripts containing the many divergent and even conflicting readings that have been found to inhere in them — rather than a uniform text of the biblical books — is that the claimed Qumran sect used Khirbet Qumran as a biblical study center, in which the sectarians could compare different texts in their quest for the true readings of the books that they considered to constitute holy writ. But the divergent phylactery texts, which could hardly have been used for such a purpose, and were yet found in some of the same caves as the biblical writings themselves, hint at a different explanation.

Josephus Flavius, writing only several years after the Roman siege and capture of Jerusalem in AD 70, indicates that two streams of refugees from the city were formed during its final hours — one that moved, as is today well understood, in the direction of the Forest of Jades and, ultimately, Masada, and the other (far less discussed today) that moved eastward and whose ultimate destination was Machaerus, and death there at Roman hands. This latter was a great mountain fortress, today in Jordanian territory, that was built by the Palestinian Jews during the greatest expansion of the Hasmonean state (middle of the second century BC onward). The flight eastward towards Machaerus would have had to proceed by way of the wadis descending towards the Dead Sea

and through the northern reaches of the Judean Wilderness — precisely that region that harbored the scroll caves (see map). The battle between Roman forces and Jewish defenders that, as archaeologists have shown, took place at Khirbet Qumran, probably occurred as part of that flight eastward, when many refugees, seeking temporary shelter on the way to Machaerus, would have been packed within its walls. It is a reasonable surmise that the same and other refugees, all fleeing eastward towards the trans-Jordanian territories, would have seized whatever opportunities they could to hide away any texts of holy writ they had with them, with the one purpose in mind of preventing those texts from desecration at the hands of the Roman troops. On



balance, the reason that the biblical texts *and* phylactery fragments discovered in the caves are so diverse in textual content from one another is that they were apparently deposited in the caves by doctrinally diverse groups of Jews who all came together as a great stream of humanity forced to flee the city they had once believed to be invincible.

Note to travelers: Those venturing a visit to Machaerus today (it is still being excavated) will face a steep climb, fortunately by a path, to the top — but once there they will behold the awesome expanse of the entire Dead Sea from north to south, with the landmarks of the western shore clearly visible on a sunny day.

AN EARLY TOWN IN ARABIA: THE 1999 FIELD SEASON OF THE DHAMAR PROJECT, YEMEN

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Arabia does not necessarily spring to mind in the context of towns or early urbanization. Large Bronze Age settlements are known from Arabia, however, Tarut Island off the Saudi coast and Qalat Bahrain (ancient Dilmun) being well-known examples. Unfortunately the ground plans of these sites are little known because of the obscuring mass of later occupations or modern settlement. On the other hand, settlements that exhibit a fairly detailed plan, such as Saar on Bahrain, estimated at some 2.5 ha, are rare; therefore, the discovery of a region with numerous towns of comparable or even larger size than those of the Gulf is of great interest. As a result of the Oriental Institute Dhamar Project we now know that towns dating back to the third millennium BC were in fact quite common in highland Yemen, and that these, thanks to fortuitous circumstances of preservation, provide remarkably detailed ground plans. Now the 1999 field season has provided us with probably the best plan of a Bronze Age town in Arabia (fig. 1).

The 1999 field season to the highlands around Dhamar, south of San'a, was originally scheduled to take place in February and March of that year. But due to events in Yemen during the preceding December, and the issue of a US embassy travel advisory notice recommending that US citizens not visit Ye-

men, we decided that it was expedient to postpone the season until a more propitious time. This decision worked in our favor, however, because the period selected for our rescheduled season was one of growing optimism regarding the internal political situation. As a result, in early October when I discussed our plans with the Department of Antiquities staff in San'a, they were very encouraging when we mentioned that we wished to map the layout of the Bronze Age town of Hammat al-Qa (fig. 3).

Hammat al-Qa could be described as a "lost city" that was discovered before anyone knew that it had been lost in the first place. This is partly because within the archaeology of Arabia, highland Yemen has always been neglected. Everyone is aware of the majestic remains of the Sabaean civilization along the desert fringes, with their stark beautifully dressed stone masonry, monumental inscriptions, and temple architecture, but these remains date back "only" to the first millennium BC. On the other hand even a decade ago little was known about the archaeology of the lofty mountains that rise to over 3,000 m above sea level (some 10,000 feet), except that this region from about the first century BC was the home of the Himyarite kingdom. Because these mountains receive copious rainfall, they are capable of supporting a rather large population, that is as long as efforts

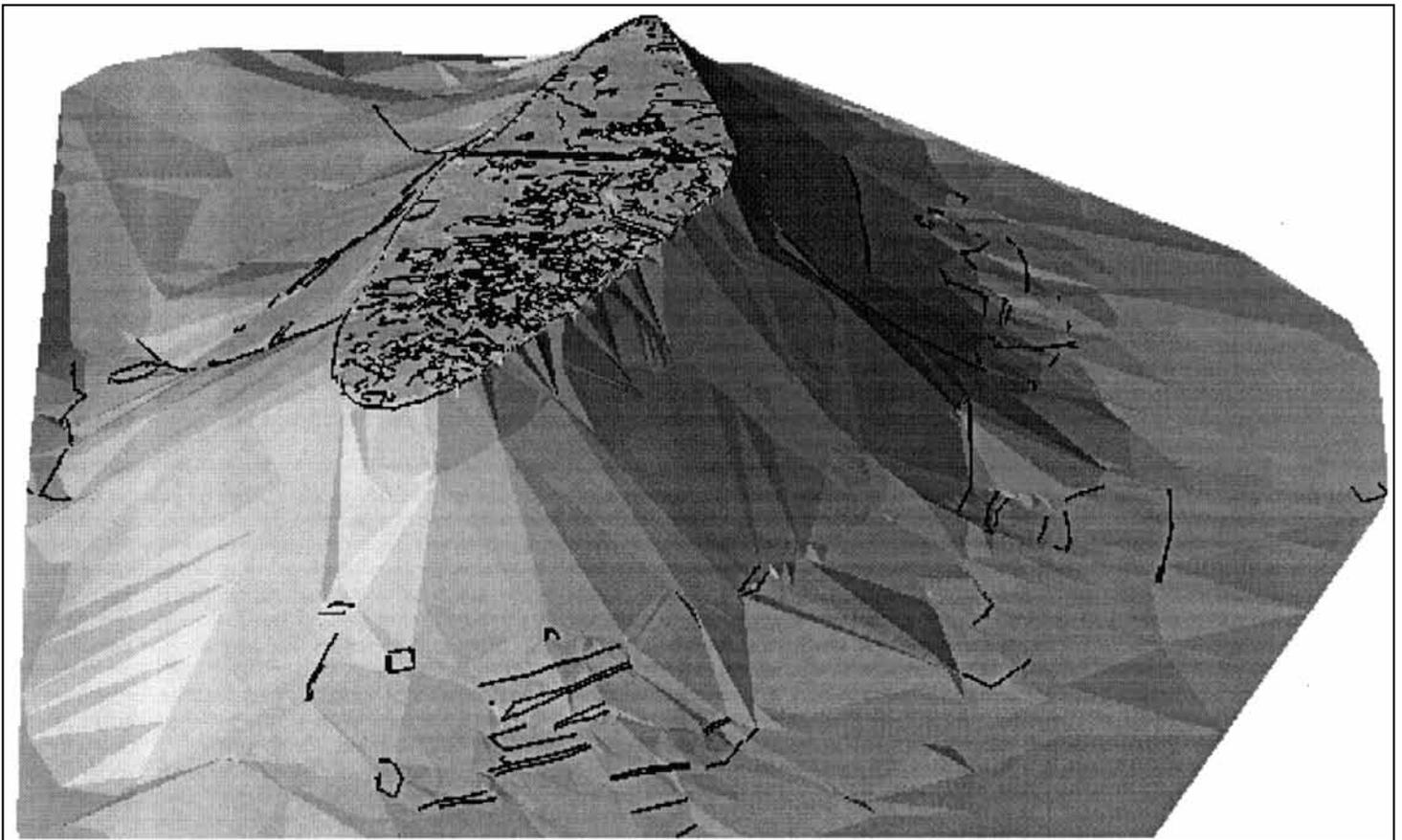


Figure 1. Oblique view of Bronze Age Hammat al-Qa

are made to conserve the soil on the slopes. As a result of these natural advantages the Yemen mountains should contain the remains of early pre-Sabaeen or pre-Himyarite settlements. Since 1994, the Oriental Institute Dhamar Project has been undertaking surveys in the high plateaus south of San'a to investigate the potential for early sites (see *News & Notes* 154, Summer 1997), and it has now been demonstrated that in this region, towns of the Bronze Age (dated between 3000 and 1200 BC) are both common and relatively large.

