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PIETY AT MEDINET HABU

EMILY TEETER, *Research Associate*

One of the many challenges of a historian is to recover, and to convey, an accurate sense of how people were affected by religion, how they worshipped god, and what level of piety was actually embraced by individuals thousands of years ago. Working with materials from ancient Egypt poses a very special problem. The documentation generally reflects the practices and beliefs of the elite; in fact we know comparatively little about the lower levels of the society because they left few archaeological records. Working with Egyptian texts and artifacts leaves the impression that the intense piety that was expressed so strongly by the tombs and statuary of the elite may well have percolated down through the lower levels of society. But evidence is slim, and any data that can give a more definite idea of the forms and intensity of piety among the non-, or lesser, elite will give us a far better understanding of this complex society and how one group interacted with another.

The objects excavated by the Oriental Institute from 1927 to 1933 at Medinet Habu, on the West Bank of the Nile at Luxor, have the potential to shed more light on the piety of different levels of the society. The complex at Medinet Habu consists of two temples. The “Small Temple” of Amun, built by Hatshepsut (ca. 1450 BC), probably on the foundations of an earlier temple, was considered to be the burial mound of the Ogdoad — the four pairs of creator deities. The other, the great temple of Ramesses III (ca. 1182–1151 BC), was constructed for the celebration of his cult. Both of these structures reflect religious practices of the elite, indeed the highest levels of society, since these temples were associated with the rebirth of the king and the gods, and the cult activities within were celebrated and enacted by priests from the ranks of the temple administration. The Oriental Institute Epigraphic Survey has made the reliefs and inscriptions on the walls of the Great Temple available to scholars in eight magnificent volumes since their initial publication more than seventy years ago, and even today, the Survey continues its documentation of the Small Temple.

Documentation of piety among the non-elite, or the lesser elite, comes from other, and less thoroughly documented, areas

of the temple precinct. During the reign of Ramesses III, the area between the inner and outer enclosure wall, to the north and south of the temple, was filled with houses and offices for the temple staff. The character of the site changed dramatically during the last reigns of the Twentieth Dynasty (ca. 1098 BC), when residents of western Thebes moved inside the walls of the temple for protection from marauding Libyans. *Ad hoc* villages, referred to by excavator Uvo Hölscher as the First and Second Fellahin Villages, were built in the southeast section of the precinct. This area was filled with what the excavator called “crowded and confused” houses. The earlier settlement was subjected to what he described as “violent destruction,” and another village was built on top of it. This second village was abandoned by the Twenty-sixth Dynasty (ca. 664 BC). Its walls collapsed, sealing the artifacts within the ruined houses and thereby providing a definitive range of dates for the objects within. The site was not occupied again until the Roman period, when another village was built atop the older ruins, but separated from them by an obvious layer of loose earth. Still later, by the third and fourth centuries AD, great numbers of houses were built around the Great



Figure 1. Idealized female figure lying on a bed. Late New Kingdom, Twentieth–Twenty-first Dynasties, ca. 1070 BC (OIM 14603)

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From the Director's Study

In this issue, I would like to call your attention to one of the longest-running members' programs at the Oriental Institute, our series of Wednesday evening lectures. These lectures are presented by the Development Office, but are open to any who wish to attend. Our lectures generally fall into one of three categories: updates from the field by our own scholars; lectures by colleagues with whom we actively work on projects; and distinguished visitors from around the globe. The spring's offerings include one of each type.

We begin with Pierre Briant, our friend from the Collège de France, who will speak on Darius and Alexander on 10 April. The following Wednesday, 17 April, we welcome Peter Bedford from Australia. Peter was trained here at the Institute and will be speaking on the legacy of Assyrian imperialism. Finally, on 22 May, our own McGuire Gibson will report on the 2001 season at Hamoukar, Syria.

Our lectures are scheduled on Wednesday evenings at 8:00 PM, when members and friends may shop at the Suq, the Oriental Gift Shop, or visit the Egyptian or Persian galleries. Members may also dine at the Quadrangle Club before lectures. For more information about dining at the Quad Club, which is conveniently located just a block from the Institute, please call the Development Office at (773) 702-9513.



Temple and inside the Small Temple. This village, called Djeme after the symbolic mound of creation commemorated by the Small Temple, was home to a great number of families and traders until it was abandoned in the ninth century AD. It is from these domestic contexts which span 2,000 years that objects which document everyday piety have been recovered.

