Excavations have been going on at the site of Ras Shamra on the Northwest Syrian coast more or less steadily since 1929 and inscriptions have been discovered during nearly every campaign from the first to the most recent, which took place during May/June 2000. Except for some deep stratigraphic soundings, virtually all digging has concentrated on the uppermost levels of the tell, which date to the Late Bronze Age, and approximately one sixth of the surface has been uncovered. The soundings have revealed the site was first inhabited in the eighth millennium BC, and the possibilities for further excavation extend thus into the indefinite future.

The excavation team is French, known as the Mission de Ras Shamra. In 2000, the project became officially a joint Syrian-French enterprise. There has been a great deal of continuity owing to this single archaeological presence, and to the orderly handing down of the direction from one scholar to another (Claude F.-A. Schaeffer, Henri de Contenson, Jean Margueron, Marguerite Yon, and now Yves Calvet [France] and Bassam Jamous [Syria]). The current plans call for going below the Late Bronze Age levels, but choosing an area has not been easy because the latest remains are so well preserved — in order to see what lies under the stone foundations of a house these must be destroyed or at least disturbed. Ras Shamra is an important stop on any cultural tour of Syria, and the authorities are anxious that its educational and touristic value not be reduced.

From the inscriptions it was learned very early on that the tell covered the ruins of ancient Ugarit, known from contemporary documents to be an important city in the Late Bronze Age. More recently discovered texts from Mari, on the middle Euphrates, show Ugarit already to have been famous in the mid-eighteenth century BC. The international language of that time was Akkadian, the principal language of Mesopotamia, and that usage remained constant to the end of the Bronze Age. Hence many of the inscriptions from Ras Shamra were in Akkadian, which was used primarily for international dealings, though a significant portion of the internal administrative records were also in that language.

Of greater interest for West Semitists was the discovery of a new script and language, named Ugaritic after the city, which belongs to the great family of languages of Syria, Palestine, and Arabia (Arabic, Aramaic, Hebrew, Old South Arabian, and Phoenician). For the first time, scholars of these languages had not just a few scattered words datable to the second millennium BC, but texts in a language related to, but older than, the attested forms of any of these West Semitic languages. The script was immediately perceived as an oddity: it was cuneiform and inscribed on tablets, but it was unrelated to Mesopotamian cuneiform. Rapid decipherment showed that it represented an alphabetic system: the number of signs was only thirty, and the consonantal phonemes represented by these signs, only twenty-seven. An archaic phonetic system was revealed wherein still functioned several consonantal phonemes that have disappeared.

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Continued on page 2
From the Director’s Study

With the lead article in this issue we focus on another area, Ugarit, where the Oriental Institute has been present, in the person of Professor Dennis Pardee, for more than twenty years. It is also about an activity, epigraphy, the pursuit of which on sites from the ancient Near East was one of the foundational missions of the Oriental Institute — even in these uncertain times the Oriental Institute Epigraphic Survey team has headed out this year for its seventy-seventh season in Luxor.

Epigraphy is the discipline, or art, of patient recording, interpretation, and publication of the actual primary written sources attesting the words, ideas, and activities of a past stage of the human story. Whether in the form of tablets, monumental inscriptions, papyri, ostraca, or graffiti, these are the sources that get us closest to that privileged window into the human mind — language. Alas, as Professor Pardee points out, although there are occasional flashes of poetry, what we frequently discover in these and other texts is a characteristically human need to keep straight organizational details of what was done or what is to be done, for which human memory is unreliable or insufficient. How many animals? What kind of animals? What is the occasion? Who is going to be (or was) responsible?

Even in these dryer texts, however, there are details that can be inferred about the rhythm of ritual life in a society that has long since disappeared. And this society, ancient Ugarit, has a unique and privileged relation to the world of the Hebrew Bible — a fact that was recognized by the French team which first discovered and deciphered these tablets during the same pre-World War II period when the Oriental Institute was making its epochal discoveries at Megiddo, Khorsabad, and Persepolis, as well as in the Amuq Valley. We are celebrating with this issue the major step forward in the study of these texts represented by Professor Pardee’s publication last year of a monumental (1,300+ page) volume, in French, of all the known ritual texts from Ugarit, and a companion volume this year, in English, which presents this and related material systematically for the non-specialist scholar and interested educated reader.

in Hebrew, Phoenician, and Aramaic (/d/, /z/, /g/, /h/, and /t/); only missing from a common reconstruction of early West Semitic were /d/ and /s/.

The texts in Ugaritic cover a broad literary range: from myths to “laundry lists,” from incantations to letters, from contracts to medical texts. On the negative side is the fact that most of the tablets are broken and the reconstruction of the culture, economy, and religion of the Ugaritians has for that reason been a long and painstaking one. Moreover, as G. R. Driver (among others!) used to say, dies diem docet, or in modern idiom “you learn something new every day.” Hence the work of the pioneers has to be taken up again by following generations who have the benefit of hindsight.