The 1994 reincarnation of the project builds on an earlier foundation initiated by McGuire Gibson and Ray Tindel and centered on the Himyarite capital of Zafar. The project has benefited from financial support from the National Science Foundation, the National Geographic Society, and the Oriental Institute, as well as a number of private individuals; I am extremely grateful to all those who have contributed to the success of the project. During the 1999 season, because as many as three teams were in the field at once, we had three representatives, Ali Sanabani, Khalil al-Zubeiri, and Mu'ammam al-'Amri, all of whom are to be thanked for contributing to the success of fieldwork. We particularly wish to thank Ali Sanabani, Director of the Dhamar Office of the Department of Antiquities, for lending his help and advice at every stage of fieldwork. Considerable gratitude must especially



Figure 2. A wedding procession at Aylam, the village near to Hammat al-Qa, provided a suitably celebratory end to the season. Ahmad Nasr, father of the three bridegrooms (with flowered headbands to rear), leads the wedding cavalcade from feast to photograph opportunity

go to officials of the General Organization of Antiquities and Museums, especially Drs. Yusuf Abdullah and Ahmed Shujar, and to Ahmed Shemsan, for help and advice before and during the season.

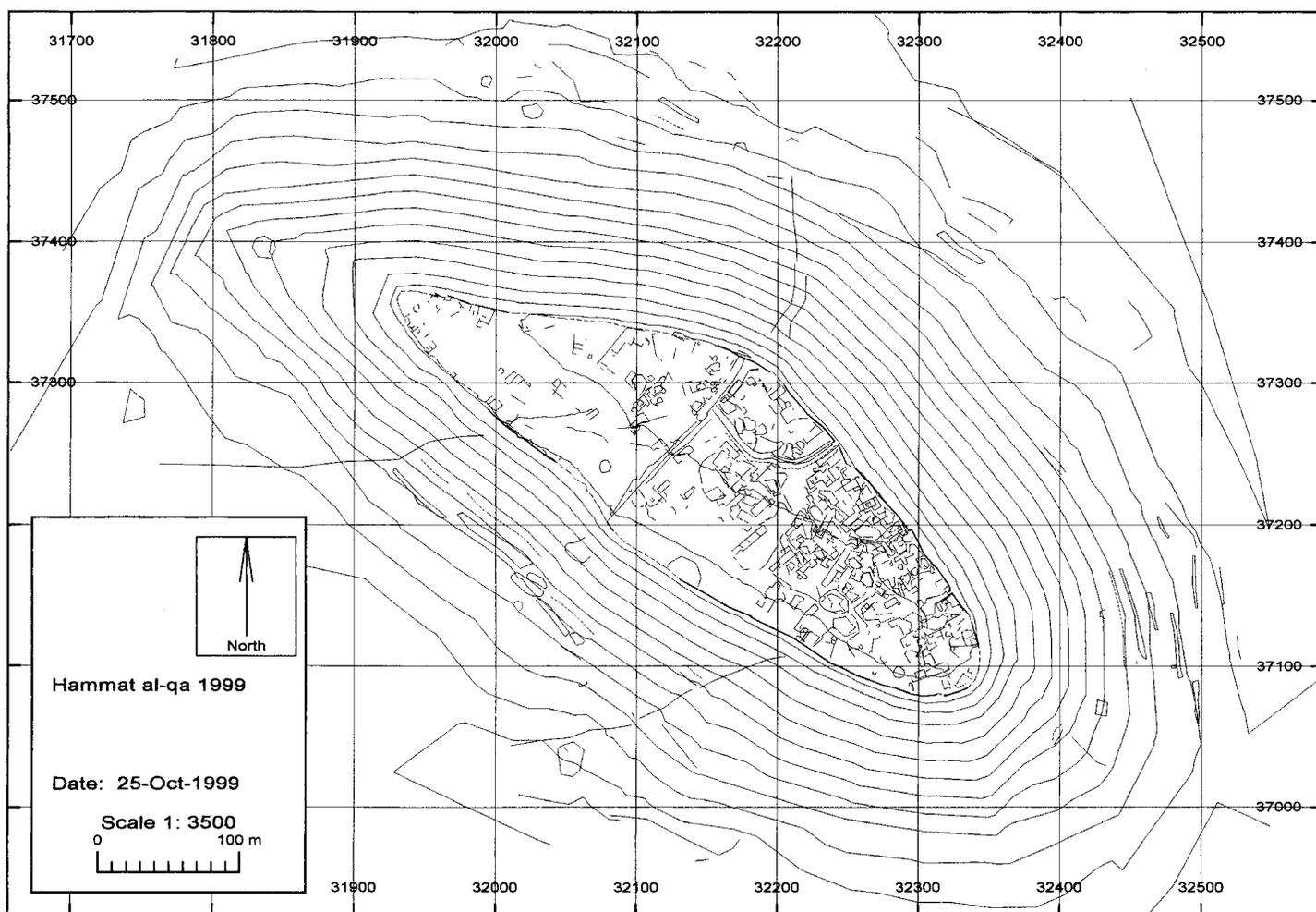


Figure 3. Map of the hilltop settlement of Hammat al-Qa with ancient terraced fields and other agricultural features on slopes around the site

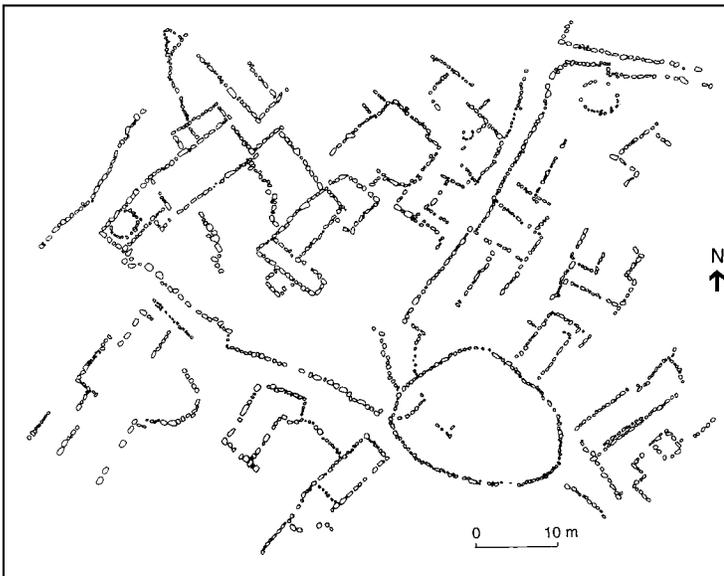


Figure 4. Detailed plan of part of the interior of Hammat al-Qa showing Bronze Age houses and streets together with a sub-circular enclosure that probably post-dates the buildings

The town of Hammat al-Qa was discovered during a program of aerial photograph analysis in Chicago prior to the 1995 field season. This work was intended to recognize sites on aerial photographs, so that we could then go into the field, record them, and attempt to date them from their surface artifacts. On aerial photographs of highland Yemen, archaeological sites usually show up as a fine grid of light and dark shades on hilltops that rise above the surrounding terraced fields. On investigation, such patterning usually proves to form the remains of walls of buildings that have gradually collapsed to form low linear or curving lines. These tend to be lower and less distinct the earlier the site. Hammat al-Qa was first visited in 1995 by the field team of Jerry Lyons, Chris Edens, McGuire Gibson, and the writer, and it was then briefly excavated in 1996 by a team directed by Chris Edens (see *News & Notes* 154). The radiocarbon dates from this campaign demonstrated that the site was occupied between the late third millennium and the mid-second millennium BC, but that there was also some later occupation which appeared to be of approximately Iron Age date. Unfortunately, owing to an inclement political situation in the area during the 1998 season, we had to turn our attention to another Bronze Age site, that of Kharraib to the west of Dhamar, and the tantalizing site of Hammat al-Qa remained unrecorded.

In 1999, because the Department of Antiquities was encouraging about our revisiting the area, I was particularly enthusiastic to initiate investigations at Hammat al-Qa, specifically to obtain a detailed plan of the town and its component buildings. Continuing the methodology developed by surveyor Glynn Barratt (Birmingham University, United Kingdom) and Eleanor Barbanes (University of California, Berkeley), Chris Edens and I decided that the entire site of Hammat al-Qa should be mapped in detail in order to show the architecture as objectively as pos-

sible. This meant drawing every stone of every built structure over some 3 ha (seven acres). When we compare this with the results of a normal excavation area of a few 10×10 m (or 5×5 m) squares covering perhaps 0.04 ha, this plan seems foolhardy. This audacity was founded, however, on a rational opportunism. Because house walls in highland Yemen are of stone rather than mudbrick, the basic outline remains on the surface and we therefore do not need to excavate to obtain a plan of buildings. Given the brief length of the field season (six weeks in total), I did not expect to achieve this objective of a complete town plan, but enthusiasm overcame good sense and we plowed ahead.

Meanwhile, more conventional site survey continued elsewhere in the region with two other teams. The first led by Krista Lewis (University of Chicago, Department of Anthropology) and the writer continued the prospection of the highlands in order to obtain estimates of the amount of ancient settlement of various periods in the region. The second sub-project was undertaken by Colleen Coyle (University of Chicago, Department of Near Eastern Languages and Civilizations [NELC]), to investigate obsidian sources and the circulation of obsidian from those source areas. The third, undertaken by Joe Daniels (NELC), was aimed at recording many of the numerous inscriptions that remain on rocks and Himyarite buildings throughout the Dhamar area.

