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HATSHEPSUT: WICKED STEPMOTHER OR JOAN OF ARC?

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It is almost inevitable that historians, using the model of the brothers Grimm, have cast Queen Hatshepsut in the role of the wicked stepmother to the young King Tuthmose III; however difficult it is to assess the character of ancient royalty from the distant perspective of thirty-four centuries, half of the label is accurate: she was indeed his stepmother. The wickedness also seems to make perfect sense, in view of Hatshepsut's unprecedented act of apparent usurpation in donning the regalia of male pharaoh and stepping into the role of senior coregent while Tuthmose himself was too young to protest. For her presumption — and supposedly as an act of long-nurtured revenge — Hatshepsut was to pay the posthumous price of having her royal monuments attacked, with her kingly name and figure banished from her public memorials and from later king lists.

This is the kind of tale that makes history and its major figures come to life for the modern reader. Alas, while this scenario provides a stimulating read, new facts have come to light in the last fifteen years which suggest that the real story is at once more prosaic and more complicated. However appealing the “wicked stepmother” may be as the antagonist in western folk literature, Hatshepsut cannot play this role for us in the history of the Eigh-

teenth Dynasty. Two general phenomena have been lately re-examined, resulting in a major shift in our perception of her role as “king” of Egypt: first, the so-called persecution of her memory following her death, and, second, the way in which she acquired royal regalia and titles in the early years of Tuthmose III.

It is beyond question that it was Tuthmose III who initiated the program to efface and recarve Hatshepsut's monuments after she died in his twenty-second regnal year, clearly at a time when he was fully capable of exercising the mantle of power alone. His agency in this act outwardly seems to reflect some personal motive toward his elder relative, as historians once claimed. And it is the widespread and systematic destruction of her cartouches and image — rather than any evidence drawn from the time they shared on the throne of Egypt — that have long sustained the belief that Tuthmose acted out of revenge.

If this motive is given credence, however, the belated timing of Hatshepsut's posthumous persecution is distinctly odd. The date of her delayed dishonoring can be determined at a single location in the heart of Karnak temple. Within a suite of chambers that Hatshepsut had built at the entrance to the innermost series of sanctuaries of Karnak, Tuthmose undertook a remodeling of sorts that involved the erection of a room detailing his military campaigns, beginning in regnal year 22 and extending to year 42. The room, referred to as the Hall of Annals, enclosed a granite shrine for the portable bark of Amun. When Auguste Mariette undertook initial clearances at Karnak in the mid-nineteenth century, he discovered that immediately behind one wall of the Hall

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Figure 1. On a relief hidden behind the Hall of Annals, several stages of recutting are revealed on the figure of Hatshepsut. Photograph P. Dorman

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From the Director's Study

Our two lead articles show how persistence and patient sifting of the evidence can lead to dramatic revelations about the past. Using the tools of the Egyptologist on the available textual and iconographic sources, Peter Dorman lifts the curtain on the intrigue and power plays, and the archetypal roles, that give human form to the interacting political forces that drive history. Tyrant or savior? Then as now ... it all depends.

The sifting of a different kind of evidence is leading to dramatic revelations on a different time-scale — the origins of domestication and the formation of early states. The scene here is Iran, and the time is two millennia and more before palace imbroglios of Hatshepsut and her foes. I would like to point out that although standard, careful scholarly doggedness is involved here also, this research has also demanded a different kind of persistence. For the Oriental Institute's Abbas Alizadeh has not only had to deal with the usual hard work of wringing knowledge from refractory data, but also with waiting out long periods during which political events and global divisions made important parts of the data inaccessible. Abbas's article chronicles an important turn of events and a shrinking of barriers, beginning slowly over the past few years and gaining important momentum recently. It is our hope and belief that readers of these pages will be hearing more from this key arena of ancient Near Eastern studies.

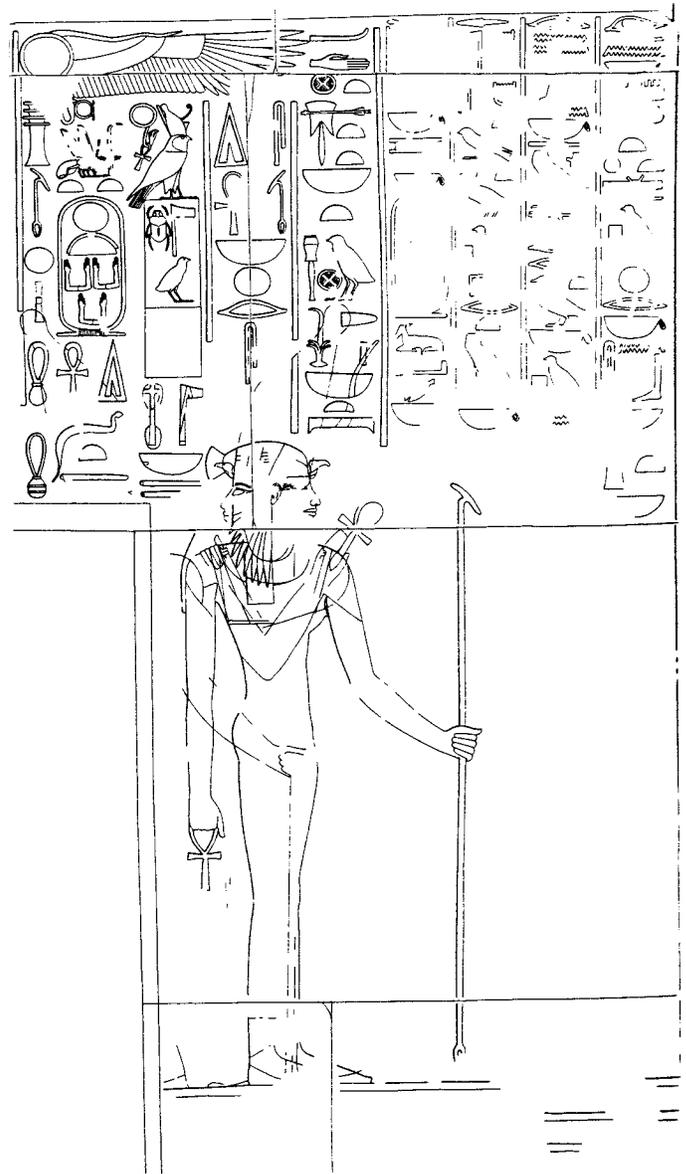



Figure 2. Hatshepsut's queenly figure was once carved in a peripheral scene at the temple of Semna, rededicated in year 2 of Tuthmose III. After Caminos, *Semna-Kumma 1*, pl. 42

of Annals stood the carved and painted reliefs of the original Hatshepsut suite; Tuthmose III had simply cladded these earlier walls with fresh sandstone and carved his campaign annals on them from scratch. But at the time they had been covered over, the Hatshepsut scenes were in the very process of being revised, as on all her other major monuments — but here the process had been abruptly suspended.

The manner of revision is clearly shown by the broad chisel strokes used to take down the bulk of the low raised relief on the walls of Hatshepsut's suite, as well as by the smaller strokes left by subsequent leveling chisels to prepare the surface for smoothing and eventual recutting (fig. 1). It seems clear that the Hall of Annals, enclosing the Amun bark sanctuary, and containing a careful recounting of twenty years of royal campaigning, was built and decorated no earlier than year 42 of Tuthmose III — at least twenty years after Hatshepsut's death. Such a late persecution does not easily support the idea of personal and long-anticipated revenge on the part of the younger king against his

stepmother, whatever the degree of her wickedness. Vengeance will not easily abide a delay of two decades. What then prompted the late revision of Hatshepsut's memory?

Scholarly interest has now focused on the early reign of Tuthmose III and the deliberate way in which Hatshepsut set about acquiring pharaonic titles and dignity. As a result, her erstwhile role as ruthless usurper of the Egyptian throne is being thoroughly reinterpreted.

As the chief queen of Tuthmose II and holder of the foremost female religious office of god's wife of Amun, Hatshepsut in her earliest portrayals was depicted in the typical costume of the royal consort, wearing a long dress and adorned with the vulture headdress or plumed platform crown. During the reign of her



Figure 3. The queen regent Hatshepsut is depicted in a graffito of Senenmut's at Aswan. After Habachi, *JNES* 16 (1957): 94

husband, there is of course no hint of the change in her status that was to come. Tuthmose II might have reigned for only four years, or up to fourteen years; but in any case his death was doubtless unforeseen, leaving as eldest heir a son who might have been no older than a nursling. Tuthmose III was not of “full” royal blood, as his mother was a minor queen by the name of Isis. His subsequent reign of more than fifty-three years argues for a very tender age at accession. This fateful historical transition is described in the Theban tomb of the architect Ineni as follows:

(Tuthmose II) ascended to heaven and united with the gods, while his son stood in his place as king of the two lands, having assumed rulership over the throne of the one who begat him, and while his sister, the god's wife Hatshepsut, was conducting the affairs of the country, the

two lands being in her care. With Egypt in obeisance she is served, the beneficent divine seed who has come forth before him, the pro-ropo of Upper Egypt and mooring post of the southerners.

Ineni's inscription — whose lifetime straddled the reigns of several of the Tuthmoside kings — is remarkable for one glaring omission: nowhere is the name of the new king mentioned, but only the female who had stepped into the role of regent for him, a woman who was perhaps twenty or twenty-five years his senior. Nor is Hatshepsut alluded to by her title of chief queen, but rather by her primary religious office, “god's wife,” which at this time had considerable religious and economic influence in the city of Thebes. Ineni's text reflects an awareness of a very specific historical moment and perhaps a particular devotion to the elder members of the royal family as well.

Not everyone was hesitant to use the name of the young ruler: just seven months into the reign, a visitor at Djoser's Step Pyramid at Saqqara scrawled an ink graffito on the walls and dated it to year 1 of “Menkheperra,” the coronation name of Tuthmose III. Hatshepsut is not mentioned, and surely in ordinary documents of the time the scribes and administrative offices continued to observe the time-honored rule of dating according to the nominal king.