This has been my primary role in the Mission de Ras Shamra. I first seriously practiced true epigraphy (the study of ancient “epigraphs,” or inscriptions, with an emphasis on the decipherment and interpretation of these epigraphs) during the academic year 1980/81 thanks to a Fulbright Fellowship. My teaching duties were not heavy and I had a great deal of time to spend studying tablets in the museums of Damascus and Aleppo. I went to Syria naively expecting to find that my predecessors had read everything on all the tablets, but I soon discovered that there was much yet to be done. During that year, I collated some two hundred tablets, comparing the editions with the original and preparing my own (very primitive!) hand copies. I became a member of the Mission de Ras Shamra epi-

Claude F.-A. Schaeffer, first excavator of Ras Shamra, 1979. Photograph courtesy Dennis Pardee
graphic team in the mid-1980s and have since devoted my efforts principally to republishing the Ugaritic texts according to literary genre. My first effort, full of mistakes in my turn, was a re-edition of the hippiatric texts, a genre of which the oldest versions are Ugaritic. These texts, only four in number, reflect empirical medicine practiced on horses, a practice and literary genre that continued until quite recently. The second project was a small group of texts, only nine in number, excavated in a single house in 1961 that showed a striking peculiarity: all contained mythological material but in forms that differed from the long mythological texts for which Ugarit is famous. The most striking is a brief story about the great god El becoming drunk at a feast and having to be carried home by his sons. This atypical myth is followed by a prose recipe for alcoholic collapse that features the first known connection between drunkenness and the “hair of the dog”: “What is to be put on his forehead: hairs of a dog. And the head of the PQQ (a type of plant) and its shoot he is to drink mixed together with fresh olive oil.” This group of texts I republished as *Les textes para-mythologiques* in 1985.

An intermediary project, a joint one with my French colleague Pierre Bordreuil, head of the epigraphic team for the Mission, was a catalogue of all inscribed objects from Ras Shamra (*La trouvaille épigraphique de l’Ougarit*, 1989). We actually touched and measured every inscribed object we could find (and a surprisingly small number were missing to these many years and a World War later), which permitted us to provide in the catalogue the basic data regarding the physical properties of the item, the language/script, and the most basic publications. Because the publications of the various texts over the decades were widely scattered, an account of what text corresponded to what excavation number was necessary and has proved immensely useful for the members of the Mission — as well, we hope, as for our colleagues near and far who previously did not have these most basic data regarding the inscriptions at their fingertips.

The other two types of texts collated in 1980/81 were the letters and the ritual texts. Though the letters were my first interest and the project that I had in mind when the opportunity arose to work in Syria, for reasons associated with my teaching responsibilities in this university I settled on the ritual texts as my
next publication project. There are over eighty texts that deal with the everyday cultic activities in the city of Ugarit. After the typical ups and downs associated with a thick manuscript, Les textes rituels appeared in February 2001 (though the imprint date is 2000), all 1,307 pages of it, including those bearing the hand copies and photographs.

Most of these texts are dry — and I mean dry — prescriptions of the sacrifices to be offered during a particular period of time, which may range from a single day or a part of a day to two months. For example, the beginning of RS 1.001, the very first text discovered at Ras Shamra reads: “A ewe as a ’sacrifice; a dove, also as a ’sacrifice; a ewe, also as ’sacrifice; two kidneys and the liver (of ?) a bull and a ram for El.” It goes on like this for twenty-two lines.

It is clear that the Ugaritic cultic system was centered around bloody sacrifice (that is, the slaughter of animals in honor of a deity), that it went on continually but was particularly tied in with the phases of the moon (the festivals of the new moon and the full moon were the most important, but sacrificial activity also increased at the second and third quarters, i.e., at the beginning of the lunar “weeks”), and that a great number of deities figured in the Ugaritic pantheon (well over two hundred are known at present). From the mythological texts, we know that the Ugaritians had highly developed views of how the deities interrelated with each other and with humans. There is not, unfortunately, a clear overlap between the mythological texts and the ritual ones — other than in the fact that certain deities appear in both — that would allow us to see more clearly the ideology and theology behind the ritual acts so abundantly described. The basic sacrificial types appear to reflect a need to feed and to care for the divinities and to establish a form of communion with them. The šamm sacrifice, for example, appears to reflect a cultic meal in which the offerer partook of the same meal as was offered to the divinity. This last term, cognate with Hebrew šlāmîm, conventionally translated “peace offerings,” opens a window on the interconnections between these West Semites of Northwest Syria and the better-known inhabitants of Canaan, the birthplace of the Jewish and Christian religions. Space does not permit a discussion here. Suffice it to say that there are long lists of both similarities and differences between Hebrew and Ugaritic religion and cult.

There are some texts included in this collection that go beyond the narrow bounds of the typical variety just cited. One, RS 1.002, the second tablet discovered at Ras Shamra in 1929, ventures into areas not even hinted at in the texts just described: mentioned there are such things as “sin,” “anger,” and “impatience.” The burden of the rite, which has six sections divided into three for the men of Ugarit and three for the women, appears to be to foster national unity by erasing all sources of friction among the various elements of society. Specifically mentioned are the king and the queen, the men and the women who live within the walls of the city of Ugarit, and a whole series of other categories defined by ethnic, social, and geographical terms. At the end of each section, the sacrifice of a single animal is prescribed, the species being specific to the theme treated there. For example, the sacrifice of a donkey in each of the last two sections appears to underscore the theme of political rectitude announced in the first line of each of these sections.