The program at Hammat al-Qa had to proceed as soon as possible because our surveyor, Glynn Barratt, was in high demand and could only afford some three weeks for the project. However, a true professional, he came up with a realistic program for survey as follows. Using a "total station" laser theodolite, Glynn and Chris were to recognize and map all the buildings within the town as defined by the enclosing "town wall" initially recorded in 1996 (see the preliminary map in *News & Notes* 154). This mapping simply measured the position of every wall corner or angle so as to produce a geometrical framework, usually roughly rectangular, for each structure. This provided plans of individual sectors of the site that could then be combined to form a complete data set. When viewed through the Penmap mapping program, we then had a basic line drawing of the entire site. This painstaking process required considerable skill and experience and Chris Edens' expert eye had to recognize walls and buildings, fix appropriate points for later detailing, and mark them up and number them for later tape anchor points. Meanwhile Chris and Glynn had to communicate with each other so that each individual building "string" was defined and encoded without ambiguity. As it turned out, this work proceeded so fast that Glynn suggested that rather than moving straight on to detailing we should also map the outer town, that is the northwest area of the site beyond the town wall where there was a sparse and seemingly less important spread of buildings. The mapping of the outer town had not been on the agenda, but it made immediate sense because the northwest area probably included the earlier phases of the town that we now think originally occupied the entire hilltop. Glynn and Chris then proceeded to move apace through the outer town. They then, to my amazement,

came to me and declared that that part of the operation was finished, and that it would now be appropriate to map the relict fields, threshing floors, and other agricultural features on the hillslopes below the site. Again this was beyond my expectations but presented an immensely attractive proposition because although I had attempted some excavation and survey of relict fields in 1996, it was obvious that the area contained a much more detailed record of agricultural remains than we had originally suspected. I therefore spent a few days lumbering around the slopes while Glynn remained on the machine fixing points. After some two and a half weeks we had then finished three stages of the “string mapping,” namely the main town, the northwest outer town and the nearby fields on the hillslopes below. This resulted in an impressive map (fig. 3) that could then be exported into a GIS (Geographical Information System) program (ArcView 3D Analyst) to provide some evocative, and also rather illuminating, 3D reconstructions of the site and its hilltop setting (fig. 1).

At the same time as the off-site mapping was underway Chris Edens was able to start the detailing. This tour de force of archaeology by Chris has produced a remarkably detailed plan of the site layout. This stage in the mapping program entailed laying out a cloth tape between the previously surveyed points so that each stone of a wall could be measured as a distance along the tape and as a second measurement (i.e. an offset) from that main alignment. This work went ahead over the next three weeks and produced a steady succession of 14" × 17" maps at a scale of 1:250 (roughly 1 inch = 21 feet; see fig. 4). Such a scale makes a 50 cm boulder appear about 2 mm across. Although not as detailed as a site plan of an excavated site and also somewhat miniaturized, this scale is sufficient to represent every wall stone above about 20 cm (eight inches). Meanwhile, as soon as possible after the off-site mapping had ceased, I then transferred to mapping the northwest outer town (initially with the assistance of Krista Lewis). Although less spectacular than the main site within the walls, this area proved remarkably instructive because many of the buildings that were mapped proved to have many of their component stones missing. This was probably because stones had been robbed for the construction of new buildings, presumably those located within the main part of the site. Thus we may speculate that this northwest area was probably part of the earlier site that was abandoned as occupation concentrated within the area enclosed by the main wall. Before we can be certain of this, however, we need to test this hypothesis by excavating buildings and radiocarbon dating cultural layers in a future season.

Excavations undertaken in 1999 were primarily aimed at elucidating details of stratigraphy or, in the case of the town wall, the phases of wall construction. These operations were



Figure 5. Mark al-Taweel and Mu’ammār al-Amrī discuss excavation policy in town wall excavation. Town wall is evident as large boulders by workmen in mid-ground

supervised by Mark al-Taweel, a NELC graduate student, and Mu’ammār al-‘Amrī, one of our three government representatives. In brief, the town wall investigation demonstrated with some clarity that at least part of the wall had been constructed in two phases, the first apparently during the Bronze Age (as had been shown along the north edge of the site in 1996), and a second phase of approximately Himyarite date. The second phase, which probably dates to the first century BC or slightly later, appears to have been built above a platform of rough stones laid out over the lower earlier wall (fig. 5). This result, and the anomalous Iron Age radiocarbon date from the 1996 season, underscores the fact that the site appears to have been occupied briefly in probably the Iron Age and Himyarite periods. However the scarcity of surface pottery from these two periods makes it unlikely that the occupation was significant or sustained. It therefore seems likely that the site might have intermittently functioned as a hilltop stronghold for the local inhabitants during times of conflict.

What therefore makes Hammat al-Qa a town? Its total area of some 5 ha (12 acres) is of course small as towns go, but scale should not be the sole criterion when defining a town. Other attributes that make Hammat al-Qa appear to be a town are (1) the presence of a town wall, perforated by occasional gates; (2) it appears to have been subdivided into recognizable quarters, such as the enclosed oval area in the north; and (3) it exhibited a remarkably dense scatter of buildings. Another important result of the detailed mapping program was that the individual buildings were shown to exhibit a distinctly rectangular plan, which distinguishes them from those in the drier areas to the northeast (near modern Marib), where an Italian team has mapped numerous small and loosely agglomerated villages overlooking wadis. Such buildings with their curving walls and rounded corners appear, however, to be much more like those of villages than the hilltop settlements of the high plateau.



Figure 6. Half of the Dhamar team prior to Glynn Barratt's departure. From left to right: Khalil Zubeiri, Ali Sanabani, Glynn Barratt, Colleen Coyle, Krista Lewis, with Abdullah Mas'audi (in foreground), and Abdullah's car in background

I should emphasize that the Hammat al-Qa program formed only one part of the season's activities. In addition we conducted small excavations at the Late Bronze Age site of Hawagir (DS 293). These investigations were conducted jointly with the new department of archaeology and ancient history at the University of Dhamar, with the considerable assistance of their professor, Dr. Gemal Idris. The excavations at Hawagir provided valuable insights into the stratigraphy of what was probably the largest Bronze Age site in the region. This project also provided an opportunity for Krista Lewis and our representative Ali Sanabani to oversee the excavation of a Himyarite building near to Hawagir. These investigations supplied an impressive ground plan of part of a large Himyarite building, the contained artifacts of which should be extremely useful in building up the still little known cultural sequence of the Himyarite period.

This year our knowledge of the procurement and trade of obsidian (volcanic glass used for stone tools) was advanced considerably, specifically by Colleen Coyle who visited and sampled the major obsidian sources in the area. From this investigation it is already clear that there was a range of strategies for working the obsidian into tools. Furthermore, one of our sources (site DS

179 to the northwest of Dhamar) appears to have been a supplier to Iron Age and Himyarite trading systems, whereas another (DS 301) to the northeast of Dhamar was worked in the Bronze Age. We therefore now hope to test this hypothesis by neutron activation analysis of the obsidian to see which sites received their obsidian from these sources.

In the past our attempts to provide a consistent record of the numerous rock cut Himyarite and Sabaean inscriptions of the region has proved to be somewhat uneven, so this year we were exceedingly fortunate to have with us Joe Daniels, who, with the assistance of representative Khalil Zubairi, spent most of his time carefully recording inscriptions. These ranged from monumental inscriptions that gave information on practices of irrigation, to more casual graffiti that although less impressive in their appearance provided valuable information on past tribal history and personal names.

Because our initial field season in 1994 provided a rather sketchy database, we took the opportunity to revisit many of our previous sites in 1999. This was mainly undertaken by Krista Lewis, with the assistance of Colleen Coyle, Joe Daniels, Ali Sanabani, and the present writer. This re-examination of many previously known sites has now strengthened our database considerably and some of these sites should, we hope, provide material for Krista's forthcoming dissertation on the production and use of food in Iron Age and Himyarite Yemen (fig. 6).

After five field seasons (1994, 1995, 1996, 1998, and 1999), we now feel that we have contributed significantly to Arabian archaeology. The results of our work can now be written in the form of a short book on the subject of archaeology in highest Yemen. This we hope to start before undertaking another field season in early 2001.