The earliest monumental dedication of the new reign can be found at the Nubian temple of Semna. In year 2, Tuthmose III ordered the renewal of dedicatory offerings in honor of Dedwen, one of the local gods of Nubia, as well as the deified King Sesostris III and his Queen Meretseger. The text of Tuthmose's

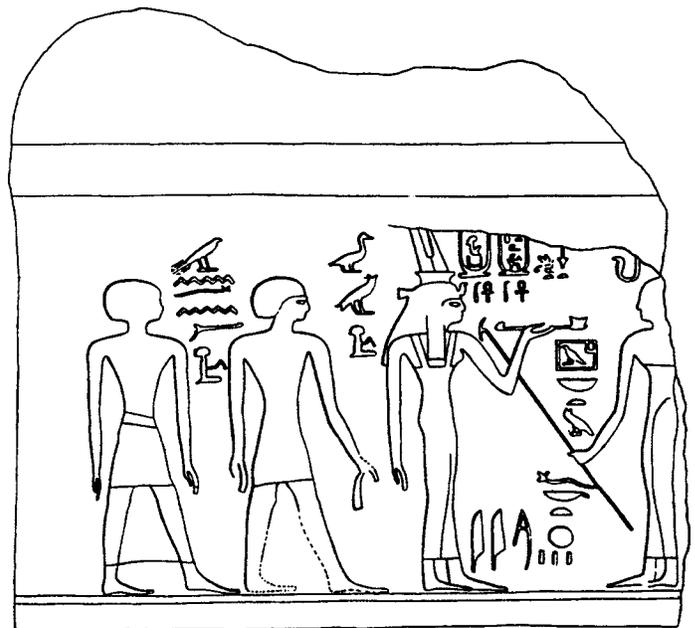


Figure 4. On a stela from Sinai, the queenly figure of Hatshepsut is shown with her coronation name, Maatkara, and the title “King of Upper and Lower Egypt”. After Gardiner et al., *Inscriptions of Sinai* 1, pl. 56



Figure 5. Dressed like a woman but crowned like a king, Hatshepsut offers wine to Amun. After H. Chevrier, *ASAE* 34 (1934): pl. 4

decree is inscribed on the eastern exterior wall, so the decoration of the temple is clearly dated to his early years. But there is one curiosity on the exterior western wall, where Tuthmose III appears with Dedwen in the central relief. Toward the south end of the wall, in a relief that has been largely erased, Hatshepsut was originally shown being presented to Sesostriis III by the goddess Satet. Identified by her ordinary queenly titulary, Hatshepsut was clearly portrayed in a position supportive of the young king, in the sort of context that one would expect for the donor of a temple (fig. 2). One must wonder again at the young age of Tuthmose III in his second regnal year and surmise that the Semna temple dedication was probably instigated by his elder advisors, and perhaps by the queen regent herself.

In another early (although undated) document of the reign, Hatshepsut appears in a rock-cut graffito with her household steward, Senenmut, who carved the small scene in commemoration of his commission to obtain a pair of obelisks from the granite quarries at Aswan (fig. 3). According to the text, this commission was effected “through the power of her majesty,” and the lady in question is portrayed in her queenly garb, with the double-plumed crown worn by chief queens and the piriform mace wielded by the god’s wives of Amun. Her titles, again, are just queenly, but Senenmut describes his mistress as “one to whom Ra has actually given the kingship.” Do we detect a streak of sycophancy here, or a hint of the truth?

Regnal year 5 is well attested for Tuthmose III. There are two stelae from Sinai that are dated to the young ruler, and in each case he is portrayed as sole king. It is difficult to be sure if the absence of Hatshepsut is a significant phenomenon, or whether toward the frontiers of the country, away from the Theban capital, the nominal king simply received his due recognition. Also in year 5 a new Egyptian vizier was appointed, Useramun, who was confirmed in the office of his father by royal decree of Tuthmose III. This signal event is commemorated in Useramun’s tomb as well as on a papyrus, which provides us the exact date of the appointment and which is couched more as a literary composition than as an administrative document. And therein lies the problem in interpreting whether Tuthmose III was acting as an independent ruler in his fifth year: both the tomb inscription and papyrus are retrospective documents, composed during his later sole reign, long after the events of year 5 transpired, and doubtless couched to extol his personal virtues and wisdom. And yet, if Tuthmose acceded to the throne as a very young child, the appointment of a new vizier in year 5 was very likely a decision made by more experienced adults.

Hatshepsut at this time seems to have been flirting with kingly protocol, perhaps to reflect the nature and the necessity of her duties. The next step in her progression to the throne may be seen in the tomb of one Ahmose-Pennekhet, from the town of Elkab just south of Thebes, an official who belonged to a family that provided a series of guardians or tutors for the royal offspring of the Theban dynasty. In his tomb biography, Ahmose-Pennekhet lists a string of five kingly names, from Ahmose down through Tuthmose III, all whom he proudly served, ending his account with these words:

I attained a good old age while I was a king’s man, being in the favor of their majesties, my love being in the palace, l.p.h. For me the god’s wife repeated favors, the king’s great wife Maatkara, justified; I brought up her eldest <daughter>, the princess Neferura, justified, while she was (still) a child at the breast.

While Tuthmose III is mentioned prominently in the text as the scion of several kings, Hatshepsut is referred to not by her personal name, but by a cartouche bearing one of the earliest instances of what would become her coronation name: Maatkara. And yet it is paired only with the titles of chief queen and god’s wife, explainable — perhaps — by Ahmose-Pennekhet’s personal link to the dynasty as guardian to the Princess Neferura.

And a further development is evident on a stela dedicated at the temple of Hathor at Serabit el-Khadim in Sinai, on which Hatshepsut, attended by two officials, stands in front of the goddess and is dressed in the standard garb of the chief queen: a long gown, a vulture headdress, and the platform crown supporting two tall plumes (fig. 4). The scene accords perfectly with the ordinary iconography of a chief queen and a god’s wife of Amun, and yet in front of the queen, her personal name,

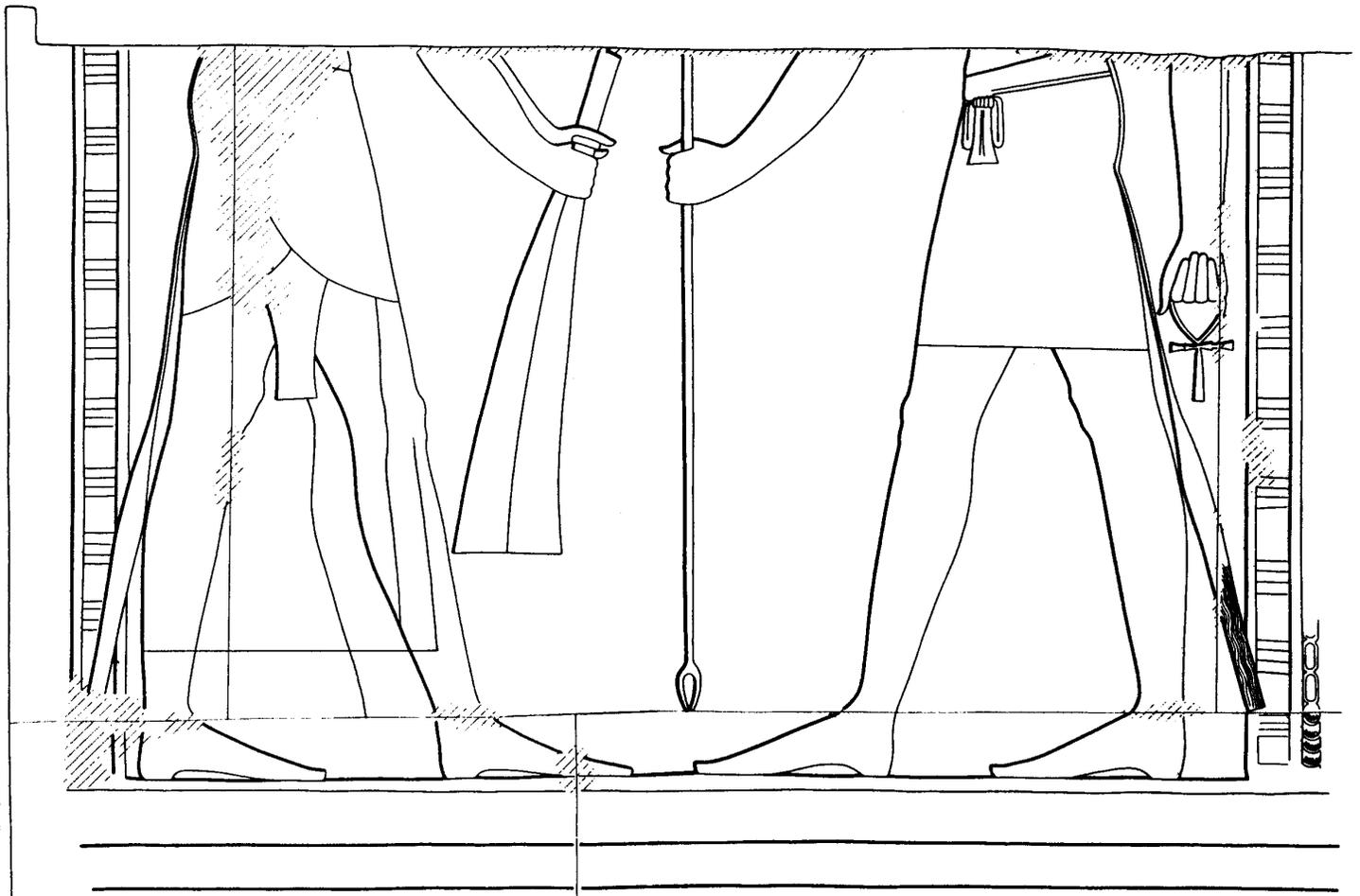


Figure 6. *Hatshepsut's spandex gown and riding stance are revealed in the traces of her figure at the temple of Buhen. After Caminos, The New-Kingdom Temples of Buhen 2, pl. 82*

“Hatshepsut-united with Amun,” is augmented with “Maatkara.” Both cartouches (positioned, oddly, in reverse order to what would normally be expected) are preceded by the title “king of Upper and Lower Egypt.”