One of the most interesting of the sacrificial texts is that of a funerary rite, probably for the next-to-the-last king of Ugarit, whose name was Niqmaddu, a name that reappears several times in this dynastic line. This king died some time during the last decade of the thirteenth century and, in the last lines of the text, blessings are called down on his successor, Ammurapi, and on the queen mother:

Well-being for ‘Ammurâpi’, well-being for his house!  
Well-being for Tarriyelli, well-being for her house!  
Well-being for Ugarit, well-being for her gates!

The particular interest of this text is that it goes far beyond the dryness of the standard sacrificial texts and the repetitive-
ness of RS 1.002 by its form of expression — it is in poetry rather than in prose — and by its subject matter — the shades of the dead king’s ancestors are called up to participate in the ceremony and, once the ceremony is launched, the principal actor is the sun deity, who assumes the role of enabling the deceased king to join his ancestors. This is achieved by the sevenfold lowering of the king’s body into the realm of the dead. I have hypothesized that this portion of the ceremony would have centered on a large pit that the archaeologists discovered situated between the two principal chambers of the royal tomb in the palace. Once this ceremonial lowering and raising, accompanied each time by a sacrifice, was completed, the mortal remains would have been laid to rest in one of the tombs.

Another type of inscription takes its interest from the object on which they are written: clay liver models representing the liver of an animal sacrificed in the rite known as hepatoscopy, observing the features of a liver as a means of divining the future. Each model reflects a specific case of consulting a divination priest and the purpose of the text was to express the question that was posed to the priest. The clearest of these reads: “(This liver model is) for Agaptarri when he was to procure the young man of the Alashian.” Specialists in the markings on the model tell us that the result of this consultation was a “yes” answer, that is, that Agaptarri should proceed with his plan to acquire a new servant.

Alongside these texts that reflect the actual practice of divination are manuals or catalogues of previous results of previous divinatory consultations. One such tablet provides a long list of omens based on malformed animal fetuses, for example: “If it (the fetus of a sheep or goat) has no right ear, the enemy will devastate the land and will consume it.” Another tablet lists omens associated with lunar phenomena, for example: “If the moon, when it rises, is red, there will be prosperity [during] that month.”

The incantatory genre is very poorly attested at Ugarit. The first text was discovered at the neighboring site of Ras Ibn Hani in 1978, but its language was so difficult that its precise literary first text was discovered at the neighboring site of Ras Ibn Hani. Another type of inscription takes its interest from the object

The final ascription to a known personage, plausibly the last inhabitant of the house in which the tablet was found and a member of the queen’s administration, permits the classification of the text as an incantation prepared by a “magician” to ward off Urtenu’s enemies, both serpentine and human.

The work just described is a technical edition, with hand copies, photographs of tablets previously unpublished in photographic form, copious remarks both epigraphic and philological on each text, a structural analysis of each text, extensive indices laying out the data in these texts according to several categories (deity named, type of act, contents of offerings, time, and place), and an exhaustive concordance of all words attested. It is intended for scholars and students who know an ancient Semitic language well enough to work with the original Ugaritic.

In the next few months a very different book will appear, this time in English and intended for a much broader audience. It is published by the Society of Biblical Literature in the series Writings from the Ancient World, which is intended to gather together the most important collections of ancient Near Eastern texts. The format includes the text in the original language with accompanying translation into idiomatic English, some notes in lieu of commentary, and good indices. The inclusion of the original text makes these works of interest to students and scholars, while the English translation and notes open up their usefulness to anyone who reads English and is interested in the original texts upon which we base our views of the ancient world.

This version differs from the French edition in several respects. First, only relatively complete texts are included, those that permit a fairly continuous translation. Second, because of the nature of the French edition the texts were not arranged there by subject matter, but the insights gained in preparing that edition permitted such an arrangement in the English version. Third, the sacrificial texts are laid out according to the structure of the rite therein depicted, permitting the non-specialist to follow the progress of the liturgy more easily. Fourth, the commentary in the notes is much briefer and less technical; repetition is avoided by putting many explanations into a glossary. Fifth, this freeing up of space allowed for the inclusion of a broader range of texts, notably those of the “para-mythological” texts described above that have a reasonably clear link with ritual as practiced at Ugarit. This broader purview is reflected in the English title, Ritual and Cult at Ugarit.

Since earning his doctorate in this university in 1974, Dennis Pardee has been teaching the Northwest Semitic languages and literatures in the Department of Near Eastern Languages and Civilizations and the Oriental Institute. In addition to his work in Ugaritic, he has published books and articles on Biblical Hebrew poetry and on Hebrew inscriptions.

(When) the unknown one calls you and begins foaming,
I, for my part, will call you.
I will shake bits of sacred wood,
So that the serpent not come up against you,
So that the scorpion not stand up under you.
The serpent will indeed not come up against you,
The scorpion will indeed not stand up under you!
In like manner, may the tormentors, the sorcerers not give ear to
the word of the evil man,
To the word of any man:
When it sounds forth in their mouth, on their lips,
May the sorcerers, the tormentors, then pour it to the earth.
For Urtenu, for his body, for his members.
THE ANGLE OF REPOSE SLIDE LECTURE

Tom Van Eynde
Saturday 12 January
10:00 AM, Breasted Hall

Tom Van Eynde, whose photographs are among those displayed in the Marshall and Doris Holleb Family Special Exhibits Gallery, will deliver a slide lecture on his many years of photographic work. Tom has a wide array of experience, including several years as Staff Photographer at the Epigraphic Survey in Luxor, Egypt. Admission is free and registration is not required.