T. J. Wilkinson is a Research Associate (Associate Professor) in

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Volume 14 (R)**

Edited by Erica Reiner and Martha T. Roth

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ADULT EDUCATION COURSES: SEE PAGE 20

APRIL 2000

2 Sunday

**Pyramid**

1:30 PM, Breasted Hall
See page 14 for more information

3 Monday

**Language of the Dead Sea Scrolls**

Jill A. Fine
Continues through 22 May
6:30–8:30 PM, The Field Museum
See page 17 for more information

3 Monday

**World of the Dead Sea Scrolls**

Michael Wechsler and Yonder Gillihan
Continues through 22 May
7:00–9:00 PM, Oriental Institute
See page 17 for more information

4 Tuesday

**Tel Anafa: Case Study of a Graeco-Phoenician Settlement in the Hellenistic Era**

Sharon Herbert
8:00 PM, Breasted Hall
See page 13 for more information

5 Wednesday

**What Do the Dead Sea Scrolls Really Say?**

Michael Beetley and Miller Prosser
Continues through 26 April
6:30–8:30 PM, The Field Museum
See page 17 for more information

8 Saturday

**History of Ancient Egypt: Post New Kingdom to Late Period (1070–332 BC)**

Frank Yurco
Continues through 27 May
10:00 AM–12:00 NOON, Oriental Institute
See page 20 for more information

9 Sunday

**Ancient Arts/Contemporary Artists: The Scribal Tradition**

1:00–4:00 PM, Oriental Institute and The Field Museum
See page 19 for more information

9 Sunday

**Mysteries of the Holy Land**

1:30 PM, Breasted Hall
See page 14 for more information

10 Monday

Language of the Scrolls (cont.)

See 3 April

10 Monday

World of the Scrolls (cont.)

See 3 April

12 Wednesday

**Gods, Myths, and Magic: The Religion of Ancient Mesopotamia**

Tim Collins
Continues through 17 May
7:00–9:00 PM, Oriental Institute
See page 20 for more information

12 Wednesday

**Early Towns in Highest Yemen: The Investigation of the Bronze Age Mountain Stronghold of Hammat al-Qa**

T. J. Wilkinson
8:00 PM, Breasted Hall
See page 13 for more information

12 Wednesday

What Do the Dead Sea Scrolls Really Say? (cont.)

See 5 April

15 Saturday

History of Ancient Egypt (cont.)

See 8 April

16 Sunday

**Out of the Fiery Furnace: From Stone to Bronze**

1:30 PM, Breasted Hall
See page 14 for more information

17 Monday

Language of the Scrolls (cont.)

See 3 April

17 Monday

World of the Scrolls (cont.)

See 3 April

19 Wednesday

What Do the Dead Sea Scrolls Really Say? (cont.)

See 5 April

19 Wednesday

Gods, Myths, and Magic (cont.)

See 12 April

22 Saturday

History of Ancient Egypt (cont.)

See 8 April

23 Sunday

**Out of the Fiery Furnace: From Swords to Ploughshares**

1:30 PM, Breasted Hall
See page 14 for more information

24 Monday

Language of the Scrolls (cont.)

See 3 April

24 Monday

World of the Scrolls (cont.)

See 3 April

26 Wednesday

What Do the Dead Sea Scrolls Really Say? (ends)

See 5 April

26 Wednesday

Gods, Myths, and Magic (cont.)

See 12 April

29 Saturday

History of Ancient Egypt (cont.)

See 8 April

30 Sunday

**As it Was in the Beginning**

1:30 PM, Breasted Hall
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MAY 2000

- 1 Monday **Language of the Scrolls (cont.)**
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- 1 Monday **World of the Scrolls (cont.)**
See 3 April
- 3 Wednesday **Gods, Myths, and Magic (cont.)**
See 12 April
- 5 Friday **Romancing the Past 2000**
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- 6 Saturday **History of Ancient Egypt (cont.)**
See 8 April
- 7 Sunday **Chronicles and Kings**
1:30 PM, Breasted Hall
See page 14 for more information
- 7 Sunday **Works of the Mind**
2:00–3:30 PM, Oriental Institute
See page 16 for more information
- 8 Monday **Language of the Scrolls (cont.)**
See 3 April
- 8 Monday **World of the Scrolls (cont.)**
See 3 April
- 10 Wednesday **Breakfast with the Scrolls**
7:30–9:00 AM, The Field Museum
See page 23 for more information
- 10 Wednesday **Gods, Myths, and Magic (cont.)**
See 12 April
- 13 Saturday **History of Ancient Egypt (cont.)**
See 8 April
- 14 Sunday **Mightier Than the Sword**
1:30 PM, Breasted Hall
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- 15 Monday **Language of the Scrolls (cont.)**
See 3 April
- 15 Monday **World of the Scrolls (cont.)**
See 3 April
- 17 Wednesday **Underwater Archaeology, Ashkelon, and the Black Sea: The 1999 Season**
Robert Ballard
7:30 PM, The Field Museum
See pages 13 and 23 for more information
- 17 Wednesday **Gods, Myths, and Magic (ends)**
See 12 April
- 20 Saturday **History of Ancient Egypt (cont.)**
See 8 April

21 Sunday

**Preserving the Ancient Past**1:00–4:00 PM, Oriental Institute and The Field Museum
See page 19 for more information

21 Sunday

**Dead Sea Scrolls: Secrets of the Caves**1:30 PM, Breasted Hall
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22 Monday

Language of the Scrolls (ends)

See 3 April

22 Monday

World of the Scrolls (ends)

See 3 April

26 Friday

**Eastern Turkey and Black Sea Adventure**Richard Chambers
Continues through 11 June
See page 15 for more information

27 Saturday

History of Ancient Egypt (ends)

See 8 April

31 Wednesday

**An Important Early City Site in Syria: New Excavations at Tell Hamoukar**McGuire Gibson
8:00 PM, Breasted Hall
See page 13 for more information

JUNE 2000

4 Sunday

**Enigma of the Dead Sea Scrolls**1:30 PM, Breasted Hall
See page 14 for more information

14 Wednesday

**Karagöz: Turkish Shadow Theater**6:30 PM, Oriental Institute
See page 16 for more information

OCTOBER 2000

21 October

**Royal Treasures of Ur**Oriental Institute
Continues through 21 January 2001
See page 20 for more information

All programs subject to change

KEY TO SYMBOLS



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MEMBERS LECTURES



SPECIAL EVENTS



FILMS



TRAVEL PROGRAMS

MEMBERS LECTURES

Tel Anafa: A Case Study of a Graeco-Phoenician Settlement in the Hellenistic Era

Co-sponsored with the Archaeological Institute of America

Sharon Herbert

Tuesday 4 April

8:00 PM, Breasted Hall (Reception Following)

Ten years of excavation (1968–73, 1978–86) at Tel Anafa in the Upper Galilee of Israel have revealed a country estate, hellenistic in date, probably belonging to a wealthy hellenized Phoenician from the city of Tyre. The final publication of the site appeared in 1994, and this lecture summarizes the results of the excavation and discusses the ways in which the Phoenician identity of the inhabitants has been discerned under the largely hellenized surface of the material remains. Prospects for a new project at the Tyrian stronghold of Kedesh of the Upper Galilee will also be discussed.

Sharon Herbert is a Professor in, and the Chair of, the Department of Classical Studies at the University of Michigan in Ann Arbor.

Early Towns in Highest Yemen: Investigation of the Bronze Age Mountain Stronghold of Hammat al-Qa

T. J. Wilkinson

Wednesday 12 April

8:00 PM, Breasted Hall (Reception Following)

Arabia is not known for its towns, but within the spectacular scenery of Yemen's verdant mountains, an expedition from the Oriental Institute has discovered some of the best preserved early towns in Arabia. These towns date from as early as 2500 BC, and although they are roughly contemporary with the development of cities in Mesopotamia far to the north, their growth appears to be independent of them. Located at elevations of around 2,200 m (7,000 feet) above sea level, the Yemeni towns often form defended strongholds that overlook rich and fertile basins. In this lecture, Tony Wilkinson will present the results of the recent 1999 field season at Hammat al-Qa, near Dhamar, to include the latest 3-D computer reconstructions of the site and, for the first time, reveal the complete building plan of this beautifully preserved town.

T. J. Wilkinson is a Research Associate (Associate Professor) in Regional and Environmental Archaeology at the University of Chicago.

Underwater Archaeology, Ashkelon, and the Black Sea: The 1999 Season

Robert Ballard

7:30 PM, Wednesday 17 May

James Simpson Theater

The Field Museum of Natural History

Robert Ballard, the famed underwater explorer, will speak to friends of the Oriental Institute on Wednesday 17 May 2000 at 7:30 PM in the James Simpson Theater at The Field Museum of Natural History. Mr. Ballard's remarks will focus on his 1999 work at Ashkelon and in the Black Sea. In June, working with Lawrence Stager and David Schloen of the Leon Levy Excavations at Ashkelon, Mr. Ballard and his crew discovered two ancient Phoenician ships, the oldest vessels ever discovered in the deep sea. Later in the summer, work moved to the Black Sea. There, evidence, dating from 7,000 years ago, was found that supports the theory of a flood that pushed the Mediterranean into the Black Sea, which had until then been a freshwater lake.

The lecture is free, and *all* members of the Institute are encouraged to attend. Members are encouraged to bring guests, but to ensure that as many members as possible can attend, guests will be limited to two per member household. Reservations will be taken as of 15 April 2000; to assure seating, members are strongly encouraged to reserve in advance. Members may register by mailing the coupon on page 23, faxing it to (773) 702-9853, calling the Development Office at (773) 702-9513, or sending an email to omembership@uchicago.edu.

See coupon on page 23.

An Important Early City Site in Syria: New Excavations at Tell Hamoukar

McGuire Gibson

Wednesday 31 May

8:00 PM, Breasted Hall (Reception Following)

Report on the first season of excavation at a fourth-third millennium site with extraordinary artifacts related to administration and other evidence of early civilization in the upper Khabur River region.