As Hölscher cleared the site, he recovered thousands of small objects. They included hundreds of statuettes, statues, and some stelae. Surprisingly few hieratic ostraca were recovered, but great numbers in Demotic and Coptic were found, many of which are in the collection of the Oriental Institute.

The focus of my current research is one of the least understood categories of Egyptian artifacts, baked clay figurines. These are often simple and rather poorly executed. But they are invaluable documents of piety of the less elite. The material was cheap and accessible. The figurines were made in molds, or simply by hand. I have been examining the forms and themes of the figurines, attempting to assign dates to this little-studied material, documenting change over the 2,000 years that the temple

precinct was inhabited, and finally addressing the big question: what do the figurines tell us about piety and life in ancient Egypt? Why were they made, and how were they used?

Two hundred-twenty baked clay figurines are documented by the field photographs. Of these, one hundred and seven were accessioned into the collection of the Oriental Institute Museum, and seven were retained by the Egyptian Museum. The remainder are known only from the field photographs (see my entry in the *Oriental Institute 1999–2000 Annual Report*, p. 111). These figurines, all of which are small, few measuring more than about five inches tall, depict women, women with children, men, erotic figures, and a wide array of animals. These types of objects, generically referred to as "votive offerings," have been excavated from many sites in Egypt.

Nearly half the figurines from the site depict women. These show considerable variation in style. They can be dated from the Twentieth Dynasty (in the reign of Ramesses III ca. 1170 BC), to the ninth century AD, when the Byzantine town of Djeme was abandoned. This corpus of material is particularly interesting because it documents the employment of female figurines in pious devotion for nearly 2,000 years. As one would expect, the style of the figurines underwent dramatic change, some of which echo the changing styles of the more formal, and expensive, stone statues and reliefs of the elite, and thereby provide clues to their date of manufacture. The earliest examples are mold-made, highly idealized slender women wearing heavy tripartite wigs. Some of them show the woman on a bed with, or without, a child (fig. 1). The date of this type of figurine has been determined by its very close similarity to the female figurines excavated at Deir el-Medina, the workers' village near Medinet Habu. The stylistic affinity of the figurines from the two sites is certainly no surprise because at the end of the Twentieth Dynasty (ca. 1098 BC), the residents of Deir el-Medina abandoned their village and fled to Medinet Habu where they took up residence and apparently also transferred their artisanship. This type of figurine is well documented from many sites, and stylistically it closely corresponds to contemporary tomb paintings and statuary of the elite, again, not a surprise, since the workers from Deir el-Medina worked under the patronage of the royal house.

By the Twenty-second Dynasty (ca. 945 BC), a new style emerged. These figurines are handmade, non-idealized females,



Figure 2. Does this female figurine exhibit artistic innovation, or "extreme coarseness"? Third Intermediate Period, Twenty-second Dynasty, ca. 945–715 BC (OIM 14600)



Figure 3. Female figure with “Bubastite”-type full figure, painted with red and yellow stripes. Third Intermediate Period, Twenty-second–Twenty-fifth Dynasties, ca. 945–664 BC (OIM 14584)

which depending on your own taste, are a wonderfully refreshing form of abstract and free-spirited ancient art, or as the “father of Egyptian archaeology,” Flinders Petrie, described similar examples, “massive flat forms of extreme coarseness” (fig. 2). I prefer the former because it is this sort of artifact that expresses the inventiveness of the ancient craftsman, unhindered by the rules that dictated the formal art of Egypt and obscured the personality of individual artisans. These figures have beaky noses, globs for eyes, and the pubic area is always highly defined by slashes to indicate hair. Clearly, these craftsmen were not bound by the official artistic canons, and their simple statuettes have no correlation to formal art. They may be described as Egyptian “folk art.” But it gets stranger still. Roughly contemporary with this form is another type of handmade female figurine, larger in scale, made of finer, white, marl clay. These have very wide, round hips, heavy bellies, high rounded breasts, and short, round, hairstyles (fig. 3). Most extraordinary, they are painted with vertical stripes of yellow and red. The body type and hairstyle correspond to what is called the “Bubastite figure” (a reference to Tell Basta, the home city of the kings of the Twenty-second Dynasty), which is shown on reliefs and on painted stelae (such as the Oriental Institute’s superb stela of Djedkhonsuesankh) from the Third Intermediate Period into the Kushite era (ca. 945–664 BC).