The Karnak Temple (shown at right) in modern Luxor is one of the largest temple complexes ever constructed. For over 2,000 years it was constantly being added to and modified to suit the taste and needs of individual rulers. The complex includes temples for the god Amun, his wife Mut, their son Khonsu, and a northern temple later dedicated to Montu, a falcon-headed god especially revered in Thebes. The main part of the complex is the temple of Amun, with its famed Hypostyle Hall. The twenty-three-meter-tall columns of the central aisle, shown in this photograph from the west, have flaring floral capitals that still retain much of their original bright pigment. This scene of a man sweeping in the Hypostyle Hall echoes an ancient purification ritual in which the footsteps of priests were swept from the sanctuary.

NEW TITLE FROM THE PUBLICATIONS OFFICE

Studies in the Archaeology of Israel and Neighboring Lands in Memory of Douglas L. Esse

Samuel R. Wolff, ed. Joint Publication of the Oriental Institute of the University of Chicago (SAOC 59) and the American Schools of Oriental Research (ASOR Books 5). Pp. xviii + 704; frontispiece [Douglas L. Esse], 184 figures, 21 plates, 46 tables. 2001. $95

The studies in this impressive volume of over 700 pages are presented in memory of Douglas L. Esse, an archaeologist and assistant professor at the Oriental Institute of the University of Chicago until his untimely death at the age of forty-two on October 13, 1992. Esse was one of the foremost authorities on the Early Bronze Age period in the Levant, which is reflected in the publication of his Oriental Institute doctoral dissertation entitled Subsistence, Trade, and Social Change in Early Bronze Age Palestine (SAOC 50, 1991).

The thirty-four chapters in this volume, written by forty-six of Esse’s colleagues and students, are concerned with the study of the Early Bronze Age Levant, with some chapters dealing with periods and issues that pre-date and post-date the Early Bronze Age. Chapters are concerned with ceramic studies from various historical periods, burial customs, cult, chronology, social organization, cylinder seal impressions, faunal studies, metrology, architecture, radiocarbon determinations, and maritime trade. Several Israelite sites figure prominently in these studies, including Tel Ma’ahaz, Tel Dor, Megiddo, Arad, Ai, Tel Yaqush, Nahal Tillah, Beit Yerah, ‘Illin Taḥtit, and Ashkelon. The geographical areas that are investigated include the Soreq Basin, the Akko Plain, the Jezreel Valley, the Dead Sea Plain, the Carmel Coast, and Ramat Menashe region in Israel and Jordan, and external studies are concerned with material from Egypt, the site of Aliṣar Höyük in Turkey, Tell el-‘Umeiri in Jordan, and with pottery connections in Arabia.

This volume should especially appeal to all of those who are interested in the archaeology and history of the Early Bronze Age period in Israel and its neighboring lands, but there is also much to contemplate about the origins of human settlement, the ceramics of fourth millennium Canaan, burial customs of the early second millennium, the Middle Bronze Age at Megiddo, the faunal evidence between the Middle and Late Bronze Ages, and regional aspects of some Iron Age pottery.

Members of the Oriental Institute receive a 20% discount. To order this title, call the Publications Sales Office at (773) 702-9508, send a fax to (773) 702-9853, send e-mail to oi-publications@uchicago.edu, or write to The Oriental Institute, Publications Sales, 1155 East 58th Street, Chicago, IL 60637.
JANUARY 2002

6 Sunday
The Great Pharaohs of Egypt: Episode I
1:30 PM, Breasted Hall
See page 9 for more information

12 Saturday
Science and Archaeology On-Line
Nitzan Mekel-Bobrov
Continues for 16 weeks
See page 12 for more information

12 Saturday
Science and Archaeology: The Study of Ancient DNA
Nitzan Mekel-Bobrov
Continues through 2 March
10:00 AM–12 noon, Oriental Institute
See page 11 for more information

12 Saturday
The Angle of Repose Slide Lecture
Tom Van Eynde
10:00 AM, Breasted Hall
See page 6 for more information

13 Sunday
The Great Pharaohs of Egypt: Episode II
1:30 PM, Breasted Hall
See page 9 for more information

15 Tuesday
Cuneiform by Mail
Daniel Nevez
Continues for 12 weeks
See page 12 for more information

15 Tuesday
Religion in Alexandria
Frank Yurco, Thomas Mudloff, and Ian Moyer
Continues through 19 February
6:30–8:30 PM, The Field Museum
See page 14 for more information

17 Thursday
Archaeology and the Bible
Aaron A. Burke
Continues through 7 March
7:00–9:00 PM, Oriental Institute
See page 11 for more information

19 Saturday
Science and Archaeology: The Study of Ancient DNA (cont.)
See 12 January

20 Sunday
The Great Pharaohs of Egypt: Episode III
1:30 PM, Breasted Hall
See page 9 for more information

20 Sunday
The Daily Life of Ancient Egyptians
Robert Brier
2:00 PM, The Field Museum
See page 14 for more information

22 Tuesday
Religion in Alexandria (cont.)
See 15 January

24 Thursday
Archaeology and the Bible (cont.)
See 17 January

25–26 Fri–Sat
In Cleopatra’s Gaze Symposium
The Field Museum
See page 14 for more information