McGuire Gibson is a Professor of Archaeology in the Department of Near Eastern Languages and Civilizations at the University of Chicago.

SUNDAY FILMS

Each Sunday afternoon at 1:30 PM you can enjoy the best in documentary films on the ancient Near East at the Oriental Institute. Unless otherwise noted, films run from 30 to 50 minutes. Admission is free.

2 April *Pyramid* — Bring the family to see this acclaimed animated and live-action film on ancient Egypt that captivates both children and adults. Recommended for ages 7 and up. Special pyramid souvenir for all children in the audience.

9 April *Mysteries of the Holy Land* — From the award-winning *Archaeology* series produced by the Archaeological Institute of America.

16 April *Out of the Fiery Furnace: From Stone to Bronze* — This episode of an acclaimed PBS series on the discovery and use of metal resources highlights bronze, the first high-tech metal of ancient times.

23 April *Out of the Fiery Furnace: From Swords to Ploughshares* — This episode traces the transition from bronze to iron and the impact of this change on human history.

On the following Sundays, the Oriental Institute presents films and videos to complement **The Dead Sea Scrolls**, a major exhibition that will be on view at The Field Museum through 11 June 2000.

30 April *As it Was in the Beginning* — The first episode in the critically praised *Testament: The Bible and History* series, this film searches for the roots of the book of Genesis in the great

civilizations of Egypt and Mesopotamia. Narrated and hosted by John Romer.

7 May *Chronicles and Kings* — How accurate is the Bible as a geographical, archaeological, and historical text? This second episode in the *Testament* series compares archaeological evidence with Biblical history.

14 May *Mightier Than the Sword* — The third episode from the *Testament* series examines the written word in Judaism, as host John Romer visits Qumran and Masada in search of the origins of the Dead Sea Scrolls.

21 May *The Dead Sea Scrolls: Secrets of the Caves* — This film tells the remarkable story of the discovery and acquisition of the thousands of fragments and manuscripts that have come to be known as the Dead Sea Scrolls. Narrated by Ronald S. Hendel of the University of California, Los Angeles, the film provides a rare look at the Scrolls themselves, and the people and places behind their story.

28 May No film showing — Memorial Day weekend

4 June *Enigma of the Dead Sea Scrolls* — The history and significance of the Dead Sea Scrolls are explored in this award-winning film that was recognized for excellence at the National Educational Media Festival of 1993.

11 June No film showing — Convocation weekend

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TRAVEL PROGRAM

EASTERN TURKEY AND BLACK SEA ADVENTURE

26 MAY – 11 JUNE 2000

Escorted by Professor Emeritus Richard L. Chambers

The Oriental Institute is delighted to offer *Eastern Turkey and Black Sea Adventure*. Nonstop departures available from Chicago or New York.

Cost per person double occupancy: Land and Air from Chicago \$4,050, from New York \$3,999; single supplement \$580; Land only \$3,150; tax-deductible contribution to the Oriental Institute \$400 per person. For more information or to reserve space on this tour please call the Membership Office at (773) 702-9513.

ITINERARY

Friday 26 May: USA/Istanbul — Departure from Chicago or New York on Turkish Airlines direct flight to Istanbul. (Meals in flight)

Saturday 27 May: Istanbul — Morning arrival in Istanbul, meeting and assistance at the airport and transfer to the Istanbul Hilton Hotel. Balance of the day at leisure. Meet your fellow tour members at a Welcome Dinner at a fine local restaurant. (Meals in flight/D)

Sunday 28 May: Van — After an early breakfast transfer to the airport for the Turkish Airline flight to Van. Arrive in Van and transfer to Buyuk Urartu Hotel. Van was the ancient Urartian capital of Tushpa that thrived some 3,000 years ago. It is located at the foot of a rocky peak at an altitude of 1,727 m. An imposing citadel from the ninth century BC overlooks both the old section of the city, destroyed in World War I, and the newly built city nearby. Lunch at a local restaurant before the excursion to Hosap where a seventeenth century castle rises atop a small hill. Continue to Cavustepe, an important Urartian Citadel excavated in 1970. Late afternoon return to the hotel for dinner. (B/L/D)

Monday 29 May: Van — Excursion to Lake Van. Enjoy a boat ride to Akdamar Island to see the tenth century Church of the Holy Cross, now a museum, whose outer stone walls are richly carved with Old Testament scenes and figures. Picnic lunch, then afternoon sight-seeing in Van. Dinner and overnight at hotel. (B/L/D)

Tuesday 30 May: Dogubeyazit — Depart this morning for Dogubeyazit, situated adjacent to Mt. Ararat. On the way you stop to visit the Ishak Pasha Palace, constructed in the seventeenth century by the Ottoman Governor of the Province in a mixture of architectural styles. Nearby you can see the bas-relief of a Urartian king as well as a rock tomb from the ninth century. From Dogubeyazit the snow capped peak of Mt. Ararat dominates the horizon. Dinner and overnight at Sim-er Hotel. (B/L/D)

Wednesday 31 May: Kars — Depart this morning for Kars, a pawn in the Russian-Ottoman power struggles ending in Russian occupation of the city from 1876 to 1920. Stop first to visit the ruins of the medieval city of Ani located 42 km from Kars on the ancient Silk Route. Impressive fortified walls still encircle

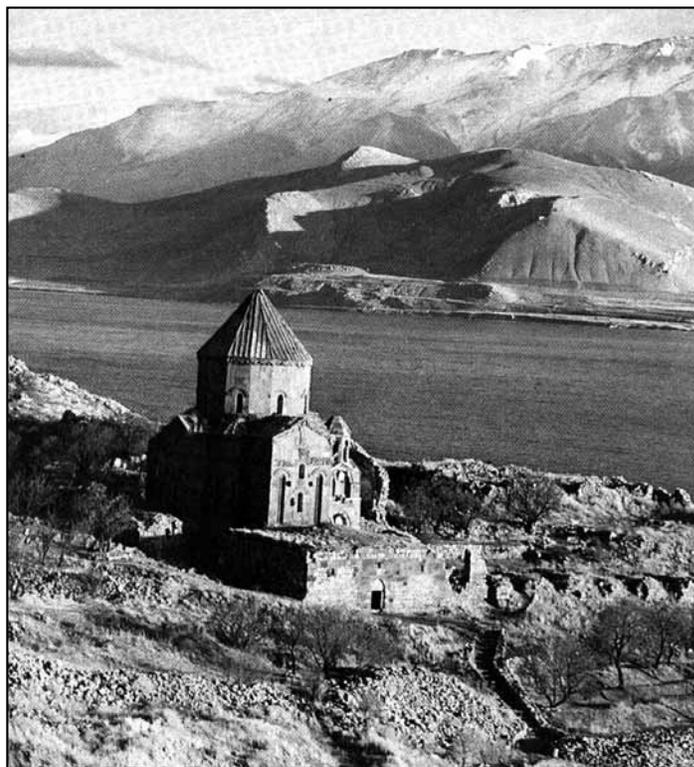
the ruins of numerous churches, mosques, and caravanserais. Dinner and overnight in Kars at the best available hotel. (B/L/D)

Thursday 1 June: Artvin — Visit the Havariler Museum (the tenth century Church of the Apostles) before driving along a wonderfully scenic mountain route to Artvin. Nearby are fine Georgian churches (now mosques). Medieval castles guard the steep mountain passes on the approach to Artvin. Visit the sixteenth century castle and some typical old Ottoman houses. Dinner and overnight at the Karahan Hotel. (B/L/D)

Friday 2 June: Trabzon — Travel this morning over the beautiful Pontic mountains to the Black Sea at Hopa, the last port before the Georgian border, then west along the coast to Trabzon. Stop to visit a tea plantation nearby and the remains of a Genoese castle. Dinner and overnight at the new Zorlu Grand Hotel. (B/L/D)

Saturday 3 June: Trabzon — Morning visit to the fourteenth century Sumela Monastery, the most important Byzantine monument of the region. It clings to a sheer rock cliff 1,000 feet above the valley floor. Outstanding frescoes include the Last Judgement and the Virgin and Child seated on a golden throne. Return to Trabzon for lunch and a visit to the thirteenth century Church of Hagia Sophia (later a mosque and now a museum), the old town, and the bazaar. Dinner at the hotel. (B/L/D)

Sunday 4 June: Amasya — Drive this morning along the coast fringed with hazelnut plantations and dense forests past the town of Giresun, from which the Romans brought the first cherry trees to Europe, and the quaint port of Ordu. Turn south at





Unye to Amasya, birthplace of the geographer Strabo and capital of the Pontic Kingdom. Set in the narrow gorge of the Yesilirmak River and surrounded by high mountains, Amasya's setting and splendid architectural legacy have combined to make this one of the most beautiful small cities in Turkey. Dinner and overnight at Buyuk Amasya Hotel. (B/L/D)