During the initial years of the new reign, Hatshepsut as queen regent was clearly experimenting not only with alterations to her formal titulary, but with different ways of depicting herself. One version is evident on a block discovered at Karnak in the 1930s by the French excavator Henri Chevrier. Carved of hard limestone, the block belongs to a dismantled shrine of which only fragments are extant. The scene on this block is virtually intact: Hatshepsut is depicted offering wine to Amun-Ra, a ceremony traditionally reserved for the king, who was normally the chief officiant in all rituals in the presence of divinity (fig. 5). Her personal name is not used at all; she is instead called by the quintessential title of all Egyptian rulers, “king of Upper and Lower Egypt,” as well as “mis[tr]ess of the two la[nds], Maatkara.” She also bears on her head the tall *atef*-crown that associates male kings with the sun god. But her clothing is otherwise perfectly feminine, with her long gown hugging her ankles and her feet set close together. Ancient observers must have found this a remarkably odd combination of costume and protocol.

Nor, apparently, was Hatshepsut entirely satisfied with this strange conglomeration. Another refinement was pursued at the temple of Buhen in Nubia, dedicated to a local form of the falcon-headed Horus. Buhen was built and decorated jointly by Tuthmose III and Hatshepsut, fairly early in the reign, but Hatshepsut was not content with peripheral mention, as at the nearby temple of Semna. She and Tuthmose III alternate in the sanctuary reliefs, each taking their turn in presenting offerings, Hatshepsut having equal share in the daily ritual. Although the upper walls at Buhen have vanished (and although the scenes were all thoroughly recut during the later days of her dishonoring) the original traces of the pertinent scenes reveal that Hatshepsut, however she may have been adorned and titled, was portrayed in typically male stance, with her feet in a striding pose — but still wearing the long female gown, which here seems to have acquired a spandex elasticity (fig. 6). The temple of Buhen also reveals to us that during this long experimentation with her titles, royal names, regalia, costume, and pose, Hatshepsut actively honored the memory of her deceased husband, Tuthmose II, who appears on the central axis in the innermost sanctuary, face to face with Horus of Buhen himself.

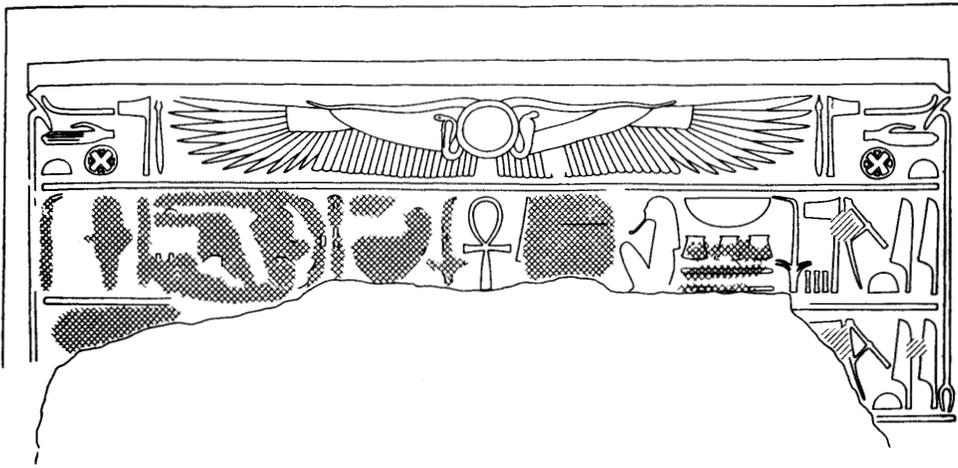


Figure 7. The text above the doorway of Senenmut's cenotaph at Gebel Silsila. After Caminos and James, *Gebel Silsila* 1, pl. 40

It is generally agreed that, by year 7 of Tuthmose III, Hatshepsut had adopted her ultimate public guise: she would henceforth be shown as a male king — wearing crowns and clothing typical of male pharaohs, and performing all the rituals required of them — and nonetheless be consistently referred to in the accompanying texts by feminine pronouns. This final transformation was accompanied by a shift in ideology as well. Although it was suitable for Hatshepsut to act as ward and regent for her young nephew during the years of his minority by virtue of her status as the widowed queen of his father, Tuthmose II, her acquisition of kingly titles could not be justified through a marriage alliance. Hatshepsut therefore turned to her own father, Tuthmose I, as the source and justification of her kingship. A series of propagandizing scenes at her great mortuary temple at Deir el-Bahri loudly proclaims her descent from one of the great conqueror kings of Egypt. First, in the purely mythical setting of the “divine birth reliefs,” her mother, Queen Ahmose, is impregnated by the god Amun disguised as Tuthmose I, and the infant Hatshepsut is then acclaimed by a convocation of gods. Second, during her girlhood, Tuthmose I presents his daughter to his own court as his successor on the throne — an event we can be sure never took place. And third, during the reign of a king who can only be her father, the god Amun himself selects Hatshepsut and delivers an oracle, proclaiming her to be his personal choice as future king.

Such “facts,” of course, flew in the face of recent history. Even her own contemporaries recognized that Hatshepsut had spent years as the chief queen of Tuthmose II and that her royal monuments were forced to ignore this inconvenient interlude. But her mortuary temple was never intended as an historical record of her reign, only as an ideological memorial. Even before she formally assumed full pharaonic titulary, the rock-cut cenotaph of Senenmut at Gebel Silsila gives us an initial hint of her ultimate intentions. On the lintel of the entrance portal, her ties to Tuthmose II have already been severed; she is named not as queen, but as potential heir to the throne: “Live, the king’s first-born daughter, Hatshepsut, may she live, beloved of Amun, lord of the thrones of the two lands, king of the gods” (fig. 7). Thus her claim to the throne as a male-portrayed pharaoh derived from

the most conservative basis one could imagine: she was the eldest surviving heir of Tuthmose I.

The motives for her gradual assumption of kingly power (and depiction) remain largely unknown. In view of the many intermediate iconographic stages Hatshepsut tried out over such a protracted period of time, it is hardly accurate to describe her actions as a usurpation or a power grab, with or without the help of a meddling coterie of supporters. Both Ineni’s biography and Senenmut’s graffito indicate that Hatshepsut was the effective ruler of Egypt from the death of her husband. The question was not the wielding of power but how to represent it in a public context.

It is not impossible that Hatshepsut’s experimentation with iconography was prompted by the necessity of effective rule during a prolonged regency, and that the strictures of functioning solely as a queen were inconsistent with that role. Her fictive claim to the throne through her father, Tuthmose I, served to grant her a certain legitimacy, but might also have proved ideologically problematic to her male successors. On the one hand, her self-portrayal as a male king may have served to guarantee the stability of an infant heir during the years following his accession, and to make possible the military conquests and domestic prosperity that would follow in his later years, for which history would long remember him. On the other hand, the revision of Hatshepsut’s monuments, which took place at least twenty years after her death, reflects a changed attitude toward her unorthodox public image, but not necessarily a personal condemnation of the queen herself.

Whether Hatshepsut can truly be characterized as an ancient Joan of Arc for Tuthmose III — or whether such a comparison does not bear up under close scrutiny — is a moot point. The truth possibly lies somewhere in between the two very inconsistent images of a wicked stepmother and a savior of the dynastic line.

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INVESTIGATIONS INTO THE ORIGINS OF DOMESTICATION AND EARLY STATES IN IRAN

ABBAS ALIZADEH, SENIOR RESEARCH ASSOCIATE, DIRECTOR OF THE IRANIAN PREHISTORIC PROJECT

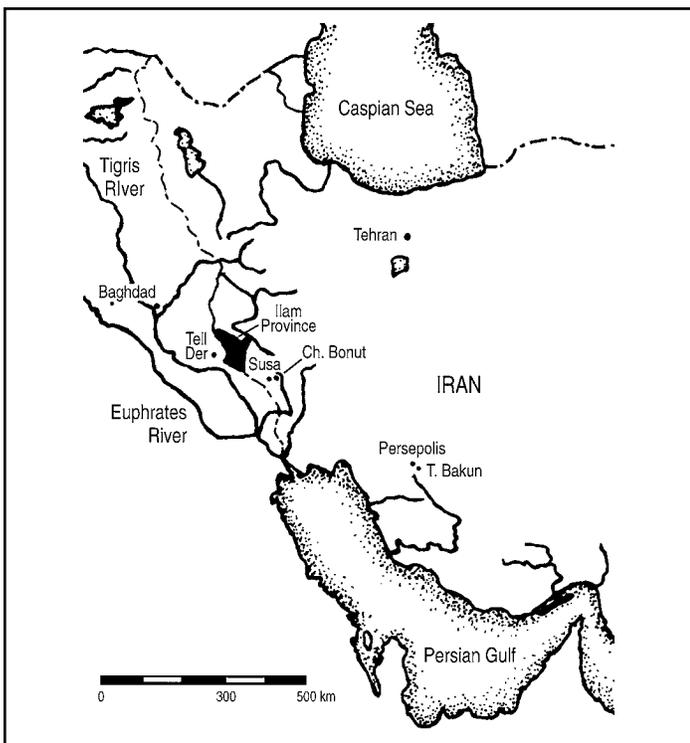
Archaeological investigations focusing on the origins of domestication of some species of plants and animals some 10,000 years ago, and on the formation of early state organizations, around 3500 BC or earlier, periodically are resumed with more rigor and new tools of analysis. The perpetual concern of prehistorians with these major chapters in human history rests on the fact that the human society and its achievements (including its miseries) as we know it, would be inconceivable without these two fundamental developments in cultural evolution.