The Hellenized mold-made female figurines of praying women (*orant*) are the next stage in development from the dynastic female figurines. Although these are very common at other sites, such as Karanis in the north, and also in Middle Egypt, they are represented at Medinet Habu by only four sad

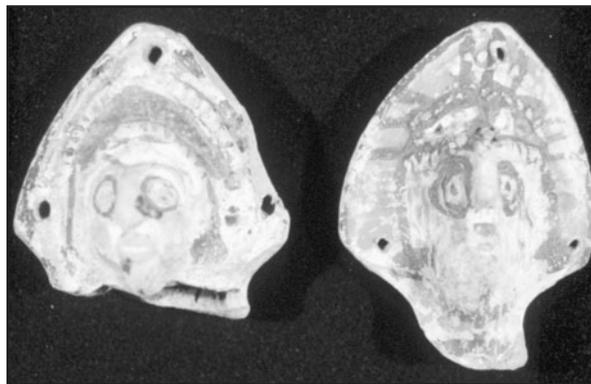


Figure 4. Heads from Byzantine orants, showing the tall triangular headdress and very rudimentary facial features. Byzantine period, sixth–eighth centuries AD (OIM 14642, 15537)

little fragments. The last stage in development is the very abstracted Byzantine-era figures of women with tall triangular hairdos (fig. 4). As a reflection of the Christian ethic of modesty, these figurines, unlike any of the earlier ones, are shown dressed in long tunics.

What conclusions can be drawn from these materials? The continuity of the genre, and the way that their appearance changed to accommodate new cultural tastes indicates that the desire to possess female figurines was deeply entrenched in the society. But what function did they meet that motivated their continued manufacture? Older suggestions such as their being erotica, or “concubines for the dead,” do not really apply. Not only are the women not in “erotic” poses, but men and women are not shown together, and in the dynastic era, children may appear by the woman’s side. The “concubine for the dead” idea has been discredited, not only because of the presence of children on the bed, but also because at other sites, such figurines



Figure 5. Child’s footprint impressed into a lump of clay. Late New Kingdom, Third Intermediate Period(?), Twentieth–Twenty-fifth Dynasties, ca. 1070–664 BC (OIM 14768)



Figure 6. Stela showing Sethmes praying to his deceased neighbor Nakht. New Kingdom, Twentieth Dynasty, ca. 1098 BC (OIM 14287)

have been recovered from the tombs of women and of children. The suggestion that they are votives left exclusively by women to promote fertility is contradicted by female figurines found at the mining site of Sherabit Khadim where there is little record of a female population.

However, they are clearly related to fertility. Three examples now in museum collections in Berlin, Paris, and Warsaw are inscribed with a brief inscription such as “may your daughter Sih give birth.” However, it is a mistake to assume that the figurines were related strictly to childbirth because in ancient Egypt, images of fertility were often more general allusions to health and rejuvenation. This would help explain why such figurines are found in so many different contexts. They could be treated as true votives, and left in a temple to implore the god(s) for health, fertility, and life, or kept in one’s house as a general good luck charm to ensure the safety of the household. In the funerary context, the female figure was a generic icon for rebirth, regardless of the gender of the deceased.

Other types of objects document piety at Medinet Habu. One, for which I can find no exact parallel — always a treat, but a challenge for interpretation — is a flattened oval of clay impressed with the imprint of an infant’s foot (fig. 5). It is not inscribed, and the field register provides no clue from what part of the temple precinct it was recovered. It is reminiscent of bronzed baby shoes of decades past, but if it has more significance than a mere family keepsake, it may be related to the cus-

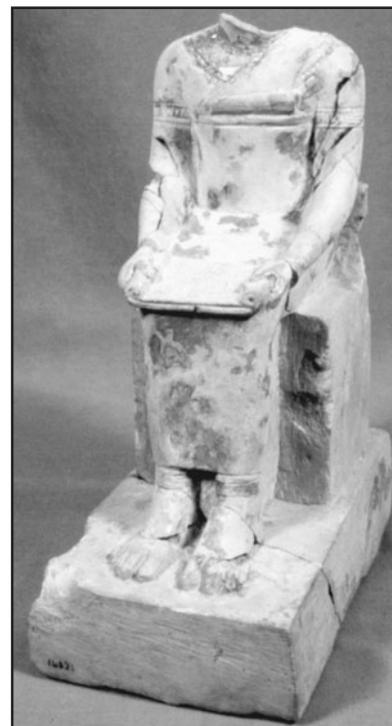


Figure 7. Intercessory statue of the deified architect, Amenhotep Son of Hapu. Ptolemaic period, third–second centuries BC (OIM 14321)

tom of tracing outlines of feet on the roofs of temples to commemorate oneself.