Monday 5 June: Amasya — Day of sight-seeing in this lovely town. Once a Hittite city, it was conquered by Alexander the Great. Visit the ruins of the citadel inside of which an Ottoman Palace and a secret passageway remain. Visit the thirteenth century Seljuk Mosque, the fourteenth century Hospital, the Beyazit Mosque complex, and attractively restored Ottoman houses. Hewn into the rock above the city, impressive Roman rock tombs are illuminated at night. (B/L/D)

Tuesday 6 June: Safranbolu — Depart this morning for Safranbolu, an open air museum of traditional Ottoman residential architecture. Sight-seeing en route. Dinner and overnight at Havuzlu Konak, a lovely small restored hotel. (B/L/D)

Wednesday 7 June: Safranbolu — Day of sight-seeing visiting some of the beautiful houses that have been restored under the supervision of specialists from the nearby university. Visit the Cinci Han and Hamam, Izzet Pasha Mosque and library, and the bazaar where local craftsmen are at work. Dinner and overnight at hotel. (B/L/D)

Thursday 8 June: Istanbul — Depart for Istanbul with lunch en route. Arrive mid-afternoon at the Istanbul Hilton Hotel. Dinner at a local restaurant. (B/L/D)

Friday 9 June: Istanbul — Day trip by private boat to the Princes' Islands, an archipelago of nine islands in the Sea of Marmara. In Byzantine times these islands were used as places of exile for the royal princes. Land at Buyukada, the largest of the islands. As automobiles are not allowed, explore the island by horse and carriage. Lunch at a lovely restaurant, then return to Istanbul for an evening of leisure to explore the city on your own. (B/L)

Saturday 10 June: Istanbul — Morning visit to the Spice Bazaar and the Grand Covered Bazaar. Afternoon at leisure. Farewell Dinner in a private room at the Hilton. (B/D)

Sunday 11 June: Istanbul/USA — Transfer to airport for Turkish Airlines direct flight to Chicago or New York. (B/Meals in flight)

LECTURE

Works of the Mind: A Graham School Basic Programs Lecture Co-sponsored by the Oriental Institute

Magical Conventions in the Egyptian Romance of Setna Khamuas

Robert K. Ritner, Associate Professor of Egyptology

Sunday 7 May

1:30–3:00 PM

Oriental Institute

Professor Ritner introduces a tale that appears in Herodotus' Egyptian Book II. He then explains the source of the tale and describes the broader cycle of classical Egyptian romances to which the story belongs.

Following the lecture, join the Museum's docents to view the ancient Egyptian art and artifacts on exhibit in the Joseph and Mary Grimshaw Egyptian Gallery.

Admission is free and pre-registration is not required.

FAMILY PROGRAM

Karagöz: Turkish Shadow Theater

Wednesday 14 June

6:30 PM

Oriental Institute

Shadow puppet performances will delight the whole family during this special program that highlights one of the oldest folk traditions of the Islamic world. Presented by Mustafa Mutlu, a master puppeteer from Turkey, *Karagöz* Shadow Theater takes its name from *Karagöz*, the central character of all Turkish shadow plays. See how good always triumphs over evil in this delightful form of storytelling that was once the favorite entertainment in the palaces of the Ottoman sultans and is still presented in Turkey today. After the play, see how shadow puppets are made and find out how to create your own version at home. Admission is free and pre-registration is not required. Recommended for children ages 5 and up, accompanied by an adult.

ADULT EDUCATION COURSES ON THE DEAD SEA SCROLLS

This spring the Oriental Institute joins The Field Museum to present three adult education courses in conjunction with a major exhibition on the Dead Sea Scrolls, which will be on view at The Field Museum through 11 June 2000.

INTRODUCTION TO THE LANGUAGE OF THE DEAD SEA SCROLLS

Jill A. Fine

Mondays, 3 April–22 May

6:30–8:30 PM, The Field Museum

Hebrew, Greek, and Aramaic are the languages of the Dead Sea Scrolls. While much is known about Hebrew and Greek, less is known about Aramaic. Learn the basics of this language and the insights it provides into religion, politics, and daily life during the time that the Scrolls were written. Beginning with a brief history of Aramaic and its place in Semitic literatures, the class moves immediately to script. Then we'll work through an actual text, learning the basics of the Aramaic language.

INSTRUCTOR Jill A. Fine is a Ph.D. candidate in the Department of Near Eastern Languages and Civilizations at the University of Chicago.

This course meets at The Field Museum on Monday evenings from 6:30 to 8:30 PM beginning 3 April and continuing through 22 May 2000.

See page 14 to register.

WHAT DO THE DEAD SEA SCROLLS REALLY SAY?

Michael Beetley and Miller Prosser

Wednesdays, 5 April–26 April

6:30–8:30 PM, The Field Museum

For over five decades, the Dead Sea Scrolls have been the subject of both scholarly and public discussion. The texts provide a window into the era prior to the rise of Christianity and rabbinic Judaism. This course presents an overview of the various types of texts that comprise the Scrolls. After a brief description of the discovery of the Dead Sea Scrolls, a survey of both biblical and non-biblical texts will be given, including some comparisons with documents from the same period. Class sessions include the viewing of original texts on display in The Dead Sea Scrolls.

INSTRUCTORS Michael Beetley and Miller Prosser are graduate students in the Department of Near Eastern Languages and Civilizations at the University of Chicago. Mr. Beetley has a particular interest in Biblical Hebrew studies; Mr. Prosser is currently researching cryptic scripts in the Dead Sea Scrolls.

This course meets at The Field Museum on Wednesday evenings from 6:30 to 8:30 PM beginning 5 April and continuing through 26 April 2000.

REQUIRED TEXT

The Dead Sea Scrolls: A New Translation. Michael Wise, Martin Abegg, Jr., and Edward Cook. San Francisco: Harper, 1996. Paperback edition.

See page 14 to register.

WORLD OF THE DEAD SEA SCROLLS

Michael Wechsler and Yonder Gillihan

Mondays, 3 April–22 May

7:00–9:00 PM, Oriental Institute

The Dead Sea Scrolls, often called the greatest archaeological discovery of the twentieth century, offer us a view into an age that helped shape Western civilization. This course explores the nature of Judaism and the emergence of Christianity during the period from 400 BCE to CE 100, the time between the writing of the Old and New Testaments. The first four sessions show how the Dead Sea Scrolls have enhanced our understanding of such issues as the diversity of beliefs within Judaism, the formation of the Jewish biblical canon, and the social and economic life of the Jewish people. The second four sessions continue the historical survey, focusing on the rise of apocalyptic sects and charismatic leaders in Jewish Palestine as the background for Christian origins. Discussion based on the most recent scholarship treats topics such as messianic expectation, resurrection and afterlife, and the most important (and controversial) figures in the literature, including Jesus and Paul as well as the Teacher of Righteousness and the Antichrist. A special visit to The Field Museum to view the Dead Sea Scrolls with the instructors is included as part of the course.

INSTRUCTORS Michael Wechsler is a graduate student in the Department of Near Eastern Languages and Civilizations at the University of Chicago. He has a special interest in Jewish literary history. Yonder Gillihan, a graduate student in the Department of New Testament and Early Christian Literature at the University of Chicago, has a special interest in apocalypticism and Christian origins.

This course meets at the Oriental Institute on Monday evenings from 7:00 to 9:00 PM beginning 3 April and continuing through 22 May 2000.

RECOMMENDED TEXT

Stegeman, H. *The Library of Qumran: On the Essenes, Qumran, John the Baptist, and Jesus.* Eerdmans, 1998. This book may be purchased from Eisenbrauns, 219-269-2011, for \$17.25.

See page 14 to register.

DEAD SEA SCROLLS SYMPOSIA SERIES

12 MARCH–14 MAY

The Field Museum, Roosevelt Road at Lake Shore Drive

In conjunction with the University of Chicago's Oriental Institute and Divinity School, The Field Museum will host the Dead Sea Scrolls Sunday Symposia Series. The Symposia Series begins Sunday 12 March with an Opening Lecture by Eric Myers, the Bernice and Morton Lerner Professor of Judaic Studies and Archaeology at Duke University, and continues on Sundays through 14 May with its Closing Lecture by noted Israeli Jewish Studies scholar, Dr. Emanuel Tov of the Hebrew University of Jerusalem-Mt. Scopus. The sessions will be presented from 2:00 to 4:00 PM. Only the Opening and Closing Lectures are free and open to the public, and pre-registration for them is not required. However, pre-registration is required for the four fee-based, panel sessions. Package prices are available for the panel sessions. The symposia address a range of compelling historical, intellectual, and philosophical questions related to the content and discovery of the Dead Sea Scrolls.

SCHEDULE

OPENING LECTURE

12 MARCH

The Dead Sea Scrolls and Second Temple Judaism: Continuities and Discontinuities

Eric Meyers, Duke University

Eric Myers discusses how the religious sect at Qumran, the site where the scrolls were found, both continued important traditions of the biblical community of ancient Israel and charted new directions. Some of those newer developments not only continued on in early Christianity but also influenced early Judaism.