The Oriental Institute has a distinguished history of investigating these historical developments, which began in the late 1940s by Robert Braidwood and his scientific expedition in the Zagros Mountains, and in the 1950s and 1960s by Robert McC. Adams in central and southern Mesopotamia and lowland Susiana in southwestern Iran.

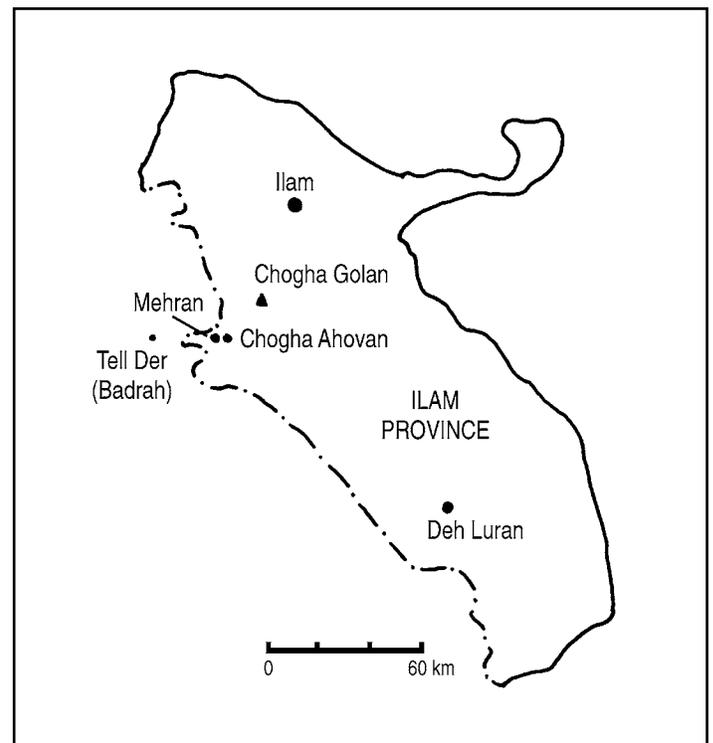
A number of distinguished archaeologists and anthropologists followed the work of these pioneers and contributed greatly to our understanding of the processes and mechanisms involved in the origins of domestication and formation of early states. But the political upheavals in the Middle East some two decades ago frustrated the process of discovery, and many investigators shifted their attention to other regions such as Syria, Jordan, and Anatolia.

With the kind cooperation of the Iranian Cultural Heritage Organization (CHO), the Oriental Institute was able to resume its archaeological activities in Iran in 1994. In that year, I conducted a series of archaeological surveys in the valleys northwest of the Marvdasht plain in Fars, the locus of Persepolis and Tall-e Bakun, to investigate the possible role of ancient mobile pastoralists in the formation of early states in the region. As part of the Oriental Institute Iranian Prehistoric Project, in 1996 I shifted my attention to the early Neolithic aceramic site of Chogha Bonut to investigate the initial colonization of lowland Susiana. (The final report is being prepared for publication as volume 120 in the series Oriental Institute Publications.) The radiocarbon dates put the earliest occupation of the site at 7250 BC. Despite this early date, the inhabitants of Chogha Bonut had a subsistence economy based on fully domesticated species of plants and animals. To find a site with evidence of a transitional phase from hunting-gathering to animal husbandry and farming, we had to look elsewhere for an earlier site.

Archaeological sites dating to the ninth and tenth millennium BC are extremely rare in southwestern Iran. So, when I heard of the existence of a possible ninth-millennium site in the modern southwestern province of Ilam, I met with the late Alimohammad Khalilian, a CHO archaeologist who first visited



Map of western Iran showing geographic location of the Province of Ilam



Map showing geographic location of Chogha Golan and Chogha Ahovan in the Province of Ilam



Headquarters of Ilam Cultural Heritage Organization. From left to right: Messrs. Abbas Moqaddam, Naryman Malek-Ahmadi, Gabriel Nokandeh, Abbas Alizadeh, Abbas Motarjem, Artash Lashgari, and Bayan Pyrani

the site after it was accidentally discovered by a local villager in 1993. Mr. Khalilian kindly put at my disposal all the information he had gathered from the region in his preliminary survey.

Last year I submitted to the CHO a proposal to conduct a series of archaeological surveys and excavations in the region. As always, Mr. Mohammad Beheshti, the Head of the CHO, Mr. Jalil Golshan, the Deputy of Research, and Mr. Naser Chegini, the Director of Archaeological Activities, gave me full support and permission to work in the region. But, when in early September I arrived in Tehran, I realized the few CHO archaeologists, who had participated in my earlier projects and were familiar with the system I use for regional survey and stratigraphic control, had been sent on various archaeological missions. Because of the vast scope of the project that involved simultaneous excavations of two sites and systematic survey of the region, I decided to postpone the project until the year 2001 and settled for a preliminary survey and search for a suitable campsite in the region. Accompanied by Mr. Abbas Moqaddam and Mr. Gabriel Nokandeh, two CHO representatives, I traveled to Ilam in mid-September. There we were met and warmly received by Mr. Arash Lashgari, the Director of Ilam Cultural Heritage Organization.

Apart from the fact that our target sites, Chogha Golan and Chogha Ahovan, are located in the Mehran plain, the plain lies in an ideal geographic location to investigate the question of domestication of some species of plants and animals, such as wheat, barley, sheep, and goats. The choice of the region is also based on the assumption that the first wave of lowland colonization would occur in a region immediately out of the mountains, the natural habitat of the domesticated species. Thus, the Mehran plain is a natural and logical choice to investigate the question of early domestication and village life in southwestern Iran.

The southernmost part of the Mehran plain is dry and rises to about 150 meters above sea level; the northernmost part, near the mountains, with an elevation of about 500 meters above sea level receives more precipitation and provides excellent seasonal pastures for the region's mobile pastoralist tribes. The highest mountains immediately to the north and northeast of the plain rise precipitously to about 2,000 meters above sea level. Today, the mean annual precipitation in the plain ranges from 200 to 250 mm, making dry farming risky. Judging, however, by the information gathered from Chogha Bonut in lowland Susiana, the climate of the lowland region in southwestern Iran must have been cooler and wetter in the early Holocene period, some 10,000 years ago.

The Mehran plain of the Ilam province is also located in a strategic region that for millennia was the major nexus of connection between Iran and Mesopotamia. Across the border between Iran and Iraq, opposite the town of Mehran, is located Tell Der, near modern Badrah. Written Mesopotamian and Elamite documents make it clear that control of Der was a major military objective of various Mesopotamian and Elamite dynasties, starting with Sargon, the founder of the Akkadian dynasty, but the town may have become an important strategic site as far back as the era of the development of organized violence in Iran and in Mesopotamia in the mid-fourth millennium BC.

Prior to the formation of states in both Iran and Mesopotamia, the Mehran plain must have also provided the easiest and most accessible natural route between central and southern Mesopotamia and Iran. The Mehran region is the first lowland plain southwest of the Zagros Mountains. The lofty Zagros chains are located to the north and northeast. South of the plain, straddling Iran and Mesopotamia, are a series of marshes stretching as far south as the Persian Gulf. These forbidding geographical features made the Mehran plain the only passable region until the advent of modern technology. Thus, for many millennia the Mehran plain was a thoroughfare for both military and commercial contacts between Iran and Mesopotamia.

continued on page 19



Chogha Golan

Gonjapakhm as seen from top of Chogha Golan, looking northeast

JANUARY 2001

7 Sunday



Alexander the Great: Son of God

1:30 PM, Breasted Hall

See page 12 for more information

13 Saturday



Archaeology and the Bible

Aaron A. Burke

Continues through 3 March

10:00 AM–12:00 NOON, Oriental Institute

See page 13 for more information

14 Sunday



Alexander: Lord of Asia

1:30 PM, Breasted Hall

See page 12 for more information

15 Monday



Cuneiform by Mail

Daniel Nevez

Continues for twelve weeks

See page 14 for more information

20 Saturday

Archaeology and the Bible (cont.)

See 13 January

21 Sunday



Alexander: Across the Hindu Kush

1:30 PM, Breasted Hall

See page 12 for more information

21 Sunday



The Magic Carpet: Stories, Songs, and Ancient Art

2:00–4:00 PM, Oriental Institute

See page 15 for more information

27 Saturday

Archaeology and the Bible (cont.)

See 13 January

28 Sunday



To the Ends of the Earth

1:30 PM, Breasted Hall

See page 12 for more information

FEBRUARY 2001

3 Saturday

Archaeology and the Bible (cont.)

See 13 January

4 Sunday



Picturing Worlds Near and Far

1:00–4:00 PM, Smart Museum

See page 15 for more information

4 Sunday



The Great Adventure

1:30 PM, Breasted Hall

See page 12 for more information

10 Saturday

Archaeology and the Bible (cont.)

See 13 January

11 Sunday



Wonderful Things

1:30 PM, Breasted Hall

See page 12 for more information

17 Saturday

Archaeology and the Bible (cont.)

See 13 January

18 Sunday



The Pharaoh Awakes

1:30 PM, Breasted Hall

See page 12 for more information

24 Saturday



The Religion of Ancient Egypt

Frank Yurco

Continues through 31 March

10:00 AM–12:00 NOON, Gleacher Center

See page 13 for more information

24 Saturday

Archaeology and the Bible (cont.)

See 13 January

25 Sunday



Heads in the Sand

1:30 PM, Breasted Hall

See page 12 for more information

MARCH 2001

3 Saturday

Archaeology and the Bible (ends)

See 13 January

3 Saturday

The Religion of Ancient Egypt

(cont.)