Objects from the site indicate that people at Medinet Habu had many ways that they could communicate with the gods. Most appeals to the gods were for assistance in resolving mundane affairs, such as asking who stole linen or a donkey. A very fine stela from the ruins of the houses shows how a deceased member of the community could be a conduit to the gods. The upper register of the stela (fig. 6) shows a man named Sethmes adoring a seated man named Nakht. Two women, presumably of Sethmes’ family, appear in the lower register. The caption for Nakht indicates that he was considered to be an “Able Spirit of Re,” a mediator between the gods and the living, who was able to influence the gods to listen to petitioners’ pleas. These individuals were sustained by the members of the household who left food offerings before the stela thereby assuring the cooperation of the Able Spirit of Re.

This form of intercession has a very long history in Egypt. A spectacular, but unfortunately headless, gilded limestone statue excavated from the ruins of a house in the back of the Great Temple depicts one of the few saints of Egypt, the deified architect Amenhotep Son of Hapu, who lived in the fourteenth century BC (fig. 7). The statue, however, dates to the Ptolemaic period, some thousand years after the saint’s death. The inscription on the back pillar reads, in part, “the chief physician who is good for the people of Egypt, who acts for everyone [with] protection, dominion, and rejuvenation at Djeme every day.” This

indicates that this statue was considered to be a mediator, one who, according to the inscription, “reckons millions and hundreds of thousands of years on behalf of the King of the Gods [Amun].” People would come to the statue and utter their prayers before it in hope that the saint would put a good word in for them before the gods.

Another form of piety is documented by fragments of more than forty-four box-like platforms, called votive beds. Many of them were excavated from the ruins of the houses. They have a front panel impressed with a depiction of a woman either standing or sitting in a boat, flanked by figures of the god Bes (figs. 8–9). Many of them have retained their bright yellow, red, and blue pigment. The boating scene is known from Old Kingdom reliefs as a ritual of pulling or shaking papyrus for Hathor, a deity associated with birth. The pleasant sound that the rustling papyrus made was equated with the sound of the sistrum, a ritual rattle sacred to Hathor. Ostraca painted with birth scenes often show the woman on a bed that resembles the votive beds. I have found no evidence that these functioned as small altars, rather, I suspect that these miniature beds were kept in houses to honor the goddess, much like some people today keep religious figures in their homes.

Most of the objects already mentioned came from the houses at the site. However, Medinet Habu played a much greater role in piety and worship than expressed by those who lived at the site. The temple precinct was a feature of some of the most important celebrations, such as the Decade Festival, when, at the beginning of each ten-day week, the procession of Amun of Luxor Temple visited the Small Temple at Medinet Habu. During the annual Feast of the Valley, the great sacred boats of Amun, Mut, Khonsu, and the king himself toured the necropolis, visiting the royal temples, including Medinet Habu. These state-sanctioned processions, and others that dotted the calendar, gave the temple precinct a special sanctity. By the Twenty-second Dynasty (ca. 945 BC), private tombs were built

on both the north and south sides of the processional way to the Great Temple so that the deceased could symbolically, and eternally, partake of the blessings of the festivals. In the following dynasty (ca. 777 BC), the south side of the processional way was adopted as the location for the tomb chapels of the God’s Wives of Amun, the highest ranking members of the domain of Amun, all of whom wished to show their devotion to the god. The approach to the temple of Ramesses III became one of the great formal processional ways, like the one leading from the Nile to the temple of Hatshepsut at Deir el-Bahari to the north.

The association of Medinet Habu with Osiris, the god of the afterlife and rejuvenation, is attested by pious deposits of bronze figures of that god. Hölscher recovered more than a hundred statuettes near the northwest corner of the Eastern High Gate from a pit he dubbed “the Osiris Grave.” These statues, many of which are in the collection of the Oriental Institute, were, I assume, votives brought to the temple by pilgrims (fig. 10). The statues were thrown into the pit that symbolically represented the underworld realm of Osiris. This action was apparently a means of gaining the favor of the god.