19 MARCH

The Site of Khirbet Qumran: Problems and Solutions

Yizhar Hirschfeld, Hebrew University-Mt. Scopus

Jodi Magness, Tufts University

James Phillips (Chair), University of Illinois at Chicago

James Strange, University of South Florida

Since the excavation of the site of Khirbet Qumran by Roland de Vaux in the 1950s, the great majority of scholars have taken it as established that the buildings at Qumran constituted a quasi-monastic settlement, inhabited by members of the Essene sect, who wrote the Dead Sea Scrolls. There has always been some dissent from this consensus, and the dissent has been amplified in the 1990s. Alternative proposals are that the site was a military fort, a luxury villa, or a farm or industrial installation. According to these theories, the Scrolls were not written at Qumran but brought there from elsewhere at the time of the Jewish revolt in AD 68. None of the alternative proposals has commanded a wide following, but the character of the site is now a matter of lively debate.

2 APRIL

The Dead Sea Scrolls and the Jews of Graeco-Roman Palestine

Michael Fishbane (Chair), University of Chicago

Norman Golb, University of Chicago

James Kugel, Harvard University

Eugene Ulrich, University of Notre Dame

Michael Wise, Northwestern College

Most scholars regard the Dead Sea Scrolls as a sectarian library, most often identified as the Essenes. It is understood, however, that not all manuscripts in the library were composed by the sect. The library also included books that were the common heritage of Judaism at the time. Not all scholars who hold that the scrolls are a sectarian library agree that the sect was the Essenes. Some scholars believe that the scrolls are a random collection, brought from Jerusalem and hidden in the desert at the time of the Jewish revolt against Rome. In that case, they would represent a sample of Jewish literature of the time, including some sectarian works, but the collection as a whole would not have a unified character.

16 APRIL

The Dead Sea Scrolls and Christian Origins

John Collins, University of Chicago

Craig Evans, Trinity Western University

Sarah Tanzer (Chair), McCormick Theological Seminary

James Vanderkam, University of Notre Dame

Much of the early scholarship on the Dead Sea Scrolls was done by Christian scholars, who tended to emphasize points of similarity with the New Testament. Some scholars went so far as to claim that Jesus or John the Baptist was at one time a member of the Qumran community. These claims are generally rejected, but some scrolls have much in common with the early Christian writings. These similarities pertain to messianic beliefs and various aspects of community organization.

BREAKFAST WITH THE DEAD SEA SCROLLS: SEE PAGE 23

7 MAY**The Dead Sea Scrolls and Millenarianism****Gabriele Boccaccini (Chair), University of Michigan****Adela Collins, University of Chicago****Michael Douglas, Carroll College****Eileen Schuller, McMaster University**

The Dead Sea Scrolls and early Christianity shared a belief that the “end of days” was at hand. The world was in the throes of a struggle between supernatural forces, represented by the archangel Michael and Belial or Satan. The Scrolls speak of a final battle between the Sons of Light and the Sons of Darkness, and anticipate reward or punishment of individuals after death. Apocalyptic expectations were widespread in Judaism around the turn of the era; the sectarians, however, had their own distinctive expectations which differed from those of other apocalyptic groups. Disputed questions include what would happen on earth after the final battle and whether there would be a physical resurrection of the dead.

CLOSING LECTURE**14 MAY****The State of the Continuing Publication of the Dead Sea Scrolls: What is the Future?****Emanuel Tov, Hebrew University-Mt. Scopus**

The future of the Israel Antiquities Authority Dead Sea Scrolls publication project will be addressed.

Fees: Each panel session: \$8 The Field Museum and Oriental Institute members; \$10 students/educators; \$12 general public.

Any two panel sessions: \$12 The Field Museum and Oriental Institute members; \$15 students/educators; \$18 general public.

Symposium pass for all four panel sessions: \$24 The Field Museum and Oriental Institute members; \$30 students/educators; \$36 general public.

Pre-registration required for panel sessions. For details, call The Field Museum at (312) 665-7400.

The opening and closing lectures are free with admission to The Field Museum, and pre-registration is not required.

FIELD TRIPS FOR THE DEAD SEA SCROLLS EXHIBIT

The Oriental Institute and The Field Museum join together to present two field trips in conjunction with The Dead Sea Scrolls exhibition that will be on view at The Field Museum through 11 June 2000.

Ancient Arts / Contemporary Artisans**The Scribal Tradition****Sunday 9 April****1:00–4:00 PM****The Field Museum and Oriental Institute**

Discover how the techniques and processes that produced the Dead Sea Scrolls are still in use today as part of a scribal tradition that has existed for thousands of years. Moshe Shaingartner, a rabbi and *sofer* — or scribe — who produces Torah scrolls and other sacred Hebrew texts, leads this special program that includes visits to The Dead Sea Scrolls at The Field Museum and the Joseph and Mary Grimshaw Egyptian Gallery at the Oriental Institute.

In The Dead Sea Scrolls exhibition, Rabbi Shaingartner highlights the techniques, tools, materials, and various handwriting styles of the scribes who wrote these ancient manuscripts. Then travel by bus to the Oriental Institute, where the Rabbi demonstrates his own work, showing how the scribal processes he uses echo those of his ancient predecessors. Afterward, visit the Egyptian Gallery where Museum docents will highlight ancient Egyptian scribal tools as well as papyrus documents that range from land sale agreements to rare copies of the Book of the Dead. The program ends with light refreshments followed by a return to The Field Museum.

Fee: \$32 Oriental Institute and The Field Museum members; \$38 non-members. Fee includes museum programs, round-trip bus transportation, and refreshments. Space is limited and pre-registration is required.

See page 14 to register.

Preserving the Ancient Past**Sunday 21 May****1:00–4:00 PM****The Field Museum and Oriental Institute**

Join us for a rare, behind-the-scenes opportunity to visit with museum conservators who are working to preserve documents and artifacts from the ancient past. Start at The Field Museum where you will meet an Israeli conservator who demonstrate the methods they use to preserve the manuscripts and fragments of the Dead Sea Scrolls. Then travel by bus to the Oriental Institute to meet conservator Laura D’Alessandro, who will take you on a tour of the museum’s new state-of-the-art Conservation Laboratory. Learn how she and her staff work to conserve materials that range from ancient papyri to the wrappings of 3,000 year-old mummies. The program ends with a reception and return to The Field Museum.

Fee: \$32 Oriental Institute and The Field Museum members; \$38 non-members. Fee includes museum programs, reception, and round-trip bus transportation. Space is limited and pre-registration is required.

See page 14 to register.

HISTORY OF ANCIENT EGYPT: POST NEW KINGDOM TO LATE PERIOD (1070–332 BC)

Frank Yurco

Saturdays

8 April–27 May

10:00 AM–12:00 NOON

Oriental Institute

The sixth installment of an eight-part series on the history of ancient Egypt, this course focuses on the era from the Third Intermediate Period to the Late Period, a time not only of inroads by foreign powers but also of the final flowering of Egyptian culture. Class sessions cover the Libyan monarchies, the Kushite Dynasty, the Assyrian occupation, the invasion by the Persians, as well as dramatic expansion of Egyptian contact with Greece. The course ends with an introduction to the age of Alexander the Great.

Instructor Frank Yurco is an Egyptologist who has taught numerous courses on topics of ancient Near Eastern history, culture, and language, both at the Oriental Institute and The Field Museum.

This course meets at the Oriental Institute on Saturday mornings from 10:00 AM to 12:00 NOON beginning 8 April and continuing through 27 May 2000.

REQUIRED TEXTS

The Third Intermediate Period in Egypt. K. A. Kitchen. Warminster: Aris and Phillips, 1985.

Ancient Egyptian Literature, Volume 2: The New Kingdom. Miriam Lichtheim. Berkeley: University of California, 1976.

Ancient Egyptian Literature, Volume 3: The Late Period. Miriam Lichtheim. Berkeley: University of California, 1980.

See page 14 to register.

GODS, MYTHS, AND MAGIC: THE RELIGION OF ANCIENT MESOPOTAMIA

Tim Collins

Wednesdays

12 April–17 May

7:00–9:00 PM

Oriental Institute

This course is the second of our series designed to prepare members and friends for **Treasures from the Royal Tombs of Ur**, a traveling exhibition from the University of Pennsylvania Museum scheduled to open at the Oriental Institute on 21 October 2000.

The Babylonians and Assyrians of ancient Mesopotamia are portrayed in the Bible as the Lord's instruments of terror and wrath. Mesopotamian texts and artifacts tell a different story, showing the Babylonians and Assyrians as a people who had their own special understanding of the divine. The religious world view that emerges is one of numerous gods and lesser spirits, each playing a different role in overseeing the cosmos, whom human beings had to placate or cajole if they were to find safety or happiness in life. This six-session course examines the religious beliefs and practices of the Babylonians and Assyrians, including such topics as their debt to the earlier Sumerian religion; their thoughts about the gods, fate, and the afterlife; and their use of prayers, omens, and incantations to interact with the supernatural.

INSTRUCTOR Tim Collins was recently awarded his Ph.D. in Assyriology from the University of Chicago's Department of Near Eastern Languages and Civilizations. He is now a Research Associate for the Oriental Institute's Chicago Assyrian Dictionary Project.