See 24 February

4 Sunday



Cleopatra

1:30 PM, Breasted Hall

See page 12 for more information

7 Wednesday



Women in Ancient Egypt

7:00 PM, Oriental Institute

See page 15 for more information

7 Wednesday



Egyptian Archaeology: Temples, Tombs, and Settlements

Justine Way

Continues through 11 April

7:00–9:00 PM, Oriental Institute

See page 14 for more information

10 Saturday

The Religion of Ancient Egypt

(cont.)

See 24 February

11 Sunday



Who Was Cleopatra?

1:30 PM, Breasted Hall

See page 12 for more information

14 Wednesday

Egyptian Archaeology (cont.)

See 7 March

17 Saturday

The Religion of Ancient Egypt

(cont.)

See 24 February

- 18 Sunday  **Cleopatra: Destiny's Queen**
1:30 PM, Breasted Hall
See page 12 for more information
- 21 Wednesday **Egyptian Archaeology (cont.)**
See 7 March
- 24 Saturday **The Religion of Ancient Egypt (cont.)**
See 24 February
- 25 Sunday  **Cleopatra's Palace: In Search of a Legend**
1:30 PM, Breasted Hall
See page 12 for more information
- 28 Wednesday  **Naw Rouz Celebration**
6:00–8:30 PM, Oriental Institute
See page 15 for more information
- 28 Wednesday **Egyptian Archaeology (cont.)**
See 7 March
- 31 Saturday **The Religion of Ancient Egypt (ends)**
See 24 February

APRIL 2001

- 4 Wednesday **Egyptian Archaeology (cont.)**
See 7 March
- 11 Wednesday **Egyptian Archaeology (ends)**
See 7 March

MAY 2001

- 18 Friday  **Aphrodite, Cleopatra, and Other Mediterranean Beauties**
Richard L. Chambers
Continues through 3 June
See page 16 for more information

All programs subject to change

SAVE THE DATE

SUNDAY 4 JUNE 2001

5:00 PM

THE ORIENTAL INSTITUTE

ANNUAL DINNER

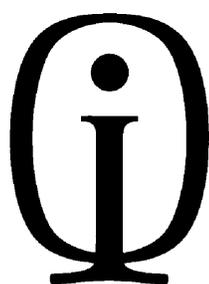
It has been five years since the Institute has been able to hold an Annual Dinner on the University Campus. We are delighted to announce that the year 2001 will see this Institute tradition return.

In order to ease parking, the dinner will take place on **Sunday** instead of Monday. Members and friends will enjoy cocktails and hors d'oeuvres in the Institute's galleries, then adjourn to tents on the Quads for dinner. We are certain that our longtime members will welcome the return of the Annual Dinner, and encourage our many new members to come and sample the excitement!

Details, including the evening's program, will be announced in the next issue of *News & Notes*, but for now you will want to save the date.

KEY TO SYMBOLS

-  ADULT EDUCATION COURSES
-  CORRESPONDENCE / INTERNET COURSES
-  DINNERS/LUNCHEONS
-  FAMILY/CHILDREN'S PROGRAMS
-  MEMBERS LECTURES
-  SPECIAL EVENTS
-  FILMS
-  TRAVEL PROGRAMS



Members Book Sale

Exclusively for Oriental Institute Members
Sale ends 31 January 2001

The Membership Office of the Oriental Institute is proud to announce a Members Sale on Oriental Institute Publications. These works — ranging from field accounts to collections of essays — include current and former members of the faculty of the Oriental Institute, from James Henry Breasted to Theo van den Hout. The opportunity to purchase these volumes at a substantial discount has been made available to members. A list of books available is printed below. Details on individual publications are available at:

www-oi.uchicago.edu/OI/DEPT/PUB/CATALOG/Catalog.html (the URL is case-sensitive)

Most volumes are discounted by at least one-third, and some are discounted by 60% and more. Members should have received a flyer with the complete list of titles in mid-December; if your copy has gone astray, please call the Development Office at (773) 702-9513 for another copy. A selection of the sale volumes follows:

Computer-Aided Analysis of Amorite, Gelb (AS 21)	Reg: \$40	Sale: \$10
Hittite Instruction for the Royal Bodyguard, Güterbock & van den Hout (AS 24)	Reg: \$15	Sale: \$10
Perspectives on Hittite Civilization: Selected Writings of H. G. Güterbock, Hoffner ed. (AS 26)	Reg: \$35	Sale: \$25
Bir Umm Fawakhir Survey Project 1993, Meyer et al. (OIC 28)	Reg: \$40	Sale: \$25
Nubian Expedition: OINE Volumes 3 – 10 (sold as set) (OINE Series)	Reg: \$490	Sale: \$95
Edwin Smith Surgical Papyrus, Vols. 1 & 2, Breasted (OIP 3,4)	Reg: \$350	Sale: \$200
Nippur, Vol. 2: The North Temple, McCown, Haines, and Biggs (OIP 97)	Reg: \$60	Sale: \$30
Old Babylonian Public Buildings in the Diyala Region, Hill, Jacobsen, Delougez (OIP 98)	Reg: \$50	Sale: \$25
Temple of Khonsu, Vol. 1, Epigraphic Survey (OIP 100)	Reg: \$110	Sale: \$55
Chogha Mish, Vol. 1, Kantor & Delougaz (Alizadeh ed.) (OIP 101)	Reg: \$140	Sale: \$50
Prehistoric Archeology Along the Zagros Flanks, Braidwoods eds. (OIP 105)	Reg: \$130	Sale: \$40
Great Hypostyle Hall of Karnak, Vol. 1, Nelson (Murnane ed.) (OIP 106)	Reg: \$90	Sale: \$65
Holmes Expeditions to Luristan, Schmidt, van Loon, and Curvers (OIP 108)	Reg: \$105	Sale: \$60
Reliefs & Inscriptions at Luxor Temple, Vol. 1, Epigraphic Survey (OIP 112)	Reg: \$350	Sale: \$250
Reliefs & Inscriptions at Luxor Temple, Vol. 2, Epigraphic Survey (OIP 116)	Reg: \$250	Sale: \$175
Organization of Power, Gibson & Biggs eds. (SAOC 46)	Reg: \$25	Sale: \$15
Essays in Ancient Civilization Presented to Helene J. Kantor, Leonard & Williams eds. (SAOC 47)	Reg: \$55	Sale: \$25
For His Ka: Essays Offered in Memory of Klaus Baer, Silverman ed. (SAOC 55)	Reg: \$50	Sale: \$20
Presentation of Maat, Teeter (SAOC 57)	Reg: \$40	Sale: \$25
Gold of Praise: Studies on Ancient Egypt in Honor of E. F. Wente, Teeter & Larson eds. (SAOC 58)	Reg: \$75	Sale: \$55

SUNDAY FILMS

Each Sunday afternoon you can enjoy the best in documentary and feature films on the ancient Near East at the Oriental Institute. This winter we present film and video interpretations of three larger-than-life figures from the ancient world — Tutankhamun, Cleopatra, and Alexander the Great. Films begin at 1:30 PM. Unless otherwise noted, film running times range from 30 to 50 minutes and there is no admission fee. Free, docent-led guided tours follow each film showing.

Sundays in January feature episodes from the acclaimed PBS series *In the Footsteps of Alexander the Great*, which retraces the 20,000-mile trek of Alexander as he conquered the world from Greece to India. By age 30, Alexander had carved out an empire whose impact on culture can still be felt 2,000 years after his untimely death.

7 January *In the Footsteps of Alexander the Great: Episode I: Son of God*

14 January *In the Footsteps of Alexander the Great: Episode II: Lord of Asia*

21 January *In the Footsteps of Alexander the Great: Episode III: Across the Hindu Kush*

28 January *In the Footsteps of Alexander the Great: Episode IV: To the Ends of the Earth*

Sundays in February feature episodes from the Arts and Entertainment series *King Tut: The Face of Tutankhamun*.

4 February *The Great Adventure* — The first episode retraces archaeologist Howard Carter's momentous journey from rural England to the doorway of Tutankhamun's tomb.

11 February *Wonderful Things* — In the second episode Howard Carter unseals the tomb, revealing a vast treasure beyond imagination.

18 February *The Pharaoh Awakes* — The third episode describes how "Tutmania" sweeps the world, influencing fashion, art, and the movies.

25 February *Heads in the Sand* — The final episode shows how scientific studies confirm the pharaoh's age and royal heritage, while his treasures are imperiled by modern civilization.

In conjunction with Women's History Month in March, we present four different film "takes" on Cleopatra — a classic Hollywood epic and three very different documentaries.

4 March *Cleopatra* — This grand 1934 Cecil B. DeMille epic starring Claudette Colbert offers dramatic action in lavish and authentic settings. Cleopatra's costuming was researched with special care — Ms. Colbert appears in clothing and jewelry that recreates treasures found in ancient Egyptian tombs. (101 minutes, black and white)

11 March *Who Was Cleopatra?* — From the acclaimed *Archaeology* series, this documentary considers current debate on the life and times of Cleopatra, as well as the role ancient Egypt played in shaping Greek civilization. (28 minutes)

18 March *Cleopatra: Destiny's Queen* — This film from the Arts and Entertainment *Biography* series mixes rare footage with new research and exclusive interviews to present a biographical portrait of Cleopatra that strives to separate myth from fact.

25 March *Cleopatra's Palace: In Search of a Legend* — Narrated by Omar Sharif, this film tells the story of the underwater excavations that discovered the remains of Cleopatra's palace in the harbor at Alexandria in Egypt.