These bronze statuettes, which range in height from only a few to seventy-eight centimeters, and some of which are gilded, form a tremendous contrast to the simple clay figurines. The bronzes were employed in a cult that appealed to the elite of Thebes — those who could “afford” such an extravagance, while the clay figurines were produced by, and for, the lower levels of society. Another contrast that I find very revealing for our understanding of forms of piety and social structure, is that Osiris, for whom there was a cult at Medinet Habu, is never the subject of the clay figurines — indeed, not a single clay figurine from the site depicts him, suggesting that the cult of Osiris was an upper class cult that was not widely celebrated by the lower

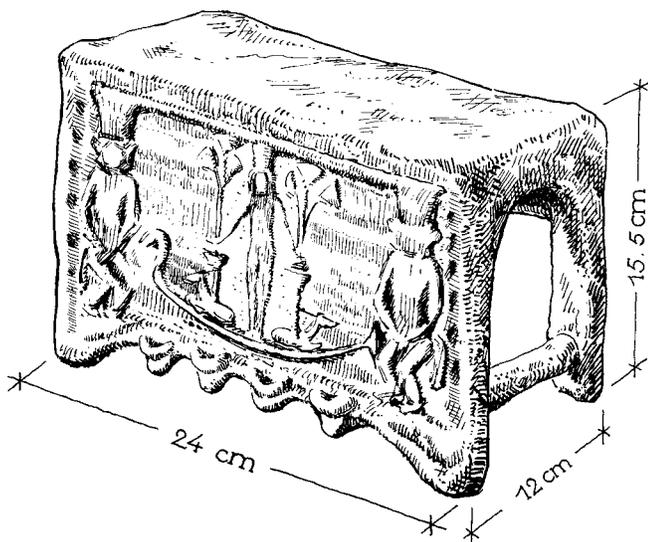


Figure 8. Reconstruction of a votive bed

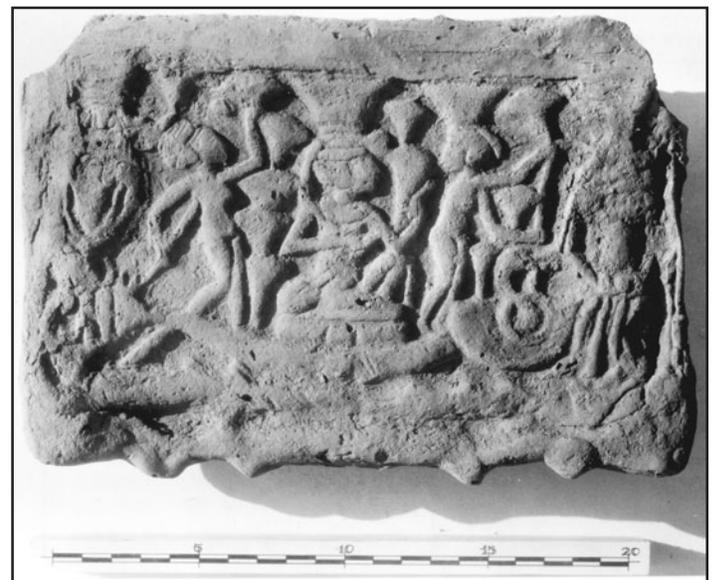


Figure 9. Front of a votive bed, showing a woman in a boat, playing a lute, while a woman to the right plucks papyrus (Cairo JE 59845)