This course meets at the Oriental Institute on Wednesday evenings from 7:00 to 9:00 PM beginning 12 April and continuing through 17 May 2000.

Handouts and a list of recommended readings will be provided by the instructor at the first class session.

See page 14 to register.

TREASURES FROM THE ROYAL TOMBS OF UR 21 OCTOBER 2000 – 21 JANUARY 2001

Treasures from the Royal Tombs of Ur,
a traveling exhibition from the University of Pennsylvania Museum,
will be on view at the Oriental Institute
from Saturday 21 October 2000 to Sunday 21 January 2001.

Watch your mailboxes for more information.

**YOU ARE CORDIALLY INVITED TO JOIN US IN
ROMANCING THE PAST 2000
BREASTED MEDALLION RECIPIENT
JANET W. HELMAN**

FRIDAY 5 MAY 2000

The Drake Hotel
140 East Walton Place
Chicago, Illinois

5:30 PM Cocktails
7:00 PM Live Auction
Breasted Medallion Presentation
Dinner

PROGRAM

The Egyptian Hours of the Night Dancing
Silent Auction Throughout the Evening

HONORARY CHAIRS

Mayor and Mrs. Richard M. Daley

DINNER CHAIRS

Thomas and Linda Heagy
Bruce Sagan and Bette Cerf Hill
Robert and Laura Lann
John and Jeanne Rowe

DISTINGUISHED GUESTS

Hugo and Elizabeth Sonnenschein

MUSIC

The Dave Simone Orchestra

All proceeds benefit reinstallation of the Oriental Institute galleries.

For information on tickets, tables, and special underwriting opportunities, please contact the Development Office
at (773) 702-9513 or oi-membership@uchicago.edu.



THE JAMES HENRY BREASTED SOCIETY

The James Henry Breasted Society, the highest category of membership at the Oriental Institute, provides a vital source of unrestricted funding for the most pressing needs of the Institute. Breasted Society members receive, in addition to all the benefits of basic membership, advance notice of Institute tours and special events, and Director's invitations to small dinners with distinguished Institute and visiting scholars.

On 18 November 1999, Breasted Society members dined with Marvin Powell of Northern Illinois University, who spoke on the subject of Babylonian money and exchange.

Breasted Society members have already received special preview invitations to The Dead Sea Scrolls exhibit at The Field Museum. The next Breasted Society event is a **private reception** with famed underwater explorer Robert Ballard, before the lecture he will deliver to the general membership of the Institute on 17 May (see page 23 for more details on the lecture).

Annual Breasted Society memberships are \$1000 (Patron) or \$2500 (Director's Circle). For more information on the Breasted Society, or to join the Society, please call the Development Office at (773) 702-9513 or email oi-membership@uchicago.edu.

NEW AND RENEWING MEMBERS OF THE JAMES HENRY BREASTED SOCIETY FROM JULY 1999 THROUGH JANUARY 2000

Director's Circle

Peter and Katharine Darrow

Dr. Sheroo Kohli and Roxana Irani

Edward and Kate Levi

Robert M. and Diane v.S. Levy

Harvey and Elizabeth Plotnick

Robert and Mary Schloerb

O. J. and Angeline Sopranos

Robert and Peggy Grant

Dietrich and Erika Gross

Albert and Cissy Haas

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John F. Richards

John Howell Smith

The Hon. George P. Shultz

Edward B. Silberstein

Patron

Mr. Bruce Clinton, Regents Park

Dr. Leila M. Foster

John and Marilyn Fritz

Paul and Iris Goldstein

Generous matching gifts were received from the Amsted Industries Foundation and the John D. and Catherine T. MacArthur Foundation.

YEAR-END GIVING

The Oriental Institute year-end appeal raised \$408,557.23, an increase of 10% over the 1998 year-end appeal. The Institute is grateful to all its friends and supporters. We are delighted to recognize the following major donors from the last six months of 1999:

The Jerome Levy Foundation provided a generous grant to support the publication of a volume dedicated to the memory of Doug Esse, Associate Professor of Syro-Palestinian Archaeology. The volume, edited by Sam Wolff, will be published jointly by the Oriental Institute and the American Schools of Oriental Research.

The Institute received generous grants for general operating support from **The Coleman Foundation, Inc.**, the **Elizabeth Morse Charitable Trust**, the **Elizabeth Morse Genius Charitable Trust**, and the **Smart Family Foundation, Inc.**

Alumna **Barbara Mertz**, the **Amoco Foundation**, **Howard Hallengren**, and the **John Mark Rudkin Charitable Foundation** made generous gifts to the Epigraphic Survey at Chicago House.

The Polk Bros. Foundation, Inc. awarded a \$100,000 two-year grant to the Education Office to implement family programming in the Institute's galleries. Details on the programming developed will appear in a future issue of *News & Notes*.

Upgrading of the audio and slide projection equipment in Breasted Hall has been generously underwritten by Breasted Society Member **O. J. Sopranos** and the **Amsted Industries Foundation**.

The Lloyd A. Fry Foundation awarded a \$25,000 grant to the Education Office for a yearlong program of training teachers from the Chicago Public Schools. Details on the programming developed will appear in a future issue of *News & Notes*.

John and Barbara Mansfield made a generous gift to support doctoral and post-doctoral research in Egypt.

Major gifts to reinstallation of the Institute's galleries were received from **Mr. and Mrs. Howard G. Haas**, **Richard and Helen Hart Jones (in memory of Dr. Henrietta M. Herbolzheimer)**, **A. T. Kearney, Inc.**, **Neil and Diana King**, **Muriel Kallis Newman**, **Mrs. Maurice D. Schwartz**, and **Gerald L. Vincent**.

ELIZABETH MORSE GENIUS READING ROOM RENOVATIONS

During the winter break, the Elizabeth Morse Genius Reading Room of the Research Archives — described by James Henry Breasted as “the most beautiful room in the building” — underwent renovations made possible by the generosity of members and the Elizabeth Morse and Elizabeth Morse Genius Charitable Trusts. The cork floor, which dated to the 1930s, was removed and replaced with new Iberian cork, and task and Internet wiring was installed, so that users of all sixty-four seats in the reading room will be able to use laptop computers and access electronic resources while doing their research. The replication of the original light fixtures (members on campus can see them lighting the stairwells in Harper College) is underway, and the new fixtures should be installed during the summer recess.

UNDERWATER ARCHAEOLOGY, ASHKELON, AND THE BLACK SEA: THE 1999 SEASON

Robert Ballard

7:30 PM, Wednesday 17 May

James Simpson Theater

TheField Museum

Robert Ballard, the famed underwater explorer, will speak to friends of the Oriental Institute on Wednesday 17 May 2000 at 7:30 PM in the James Simpson Theater at The Field Museum of Natural History. Mr. Ballard’s remarks will focus on his 1999 work at Ashkelon and in the Black Sea. In June, working with Lawrence Stager and David Schloen of the Leon Levy Excavations at Ashkelon, Mr. Ballard and his crew discovered two ancient Phoenician ships, the oldest vessels ever discovered in the deep sea. Later in the summer, work moved to the Black Sea. There, evidence, dating from 7,000 years ago, was found that supports the theory of a flood that pushed the Mediterranean into the Black Sea, which had until then been a freshwater lake.

The lecture is free, and *all* members of the Institute are encouraged to attend. Members are encouraged to bring guests, but to ensure that as many members as possible can attend, guests will be limited to two per member household. **Reservations will be taken as of 15 April 2000; to assure seating, members are strongly encouraged to reserve in advance.** Members may register by mailing in the coupon below, faxing it to (773) 702-9853, calling the Development Office at (773) 702-9513, or sending an email to oi-membership@uchicago.edu.

I will attend **Underwater Archaeology, Ashkelon, and the Black Sea: The 1999 Season** on 17 May 2000

Name _____

Address _____

City/State/Zip _____ Daytime phone _____

Names of those attending _____

BREAKFAST WITH THE DEAD SEA SCROLLS

Wednesday 10 May

7:30 – 9:00 AM

The Field Museum

Oriental Institute members and friends are invited to The Field Museum for breakfast, provided by the Corner Bakery, and a private viewing of The Dead Sea Scrolls exhibition. An Israeli conservator and a Field Museum Docent will be available to answer any questions. Members may register by mailing in the coupon below, faxing it to (773) 702-9853, calling the Development Office at (773) 702-9513, or sending an email to oi-membership@uchicago.edu. **Registrations must be received by 30 April.**

Fee: \$25 per person

I will attend **Breakfast with The Dead Sea Scrolls** on 10 May 2000

Name _____

Address _____

City/State/Zip _____ Daytime phone _____

Number attending _____ Total \$ _____

I prefer to pay by Check Visa Mastercard

Credit card number _____

Expiration date _____ Signature _____

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News & Notes

A Quarterly Publication of The Oriental Institute, printed exclusively as one of the privileges of membership

Editor: Emily Napolitano • Telephone: (773) 702-9513 • Facsimile: (773) 702-9853 • oi-membership@uchicago.edu

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