EDUCATION OFFICE REGISTRATION FORM

	Members	Non-members	Total
<input type="checkbox"/> Archaeology and the Bible	<input type="checkbox"/> \$135	<input type="checkbox"/> \$155	<input type="checkbox"/>
<input type="checkbox"/> The Religion of Ancient Egypt	<input type="checkbox"/> \$135	<input type="checkbox"/> \$155	<input type="checkbox"/>
<input type="checkbox"/> Egyptian Archaeology: Temples, Tombs, and Settlements	<input type="checkbox"/> \$109	<input type="checkbox"/> \$129	<input type="checkbox"/>
<input type="checkbox"/> Cuneiform by Mail	<input type="checkbox"/> \$185	<input type="checkbox"/> \$205	<input type="checkbox"/>
<input type="checkbox"/> The Magic Carpet: Stories, Songs, and Ancient Art	<input type="checkbox"/> \$9	<input type="checkbox"/> \$11	<input type="checkbox"/>

TOTAL

I would like to become a member of the Oriental Institute. Enclosed is \$50 for an annual membership, \$40 for seniors, UC/UCH Faculty and Staff, and National Associates (persons living more than 100 miles from Chicago within the USA). Memberships may be in two names at the same address. **Please send a separate check for membership donation.**

I prefer to pay by Check Money order MasterCard Visa

Account number: _____ Expiration date: _____ Signature: _____

Name: _____ Address: _____

City/State/Zip: _____ Daytime phone: _____

Send to: The Oriental Institute Education Office, 1155 East 58th Street, Chicago, IL 60637

Call the Museum Education Office at (773) 702-9507 for the adult education registration and refund policy.

ARCHAEOLOGY AND THE BIBLE

Aaron A. Burke

Saturdays

13 January–3 March

10:00 AM–12:00 NOON

Oriental Institute

This winter marks the first time this course is offered on campus, for the convenience of Hyde Park and south side members.

What can ancient tombs and the ruins of citadels tell us about the Bible? Is archaeology helping to prove the existence of Old Testament kings and prophets, or is it transforming our understanding of biblical events, peoples, and places beyond recognition? From Jericho to Jerusalem and beyond, excavations are shedding new light on the Old Testament and turning biblical archaeology into a hotbed of controversy and debate. Against the backdrop of the Old Testament world (ca. 2000-586 BC), this course examines the most recent discoveries related to biblical texts, including an inscription that may historically confirm the existence of King David; the sites of cities built by the Philistines; and caravan routes that might have enabled the Queen of Sheba to visit Jerusalem. Course presentations and special hand-outs focus on integrating biblical texts with the latest archaeological, historical, geographical, and literary evidence.

Instructor Aaron A. Burke is a graduate student in Syro-Palestinian Archaeology in the Department of Near Eastern Languages and Civilizations at the University of Chicago. He is a staff member of Harvard University's Ashkelon Excavations in Israel, where he has worked for the past four years. Last year he joined the Oriental Institute's Early Bronze Age excavation at Yaqush, near the Sea of Galilee.

This course meets at the Oriental Institute on Saturday mornings from 10:00 AM to 12:00 NOON beginning 13 January and continuing through 3 March 2001. Pre-registration is required.

Required text

Mazar, Amihai. *Archaeology of the Land of the Bible, 10,000-586 BCE*. 1st ed. Anchor Reference Library. New York: Doubleday, 1990.

Or

Ben-Tor, Amnon. *The Archaeology of Ancient Israel*. New Haven: Yale University Press, 1992.

See page 12 to register.

THE RELIGION OF ANCIENT EGYPT

Frank Yurco

Saturdays

24 February–31 March

10:00 AM–12:00 NOON

Gleacher Center, Downtown Chicago

The gods and goddesses of ancient Egypt were depicted in a fascinating array of human, animal, bird, and even insect forms. Behind this multiplicity of forms stood profound concepts that met the religious needs of the Egyptians for more than 3,000 years. This course explores ancient Egyptian beliefs about the nature of the universe, the origin of divine kingship, human and divine interaction, the concept of justice and evil, and the significance of the afterlife. The great religious myths are also discussed, as well as ways Egyptian theology ultimately influenced ancient Israel, Greece, and the early development of Christianity.

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 six-session course meets at the Gleacher Center, the University of Chicago's downtown center, located at 450 North Cityfront Plaza Drive, just east of Michigan Avenue along the Chicago River. The course meets from 10:00 AM to 12:00 NOON on Saturday mornings beginning 24 February and continuing through 31 March 2001. Pre-registration is required.

Required texts

Hornung, Eric. *Conceptions of God in Ancient Egypt; The One and the Many*. New York: Cornell University Press, 1982.

Lichtheim, Miriam. *Ancient Egyptian Literature* (3 volumes, all in paperback). Berkeley: University of California Press, 1975, 1976, and 1980.

Simpson, William K., ed. *The Literature of Ancient Egypt*. New Haven: Yale University Press, 1997. This one volume, available in paperback, may be substituted for the three Lichtheim volumes.

Recommended text

Lurker, Manfred. *The Gods and Symbols of Ancient Egypt*. London: Thames and Hudson, 1982.

See page 12 to register.

EGYPTIAN ARCHAEOLOGY: TEMPLES, TOMBS, AND SETTLEMENTS

Justine Way

Wednesdays

7 March–11 April

7:00–9:00 PM

Oriental Institute

This course brings ancient Egypt alive through the work of archaeologists who excavate ancient sites. Evidence found in tombs, temples, and towns enables archaeologists to reconstruct a picture of life as it was for both kings and commoners. We explore Egypt from the earliest evidence of human occupation through the end of the New Kingdom, focusing on such famous sites as Amarna, Karnak, and the Valley of the Kings, as well as lesser-known towns where excavations reveal fascinating glimpses of ancient Egyptian daily life. Visits to the Egyptian collection on exhibit in the Joseph and Mary Grimshaw Egyptian Gallery are featured throughout the course.

Instructor Justine Way is a Ph.D. candidate in Egyptian Archaeology in the Department of Near Eastern Languages and Civilizations at the University of Chicago. Her area of concentration is the Old Kingdom, and she is a staff member of the Harvard Semitic Museum/Oriental Institute Giza Plateau Mapping Project.

This course meets at the Oriental Institute on Wednesday evenings from 7:00 to 9:00 PM beginning 7 March and continuing through 11 April 2001. Pre-registration is required.

Required texts

Kemp, Barry J. *Ancient Egypt: Anatomy of a Civilization*. London and New York: Routledge, 1989.

Smith, W. S., and W. K. Simpson. *The Art and Architecture of Ancient Egypt*. New Haven and London: Yale University Press, 1981.

See page 12 to register.



Remains of houses at Bir Umm Fawakhir, Egypt

CORRESPONDENCE COURSE

Cuneiform by Mail

Daniel Nevez

Beginning 15 January and continuing for twelve weeks

The cuneiform script is one of the oldest writing systems in the world. From 3100 BC to AD 75, scribes in the ancient Near East — particularly those in ancient Mesopotamia who wrote texts in the Akkadian language — utilized the cuneiform script to write a wide variety of documents such as collections of laws, private and official letters, administrative and business records, royal and historical inscriptions, myths and epics, and scientific and astronomical observations. This eight-lesson course familiarizes students with the development and history of the cuneiform script in the ancient Near East while teaching them 110 frequently used cuneiform signs and introducing them to the Akkadian language.

Complete each lesson and return the exercises by mail or fax to the instructor, who will correct the exercises, answer any questions, and return the materials to you. Registration deadline is 15 January; the course begins on 18 January and continues for twelve weeks.

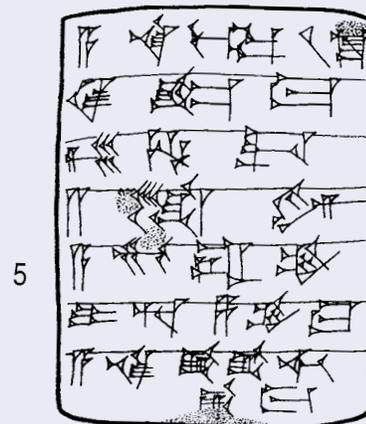
Instructor Daniel Nevez is a Ph.D. candidate in Assyriology and Mesopotamian History in the Department of Near Eastern Languages and Civilizations at the University of Chicago.

Required texts

Snell, Daniel C. *A Workbook of Cuneiform Signs*. Aids and Research Tools in Ancient Near Eastern Studies, volume 5. Malibu: Undena Publications, 1979.

Walker, C. B. F. *Cuneiform*. Reading the Past, volume 3. Berkeley and London: University of California Press and British Museum, 1987.

See page 12 to register.



Cuneiform tablet from Tell Asmar

FAMILY PROGRAMS

THE MAGIC CARPET: STORIES, SONGS, AND ANCIENT ART

An Oriental Institute/Mostly Music, Inc. Event for Families

Sunday 21 January

2:00 – 4:00 PM

A repeat of the popular program held this past fall.

Take a magic carpet ride to ancient Egypt and Mesopotamia to learn how tales like *Star Wars* and *Harry Potter* got their start. You'll sit on rugs and cushions as master storyteller Judith Heineman introduces you to Gilgamesh, the world's first superhero, and to the gods and goddesses of ancient Egypt. You'll be spellbound as you learn of quests, miracles, magic, monsters, villains, and epic battles between good and evil. After the stories enjoy hands-on art activities inspired by the tales and take a treasure hunt to discover the stories that are told by the ancient art on view in the museum. This program is co-sponsored by Mostly Music, Inc., the Hyde Park organization that has been presenting emerging young talent and prizewinning artists to the community for twenty-eight years.

Fee: \$9 for Oriental Institute members: \$11 for non-members. This program is recommended for children ages 5 and up, accompanied by an adult. Space is limited and pre-registration is required.

This program is made possible in part by support from the Illinois Arts Council, a state agency.

See page 12 to register.