26 Saturday
Science and Archaeology: The Study of Ancient DNA (cont.)
See 12 January

27 Sunday
The Great Pharaohs of Egypt: Episode IV
1:30 PM, Breasted Hall
See page 9 for more information

29 Tuesday
Religion in Alexandria (cont.)
See 15 January

31 Thursday
Archaeology and the Bible (cont.)
See 17 January

FEBRUARY 2002

2 Saturday
Science and Archaeology: The Study of Ancient DNA (cont.)
See 12 January

3 Sunday
Nubia and the Mysteries of Kush
1:30 PM, Breasted Hall
See page 13 for more information

5 Tuesday
NO Religion in Alexandria CLASS

7 Thursday
Archaeology and the Bible (cont.)
See 17 January

9 Saturday
Science and Archaeology: The Study of Ancient DNA (cont.)
See 12 January

10 Sunday
Mummy Magic: Treasures from Ancient Egypt
1:00–3:00 PM, Oriental Institute
See page 9 for more information

10 Sunday
Honey, Where’s the Asp?
David Bevington
2:00 PM, Oriental Institute
See page 13 for more information

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<td>16 Saturday</td>
<td>Ancient Egyptian Literature</td>
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<td>Film and Seminar #2: “Cleopatra” (Elizabeth Taylor), Film — 1:30 PM, Breasted Hall</td>
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<td>Seminar — 3:30 PM, Location TBA</td>
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*All programs subject to change.*
SUNDAY FILMS

Each Sunday afternoon, you can enjoy the best in documentary and feature films on the ancient Near East at the Oriental Institute. 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.

In January we feature the A&E series *The Great Pharaohs of Egypt*, which uses computer recreations, extensive location footage, and the latest archaeological and scientific evidence to tell selected stories of ancient Egypt’s greatest kings — and queens.

- 6 January — Episode I shows how the warrior Narmer united Egypt to become the first pharaoh and also introduces the kings who built the pyramids at Giza.
- 13 January — Episode II focuses on the military-minded rulers of the New Kingdom. It also explores the legacy of Hatshepsut, one of the most well known of the women who ruled as pharaoh.
- 20 January — Episode III begins with Akhenaten’s ascension to the throne and then examines the many mysteries surrounding this controversial king.
- 27 January — Episode IV provides an in-depth look at the reign of Ramesses II, whose foreign conquests and massive building projects have made him remembered as Ramesses the Great. After highlighting the long succession of pharaohs who followed Ramesses II, the film concludes with the life and tragic death of Cleopatra.

- 3 February — *Nubia and the Mysteries of Kush* — A documentary film premiere followed by a discussion with the film maker, Emmy-award-winner Judith McCrae (see page 13).

10 February — Special lecture: *Honey, Where’s the Asp?* (see page 13 for more information).

The next three Sundays highlight feature films presented in conjunction with The Field Museum exhibition *Cleopatra of Egypt: From History to Myth*. Each showing is followed by a session of the three-part seminar series *Cleopatra Goes Hollywood*. Admission to each film showing is $2 per person. For information on the seminar series, see page 13.

- 17 February — *Cleopatra* — This grand 1934 Cecil B. DeMille film 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. B&W, 101 minutes.
- 24 February and 3 March *Cleopatra* — The stunning epic starring Elizabeth Taylor as Cleopatra and Richard Burton as Antony (1963) is shown in two parts of 95 minutes each. Opinions on this film vary widely, but few can deny that the 1963 *Cleopatra* is the most spectacular movie ever made.
- 10 March — Episode I: *Son of God*
- 17 March — Episode II: *Lord of Asia*
- 24 March — Episode III: *Across the Hindu Kush*
- 31 March — Episode IV: *To the Ends of the Earth*

FAMILY PROGRAM

MUMMY MAGIC: TREASURES FROM ANCIENT EGYPT

**Sunday 10 February**

**1:00–3:00 PM, Oriental Institute**

We can’t keep this under wraps! Join us for a hands-on art workshop to create decorative jars like those buried with mummies in the tombs of ancient Egypt. Then inscribe your jar with ancient Egyptian hieroglyphs and make it ready to fill with your own treasures. Explore the Joseph and Mary Grimshaw Egyptian Gallery to see real mummies thousands of years old and find objects like those you made. Recommended for families with children ages 6 and up. Space is limited for this program and pre-registration is required. Please call (773) 702-9507 to register or for more information. Fee: $9 for members, $11 for non-members; includes all materials.

Rhombic-wrapped mummy. SAOC 56, no. 1, pl. 1

FIELD MUSEUM CO-SPONSORED EVENTS: SEE PAGE 14
# MEMBERS LECTURE

**HITTITES AND THE LAND OF ALALAKH: NEW DISCOVERIES IN THE AMUQ VALLEY, TURKEY**

*Aslıhan Yener*

**Wednesday 20 February**

**8:00 PM, Breasted Hall (Reception Following)**

This lecture covers the results of two seasons of investigations at Tell Atchana, ancient Alalakh. Alalakh was the capital of the Amuq Valley region, which was then called the Kingdom of Mukish. This site was previously surveyed by Robert Braidwood for the Oriental Institute and subsequently excavated by Sir Leonard Woolley.

Professor Yener relates some of the most exciting things that have been uncovered in the last two seasons at Tell Atchana. Recent investigations at this site have resulted in the discovery of the long-forgotten and inaccessible Woolley dig house depot. Another exciting find was the wonderful trove of cultural material from the Bronze Age (c. 2000–1200 BC).