PICTURING WORLDS NEAR AND FAR

An Oriental Institute/Smart Museum/Hyde Park Art Center Family Day

Sunday 4 February

1:00-4:00 PM

Smart Museum of Art

Winter in Chicago. Seems like it's never going to end. Want to get away? Take the whole family on a trip back in time to explore the past, faraway landscapes, and the changing nature of the world around us during a free Family Day filled with art activities, music, tours, and more. This event is co-sponsored by the Oriental Institute, the Smart Museum of Art, and the Hyde Park Art Center. Call the Museum Education Office at (773) 702-9507 for a schedule of the day's activities.

SPECIAL EVENTS

GALLERY TALK

Women in Ancient Egypt

Wednesday 7 March

Grimshaw Egyptian Gallery

7:00 PM

Join the Museum's docents to encounter wives, mothers, priestesses, and queens in this gallery talk that explores women's roles in ancient Egypt. See exhibits featuring the clothing, jewelry, furnishings, and decorative arts that were found at ancient sites ranging from temples and tombs to royal palaces.

This program is offered in conjunction with Women's History Month. Admission is free and pre-registration is not required.

NAW ROUZ CELEBRATION

Wednesday 28 March

6:00 – 8:30 PM

Oriental Institute

Join the Oriental Institute and the Center for Middle Eastern Studies to celebrate the Persian New Year, which is called *Naw Rouz* — "New Day." The Persian New Year falls on the vernal equinox, but the day itself is preceded and followed by excitement and festivities. Our special celebration features the premiere of *Children of the Sun*, a new film by Mansoor Saboori on the ancient history of central Iran. Also enjoy a complimentary reception, tour the new Persian Gallery, and view a *Haft Seen* table holding seven traditional objects that symbolize the arrival of the new year. Admission is free. For additional information, call the Museum Education Office at (773) 702-9507.



Seven traditional items for Naw Rouz celebration

TRAVEL PROGRAM

Aphrodite, Cleopatra, and Other Mediterranean Beauties

18 May-3 June 2001

Escorted by Richard L. Chambers

The Oriental Institute is delighted to offer *Aphrodite, Cleopatra, and Other Mediterranean Beauties*. Nonstop departures from Chicago.

Cost per person double occupancy: Land and Air \$4,875 plus air ticket tax; Land Only \$3,750; Single room supplement \$870; tax-deductible contribution to the Oriental Institute \$400 per person.

Ottoman Capitals Extension: \$999 per person double occupancy; \$195 single supplement.

Upgrade to Bosphorus view room at Hilton Hotel \$175 per person for 3 nights double or single.

For more information or to reserve space on this tour, please call the Membership Office at (773) 702-9513.

ITINERARY

Friday 18 May: USA/Istanbul — Departure from Chicago on Turkish Airlines direct flight to Istanbul. Meals in flight

Saturday 19 May: ISTANBUL — Meeting and assistance at the airport and transfer to the deluxe Istanbul Hilton Hotel. Evening briefing followed by welcome dinner at the hotel. D

Sunday 20 May: ISTANBUL — Day of sight-seeing starting with a visit to Dolmabahce Palace, built as the new residence of the Ottoman Sultans in 1854. Enjoy a cruise along the Bosphorus by private boat. Lunch at a local fish restaurant and then visit Sadberk Hanim Museum, a private ethnographic museum, and Aya Sofya Museum (Hagia Sophia), one of the world's greatest architectural marvels. Dinner tonight at Le Felek restaurant. B/L/D

Monday 21 May: ISTANBUL — Another day of sight-seeing in Istanbul with a visit to Topkapi Palace, home of the Ottoman Sultans and center of the Imperial Government from the mid-fifteenth to the mid-nineteenth century. Marvel at the Treasury which contains incredible riches, the celebrated Harem, and the Kitchens which house one of the world's greatest Chinese porcelain collections. Continue to the Blue Mosque of Sultan Ahmet I and the Roman Hippodrome. Enjoy a lunch of traditional Ottoman delicacies at Daruzziyafe restaurant, then visit the Mosque of Sultan Suleyman the Magnificent. Continue to the Spice Bazaar and the Grand Covered Bazaar. Evening at leisure to explore Istanbul on your own. B/L

Tuesday 22 May: BODRUM — Early morning transfer to the airport for flight to Bodrum (ancient Halicarnassus). Visit the Roman amphitheater and the site of the Mausoleum of Halicarnassus, one of the Seven Wonders of the Ancient World. Drive down the Bodrum Peninsula, past fishing and sponge diving villages to Gumusluk, the ancient port of Mydos. Lunch at a fish

restaurant in the old harbor section, then visit the local market. Dinner and overnight at Kervansaray Hotel. B/L/D

Wednesday 23 May: BODRUM — Morning cruise on a private yacht to small bays and coves near Bodrum, with an opportunity for swimming in the turquoise waters of the Aegean. After lunch on board, disembark and return to hotel. Late afternoon visit to the Castle of St. Peter built by the Crusader Knights of St. John in 1043. The castle now houses one of the finest museums of underwater archaeology. Enjoy a private dinner served in the beautifully restored medieval Banquet Hall of the castle's English Tower. B/L/D

Thursday 24 May: KALKAN — Drive this morning along a scenic route of astounding beauty to the three most spectacular sites of ancient Lycia: Tlos, home of the Lycian hero Bellerophon; Pinarra, a vast untouched site set against sheer rock cliffs with many rock-carved tombs; and Xanthos with its pillar tombs. Lunch at Saklikent, noted for grilled trout. Drive to Kalkan for dinner and overnight at the Hotel Patara Prince. B/L/D

Friday 25 May: KALKAN — This morning drive to Ucagiz for a boat trip around Kekova Bay to view underwater remains of ancient cities. After lunch at a seaside restaurant, drive to Demre, the Roman city of Myra, to see the majestic Lycian rock-carved tombs and the Church of St. Nicholas (Santa Claus), Bishop of Myra. End the day with a brief visit to the lovely seaside town of Kas, returning to the hotel for dinner and overnight. B/L/D

Saturday 26 May: ANTALYA — After breakfast drive to the Lycian city of Arykanda, built high on a mountainside overlooking one of Turkey's most beautiful valleys. Continue to the ancient Lycian city of Phaselis, situated at the foot of Mt. Olympus and surrounded by three beautiful bays. Arrive in Antalya late afternoon to the beautiful Talya Hotel. Dinner at hotel. B/L/D

Sunday 27 May: ANTALYA — Morning visit to Perge, a city of great importance during the Hellenistic period. See the baths, theater, stadium, agora, and twin towers of Perge's Hellenistic gate. Continue to Aspendos with one of the world's most acoustically perfect, magnificent Roman theaters and a superb aqueduct. Return to Antalya for lunch and an afternoon visit to Antalya's outstanding museum. Evening at leisure. B/L

Monday 28 May: ANTALYA — Drive this morning to Termessos, where the ruins of the city are perched 3,500 feet above sea level overlooking a beautiful, rugged mountain valley. This impregnable fortress city was bypassed by Alexander the Great and was accepted as an ally by the Romans. Return to Antalya for an afternoon at leisure. Dinner tonight is in the Old Town at the picturesque Kral Sofrasi restaurant. B/D

Tuesday 29 May: ALANYA — Leaving Antalya, drive along the coast to Alanya. Visit the impressive thirteenth century Seljuk fortress located on the great promontory. Within the outer walls are the ruins of mosques, a caravansary, and a covered bazaar, while inside the inner walls are the ruins of a cistern and

Byzantine church. Go by boat around the promontory to Damlatas Cave and others to see the eerie but beautiful rock formations and visit Cleopatra's Beach. Dinner and overnight at the Dinler Hotel. B/L/D

Wednesday 30 May: TASUCU — Depart Alanya and drive along the Cilician coast which, from Antalya to the Syrian border, Mark Antony gave to Cleopatra as a wedding gift. Stop briefly at Anamur to see the castle that was built by the Crusaders and later served as an Ottoman stronghold. Continue along the coast to Kizkalesi, the ancient site of Korykos. Dinner and overnight at the Best Resort Hotel, located on the sea in Tasucu. B/L/D

Thursday 31 May: GIRNE, NORTHERN CYPRUS — Late morning transfer by hydrofoil to the port of Girne (Kyrenia) in northern Cyprus, a trip of about two and one-half hours. Late lunch and check in at the famous Dome Hotel. Enjoy a few hours to explore the town on your own before dinner at the hotel. B/L/D

Friday 1 June: NORTHERN CYPRUS — Begin with a visit to St. Hilarion Castle. This castle and royal summer palace is the best preserved of three mountaintop Crusader castles on Cyprus. Continue to the magnificent fourteenth century Bellapais Abbey. Relax under the "Tree of Idleness" made famous by Lawrence Durrell, who wrote *Bitter Lemons* while residing in Bellapais. Lunch on specialties of the island at Kleftiko restaurant. After lunch drive to Girne Harbor to visit Girne Castle, located at one end of the harbor. It is thought to have been built by the Byzantines in the ninth century to ward off Arab invaders. Later additions were made by the Lusigans and the Venetians. Housed in the castle is the Shipwreck Museum. Return to hotel late afternoon. Dinner tonight at a picturesque Girne restaurant. B/L/D

Saturday 2 June: GAZIMAGUSA (FAMAGUSTA) AND SALAMIS — After an early morning breakfast, depart for the town of Gazimagusa, one of the finest examples of medieval urban architecture in the eastern Mediterranean. Visit the Venetian city wall, Othello's Tower, gothic St. Nicholas Cathedral (now Lala Mustafa Pasha Mosque), Palace of the Venetians, and Church of Peter and Paul (now Sinan Pasha Mosque). Lunch at a typical restaurant. Drive to the ancient site of Salamis.

According to Greek mythology, the city was founded by Teucer, brother of Ajax, on his return from the Trojan Wars; St. Paul and St. Barnabas sailed from Antioch to Salamis to spread the word of Christ. Continue to St. Barnabas Monastery and Tomb and the Icon Museum. Return to the hotel in the late afternoon. Dinner at hotel. B/L/D

Sunday 3 June: ISTANBUL/USA — Very early morning transfer to airport for flight to Istanbul, connecting with flight to Chicago (or New York). B/Meals in flight

OTTOMAN CAPITALS EXTENSION

Sunday 3 June: ISTANBUL — Bus at airport to meet flight that arrives 7:00 AM. Drive to Edirne (Adrianople). Near the Turkish border with Greece and Bulgaria, the town dates back to Macedonian rule. It was conquered by Sultan Murat I in 1361 and became the second capital of the Ottoman Empire. Lunch upon arrival. Visit the Selimiye Mosque, the masterpiece of the Ottoman genius Sinan; Sinan's Rustem Pascha Caravanserai and Sokullu Hamam and the Beyazit medical complex on the edge of the city. Return to Istanbul to Crown Plaza Hotel for dinner and overnight. B/L/D

Monday 4 June: BURSA — Depart after breakfast for Bursa, situated at the foot of Mt. Uludag (Mt. Olympus of Asia Minor). Bursa became the first capital of the Ottoman Empire in 1326. It is famous for its thermal springs and baths, silk trade, and towel manufacturing. Lunch at a typical Bursa kebab house. Afternoon visits to the Green Mosque, Mausoleum of Sultan Mehmet I, the Grand Mosque, and several of the eighteenth-century Ottoman houses. Dinner and overnight at Celik Palace Hotel. B/L/D

Tuesday 5 June: BURSA — Morning city tour of Bursa with visits to silk and towel factories. Cable car ride to the top of Mt. Uludag for a splendid view of the city. After lunch return to Istanbul to Crown Plaza Hotel for dinner and overnight. B/L/D

Wednesday 6 June: ISTANBUL/USA — Transfer to airport for flight to Chicago. B/Meals in flight



Ancient walls of Constantinople built by the Romans and finally breached in 1453 by the cannons of Mehmet the Conqueror

WILLIAM J. MURNANE, 1945–2000

W. RAYMOND JOHNSON, FIELD DIRECTOR, EPIGRAPHIC SURVEY

Ed. Note: Egyptology lost not only a fine scholar but also a man who was always a supportive friend to all of his colleagues when Bill Murnane died suddenly during heart surgery as News & Notes was going to press. Bill will be missed not just in Chicago (from which he earned his degree) or in Memphis (where he held his academic position) or in Luxor (where he worked for decades), but throughout the Egyptological world. His friend and colleague Ray Johnson shares some reflections:

I first met Bill in the spring of my first year of graduate studies at the Oriental Institute, when the temperatures start to climb in Luxor and the Chicago House troops return home for the summer. In our young eyes, the mystique of this elite corps was great, and we looked on those who actually worked and lived in Egypt with an almost religious awe. They seemed to us like gods, even higher in status than the advanced graduate students, who treated us like vermin, too low even to be noticed. But Bill was almost shockingly approachable, even kind to us! When I eventually relaxed enough to tell him of my intense interest in Egyptian art and my love of drawing, I remember him looking thoughtful for a moment, saying “Hm……” in that inimitable way of his, then asking me if I had ever considered working at Chicago House? The very thought was utterly transforming. In that instant Bill had given me my direction in Egyptology, for which I will be forever grateful.

In the spring of 1978, after working with Jan Johnson and Don Whitcomb at Quseir al-Qadim on the Red Sea coast, three of us graduate students on the Quseir team were invited by field Director Lanny Bell to stay on in Luxor as Chicago House “apprentices” for the last three weeks of the season. I worked as “apprentice artist,” Ann Roth as “apprentice epigrapher” and Richard Jaeschke as “apprentice conservator.” We were tremendously excited by this unheard of opportunity, and I remember so well how welcoming Bill in particular was to all of us, going out of his way to make us feel at ease, and at home. I also remember that, despite our wealth of inexperience, he was never, never condescending to us or any student; in fact, I don’t think it was in Bill’s nature to be condescending to anyone.

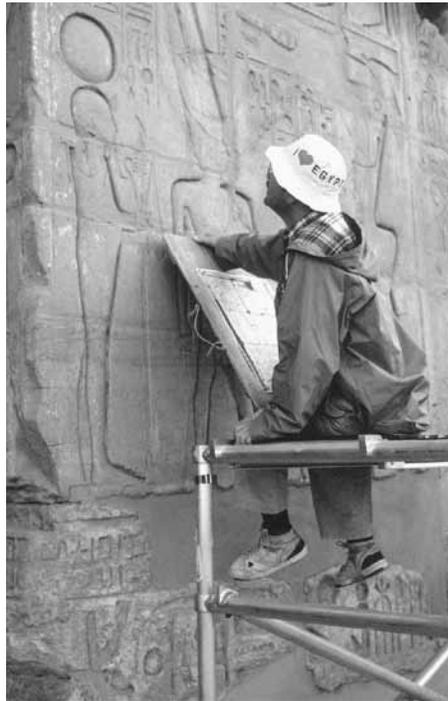
It was at this time that I first learned of Bill’s passion for classical music, particularly grand opera, which I had only recently discovered myself. Every now and again he graciously invited anyone who was interested to listen to his extensive cassette-tape recordings, sometimes of whole operas. For this fledgling opera fan, Bill’s evenings added another whole dimension of bliss to a place already magical almost beyond belief.

After I had joined the team full time in 1979, on at least two occasions Bill arranged for the Chicago House staff to be treated to a truly grand experience for the opera lover: listening to a complete recording of Verdi’s *Aida* in the great Hypostyle Hall of Karnak. This event took place after the last Sound and Light performance on full-moon nights (absolutely impossible now) and was carefully planned so that the bright lunar disk rose as the opera progressed. By the splendid Triumphal Scene the great hall was completely illuminated with a cool, white light that transformed the forest of gigantic sandstone columns into purest marble, the perfect stage setting for some of the most spectacular music ever written. For the final act we were all moved to the back area of the Festival Hall of Thutmose III with its split-level crypts, where one could visualize all too well the death of the star-crossed lovers, entombed alive in just such a space. I still get goosebumps just thinking about it.

Bill also sang grand opera, with great exuberance and gusto. I have very fond memories of his soaring vibrato resounding through Chicago House after the workday, as he sang, quite joyously, in his shower. He laughed at his singing abilities and loved to tell the story of how one night he realized a long-standing dream of his when he climbed Gurna Mountain by moonlight and sang Radames’ great love aria *Celeste Aida* at the top of his lungs to the moon, the stars, and all of creation. As he told it, he was just getting to the climax of the aria when the village dogs below began to bark and howl. Undeterred, Bill tackled the last high notes, until he realized that someone in the village had started shooting at him! He spent the rest of the night very quietly on the mountaintop, terrified to move for fear of drawing more gunfire. He wryly commented that it couldn’t possibly have been criticism of his singing, while our friend and colleague Labib Habachi slyly suggested that the individual must have thought Bill was a jackal, or an *efrit* (evil spirit).

We will miss Bill’s stories, his humor, his passionate joy in all aspects of living (which he so loved to share), his expertise in matters Egyptological and musical, and his limitless generosity to all. The world is truly a lesser place for his passing — the loss to the field of Egyptology in particular is staggering — but we are truly the better for having known him. He will always have a special place in my heart, a place where music is always playing, with passion, and joy, and great exuberance. Sing on, Bill.

Chicago House
28 November 2000



Bill Murnane in the Hypostyle Hall at Karnak Temple in Luxor. Photograph by Lorelei Corcoran



Mound of Chogha Ahovan, looking west

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Despite this apparent importance of the region, however, the Mehran plain remains one of the least known archaeological regions in Iran. We are hoping to reconstruct the region's historical development and its possible significance as one of the first regions where settled village life initially developed. To do this, we will conduct excavations at two sites: Chogha Golan (the Mound of Flowers) and Chogha Ahovan (the Mound of Gazelles), as well as a series of intensive regional surveys.

Chogha Golan is a small aceramic mound. The mound rises to about 3.5 meters and covers an area of about 1 hectare. Based on the surface finds, it may have been occupied sometime in the ninth millennium BC, a period presumably transitional between the hunting-gathering and farming modes of subsistence economy. It is located on the east side of the Mehran-Kermanshah highway and south of the modern village of Golan.

Chogha Ahovan is located 5 kilometers north of the provincial town of Mehran, where we intend to base our camp. The mound is about 6 meters high and covers an area of about 7 hectares. The surface collection consists of potsherds ranging in date from the Early Susiana to the Protoliterate period (ca. 6000-3100



Local shepherds on Chogha Ahovan (Messrs. Moqaddam and Nokandeh on left)



Slightly modified version of "Ankara Flotation" device and its builder Mr. Jafar Sfidari. Device will be used to retrieve carbonized seeds and other plant remains

BC). Earlier occupation is indicated by stone and flint industries of perhaps late ninth to the end of the eighth millennium BC, as well as pieces of crude potsherds resembling those from the Archaic Susiana period in lowland Deh Luran and Susiana plains to the south. Extensive regional surveys and excavations at these two sites can help us reconstruct the historical development of the region from the initial colonization of the plain to the crystallization of early state organizations in southwestern Iran.

The large scope of the project calls for a multi-discipline expedition and cooperation of various specialists such as geomorphologists, archaeozoologists, palaeoethnobotanists, ethnographers, and anthropologists. When I discussed the necessity of such an expedition, Mr. Mohammad Beheshti, the Head of the CHO, kindly gave me permission to invite and include such specialists as well as graduate students in the project in the year 2001. Tony Wilkinson, anthropologist Nicholas Kouchoukus, and I are now in the process of writing grant proposals and exploring other possibilities to secure the necessary funding for the expedition of the Province of Ilam.

Abbas Alizadeh is Senior Research Associate at the Oriental Institute and Director of the Iranian Prehistoric Project. He has devoted several years to the publication of the Chogha Mish project, directed by the late P. Delougaz and H. J. Kantor.

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