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**EDUCATION OFFICE REGISTRATION FORM**

<table>
<thead>
<tr>
<th>Course Description</th>
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<th>Non-member</th>
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<tr>
<td>Science and Archaeology; 8 week course at the Oriental Institute</td>
<td>$155</td>
<td>$175</td>
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<tr>
<td>Science and Archaeology On-Line</td>
<td>$185</td>
<td>$205</td>
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<tr>
<td>Archaeology and the Bible; 8 week course at the Oriental Institute</td>
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<tr>
<td>Ancient Egyptian Literature; 6-week course at the Gleacher Center</td>
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<td>Cuneiform by Mail</td>
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<tr>
<td>Mummy Magic: Treasures from Ancient Egypt</td>
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Cleopatra Goes Hollywood Seminar Series; at the Oriental Institute

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<th>Date</th>
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<td>17 February</td>
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<td>24 February</td>
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<td>3 March</td>
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<tr>
<td>Entire Series</td>
<td>$30</td>
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**TOTAL**

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**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.
SCIENCE AND ARCHAEOLOGY: THE STUDY OF ANCIENT DNA

Nitzan Mekel-Bobrov

Saturdays 12 January–2 March
10:00 AM–12 NOON, Oriental Institute

Dramatic advances in science are now allowing archaeologists to explore the past in an entirely new way, looking at human history through DNA — the universal genetic code. Called biomolecular archaeology, these studies can shed light on the origins and migrations of ancient peoples, the plants and animals they used, and the diseases that plagued humankind in ancient times. This course introduces the most recent — and controversial — developments in archaeological science as it provides new data to examine such issues as the paternity of King Tut, the Israelite Exodus from Egypt, and the reconstruction of the Dead Sea Scrolls. The course also reveals how the latest studies of ancient Egyptian mummies are providing new insights on health and lifestyle thousands of years ago.

No scientific background is needed for this course.

Instructor Nitzan Mekel-Bobrov is a graduate student specializing in Biomolecular Archaeology in the Department of Near Eastern Languages and Civilizations at the University of Chicago. He is currently engaged in the study of the DNA from remains at the site of Ashkelon in Israel.

This eight-session course meets at the Oriental Institute on Saturdays from 10:00 AM to 12:00 NOON beginning 12 January and continuing to 2 March 2002. Pre-registration is required. The instructor will provide a packet of readings. A small materials fee for this packet will be collected at the first class session. *Teacher Recertification CPDUs: 16

ANCIENT EGYPTIAN LITERATURE

Frank Yurco

Saturdays 16 February–23 March
10:00 AM–12:00 NOON, Gleacher Center

The literature of ancient Egypt is as remarkable as its art and architecture. Ancient Egyptian writings instruct, exhort, celebrate, and lament, speaking to us over the millennia on many universal themes. This course explores the evolution of literature in ancient Egypt, from the earliest annals of kings to the flowering of a great literary tradition that reached its height in the New Kingdom. Readings and discussion consider texts as diverse as narratives and tales, proverbs and love poetry, autobiographies, prayers and hymns, and even guidebooks to the hereafter. The course also introduces ways ancient Egypt developed the earliest scroll and book traditions.

Instructor Frank Yurco is an Egyptologist who has taught numerous courses on 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, which is located at 450 N. Cityfront Plaza Drive, just east of Michigan Avenue along the Chicago River. The course meets from 10:00 AM to 12:00 NOON on Saturdays beginning 16 February and continuing through 23 March 2002. Pre-registration is required. *Teacher Recertification CPDUs: 12

Required Text

ARCHAEOLOGY AND THE BIBLE

Aaron A. Burke

Thursdays 17 January–7 March
7:00–9:00 PM, Oriental Institute

Register Early for this Course Because It Quickly Fills to Capacity Each Time It Is Offered

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 (c. 2000–586 BCE), 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 handouts focus on integrating biblical texts with the latest archaeological, historical, geographical, and literary evidence.

Instructor Aaron A. Burke is a Ph.D. candidate 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. He also takes part in the Oriental Institute’s Early Bronze Age excavation at Yaqush, near the Sea of Galilee.

This eight-session course meets at the Oriental Institute on Thursdays from 7:00 to 9:00 PM beginning 17 January and continuing through 7 March 2002. Pre-registration is required. *Teacher Recertification CPDUs: 16

Required Text

*These three courses, which are co-sponsored by the Graham School of General Studies, offer Teacher Recertification CPDUs from the Illinois State Board of Education. For more information, call Museum Education at (773) 702-9507.
CUNEIFORM BY MAIL

Daniel Nevez
Course Begins Tuesday 15 January

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 corrects the exercises, answers any questions, and returns the materials to you. The course begins on 15 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 Text


DISTANCE LEARNING COURSES

SCIENCE AND ARCHAEOLOGY ON-LINE

Nitzan Mekel-Bobrov
Course Begins Saturday 12 January

Investigate the most recent—and controversial—discoveries in archaeology from your home, office, or school in this special internet version of our on-campus course *Science and Archaeology: The Study of Ancient DNA* (see p. 11). Join instructor Nitzan Mekel-Bobrov in our “virtual classroom” where you have direct and exclusive access to the course through a restricted homepage on the Oriental Institute website. Conducted in eight lessons over sixteen weeks, the course includes a detailed syllabus, the instructor’s lessons in the form of informative essays, supplemental readings and bibliographies, a multitude of color graphics, and links to related websites around the world. All students are automatically subscribed to a closed electronic discussion group where they can pose questions and discuss course content with each other and the instructor.

Hardware Requirements

To take this course, students need the following hardware as a minimum:

- Computer capable of accessing the World Wide Web
- VGA video monitor (best set at a screen resolution of 800x600 pixels or higher)
- Personal, pre-existing e-mail account that permits sending and receiving electronic mail
- Modem capable of receiving data ideally at a speed of 33,600 bps [33.6K] (not less than 28,800 bps [28.8K])

Software Requirements

The web pages for this course are optimized for Netscape v. 3.0 and higher. Other web browsers can be used that permit viewing graphics and tables (e.g., MS Internet Explorer v. 3.0 and higher). Browsers compatible with HTML version 2 or higher will function best with these pages. Web browsers that do not support graphics are unsuitable.

Instructor Nitzan Mekel-Bobrov is a graduate student specializing in Biomolecular Archaeology in the Department of Near Eastern Languages and Civilizations at the University of Chicago. He is currently engaged in the study of the DNA from remains at the site of Ashkelon in Israel.

This course begins on Saturday 12 January and continues for sixteen weeks. Pre-registration required.
SPECIAL EVENTS

FILM FESTIVAL AND SEMINAR SERIES

CLEOPATRA GOES HOLLYWOOD
Michael Berger
Sundays 17 and 24 February and 3 March
Film Screenings 1:30 PM, Seminar Sessions 3:30 PM
Oriental Institute

Encounter ancient Egypt’s legendary queen as a Hollywood star in this special film festival and seminar series. Come to the Oriental Institute for a three-part festival of classic film portrayals. Cecil B. De Mille’s Cleopatra starring Claudette Colbert (1934) will screen on Sunday 17 February. The grand epic starring Elizabeth Taylor as Cleopatra (1963) will be shown in two parts: Sunday 24 February and Sunday 3 March.

After each screening, join Egyptologist Michael Berger to explore how the film represents fact and fantasy about Cleopatra and the land of the pharaohs. The seminars also include film clips and discussion of the performances of other actresses who have portrayed Cleopatra, including the seductive Theda Bara (1918) and the mesmerizing Vivien Leigh (1946).

Handouts are provided and refreshments served. This program is co-sponsored by The Field Museum.

Film Screening Admission Fee
$2 per person for each film showing. Payable at the door.

Seminar Admission Fee
$12 per session (includes both film and seminar), $30 for the entire series for Oriental Institute and Field Museum members; $15 per session, $40 for the entire series for non-members. Fee includes film screening, discussion session, handouts, and refreshments.

Instructor Michael Berger, Manager of the University of Chicago’s Language Faculty Resource Center, is an Egyptologist interested in ways popular film can be a springboard for the study of ancient Egyptian life and culture.

DOCUMENTARY FILM PREMIERE

NUBIA AND THE MYSTERIES OF KUSH
Sunday 3 February
1:30 PM
Breasted Hall

In conjunction with African American History Month, the Oriental Institute hosts the premiere showing of Nubia and the Mysteries of Kush by Emmy-award-winning producer, writer, and director Judith McCray. The film maker introduces her documentary and also discusses its production following the film showing.

Funded by a grant from the National Science Foundation, Nubia and the Mysteries of Kush explores the splendors of an ancient kingdom in what is now the country of Sudan. The film visits several archaeological sites, focusing on the discoveries and preservation efforts underway. It also explores the natural beauty of the region, accompanied by an original musical score composed by renowned Nubian artist Hamza El Din.

This program is free and pre-registration is not required.

SPECIAL LECTURE

HONEY, WHERE’S THE ASP?
Three Classic Portrayals of Cleopatra in Literature
David Bevington
2:00 PM, Sunday 10 February
Oriental Institute

What do Plutarch, Shakespeare, and George Bernard Shaw have in common? Apart from being great writers, they were all fascinated with Cleopatra. The first two concentrated on her affair with Mark Antony. Shaw went back to her earlier fling with Julius Caesar. In this talk, renowned Shakespeare scholar David Bevington explores how these writers’ approaches to the legendary queen provide quite a debate on men and women and sexual attraction.

This lecture is sponsored jointly by the Oriental Institute, The Field Museum, and the Basic Program of Liberal Education for Adults of the University of Chicago’s Graham School of General Studies.

Free. Pre-registration not required. Free visits to the Oriental Institute’s Joseph and Mary Grimshaw Egyptian Gallery follow the program.
FIELD MUSEUM EVENTS

ADULT EDUCATION CLASS

RELIGION IN ALEXANDRIA

Frank Yurco, Thomas Mudloff, and Ian Moyer

Tuesdays 15 January–19 February
6:30–8:30 PM
The Field Museum

Trace the ancient religions that flourished in Cleopatra’s capital city of Alexandria — then the most diverse and cosmopolitan city in the world. Investigate how cults around key Egyptian gods expanded into the Greek and Roman worlds, study the evolution of Egyptian magic, and explore how the mixing of Egyptian, Greek, and Jewish populations affected society as a whole.

Instructors: Frank Yurco is an Egyptologist who has taught numerous courses on ancient Near Eastern history; Thomas Mudloff is a consulting Egyptologist and Website Moderator for the Discovery Channel; Ian Moyer is a Ph.D. candidate in the Committee on the Ancient Mediterranean World at the University of Chicago.

This 6-week course meets at The Field Museum on Tuesdays from 6:30 to 8:30 PM beginning 15 January and continuing through 19 February. The fee for this class is $100 for non-members and $85 for members of the Oriental Institute and/or The Field Museum. Please note: There is no class session on 5 February.

LECTURE

THE DAILY LIFE OF ANCIENT EGYPTIANS

Robert Brier
Sunday 20 January
2:00 PM
The Field Museum

Hear what life was like in ancient Egypt from one of the world’s most authoritative and respected experts. The only person to make a modern mummy using ancient Egyptian methods, Dr. Brier has hosted the Discovery Channel mini-series Unwrapped: The Mysterious World of Mummies and co-authored Daily Life of the Ancient Egyptians.

Lecturer Dr. Robert Brier is Professor of Philosophy at Long Island University in Brookville, New York.

Fee: $12 for non-members, $10 for students and educators, and $8 for members of the Oriental Institute and/or The Field Museum.

SYMPOSIUM

IN CLEOPATRA’S GAZE: WOMEN, POWER, AND INFLUENCE

Friday and Saturday 25 and 26 January
Call for Details about Schedule, Speakers, and Cost
The Field Museum

Celebrate inspiring women from throughout history and reflect on the powerful impact of women in society. This two-day symposium presents internationally recognized scholars, authors, artists, activists, and other leaders in a series of lectures, panel discussions, and performances.

• What does our enduring fascination with Cleopatra reveal about the roles that women play in society and how those roles have changed over time?
• What impact have women had on society up until now?
• What will their impact be in the future?
• What are the sources of women’s power and influence?

The symposium explores women’s potential and the roles they play in business, family, arts, politics, religion, education, the media, and other spheres of daily life.

Call The Field Museum at (312) 665-7400 for full details.
FAMILY PROGRAM
CREATE YOUR OWN CURRENCY

Liz Cruger
Saturday 26 January
10:00 AM–12:00 NOON
The Field Museum

Discover the history we hold in our pockets. Learn about Cleopatra and her times by studying the ancient coins of Egypt and Greece. Discover what modern coins, such as the new state quarters, reveal about their area of origin. Then design your own currency based on your family history. This program is appropriate for children ages 7–12 and their families.

Instructor Liz Cruger is Family Program Developer at The Field Museum.

Fee: $15 for non-members, $12 for members of the Oriental Institute and/or The Field Museum. Please note: Tickets to Cleopatra of Egypt: From History to Myth may be purchased separately for an additional charge.

LECTURE
SIGNS OF CLEOPATRA: HISTORY, POLITICS, REPRESENTATION

Mary Hamer
Sunday 3 March
2:00 PM
The Field Museum

Discover how different representations of Cleopatra — drawn from books, films, art history, and the history of science — reveal their social and historical influences.

Lecturer Mary Hamer is a Professor at Harvard University.

Fee: $12 for non-members, $10 for students and educators, and $8 for members of the Oriental Institute and/or The Field Museum.

Visit The Field Museum’s website for the latest on new Cleopatra lectures: www.fieldmuseum.org/cleopatra

The Field Museum and the Chicago Humanities Festival are collaborating on this event.

INTERACTIVE PERFORMANCE
THE MANY FACES OF CLEOPATRA: TRUTH OR LIES?

Teens Together Ensemble
Saturdays through 2 March
1:30 PM
The Field Museum

Explore Cleopatra’s story and cultural diversity through dance and song in this original musical by the Teens Together Ensemble. Using lively music, authentic Egyptian dance, comedy and drama, the play examines how images are exploited to create hatred and war. This interactive performance is presented in a traveling theater format that moves through the exhibition halls, starting at the Living Together exhibition.

Fee: This program is FREE with Museum admission, and no pre-registration is required. Call The Field Museum at (312) 665-7400 for more information.

The Many Faces of Cleopatra: Truth or Lies?, presented by the Teens Together Ensemble, is made possible by the generous support of the Mazza Foundation.

Please note: There are no performances on 29 December, 5 January, and 2 February.

Coins RN99/237. Bir Umm Fawakhir, Egypt
Music of a Distant Drum: Classical Arabic, Persian, Turkish, and Hebrew Poems
Translated and Introduced by Bernard Lewis
Princeton University Press, 2001
Hardback; 222 Pages; 22 b/w Illustrations
Members' Cost: $17.96 (Regularly $19.99)

In this volume, Bernard Lewis presents 129 lyric poems representing four major literary traditions of the Middle East. These poems, many of which have never before been published in English translation, span the period from the seventh to the early eighteenth century and exhibit a variety of styles and influences. Lewis also provides a cogent introduction to the poetic tradition in the Middle East. As Ross Brann, of Cornell University, notes, “There is no comparable volume offering us the opportunity to read and examine side by side poems from these related but distinct literary traditions. This may well be the first and last collection of Middle Eastern lyric poems translated by a single scholar with such a sweeping command of all of the languages and literatures represented.”

To purchase this volume, stop by the Suq, call (773) 702-9509, or e-mail us at oi-suq@uchicago.edu.