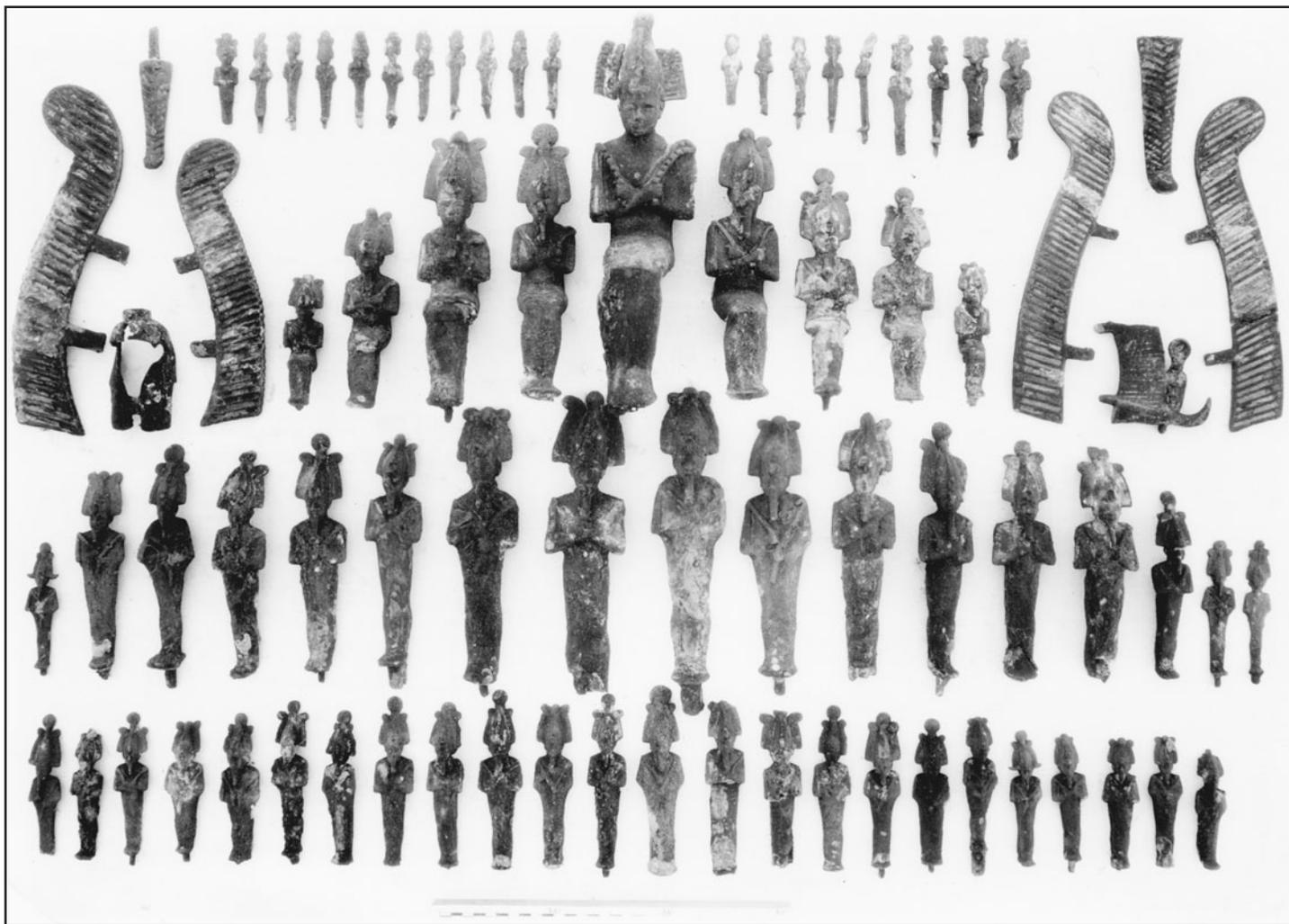


Figure 10. Group of bronze Osiris figurines excavated from the "Osiris Grave" near the High Gate at Medinet Habu

levels of the society. In contrast, the poorer people who lived in the temple precinct made and used votive objects that called upon Hathor and Bes for protection and regeneration.

The forms of the clay figurines from the early Roman period also give new insight into the character of the inhabitants of Medinet Habu. There are few of the typical two part mold-made figures of classical gods such as Athena, Eros, the standing Isis figures, and Heracles, which are so common at other contemporary sites, suggesting that the people at the site were much less Hellenized than populations in the north.

The small objects from Medinet Habu provide a view of the variety of ways that the ancient Egyptians expressed their piety. Objects from houses indicate that the Egyptians were surrounded by comforting reminders of the power of the gods to protect them, to give them fertility, and to ensure their afterlife. The long history of occupation of the site allows a diachronic view of the material, showing how a single object, like a figure of a woman, was modified to conform to contemporary taste.

The objects also shed light upon the varying practices of different levels of the society, reminding us that the official, state-sanctioned cult was a luxury that was not available to all, or was perhaps not of interest to everyone. The Oriental Institute is the repository for nearly 4,000 objects from Medinet Habu. It is an incredibly rich resource for reconstructing the lives and beliefs of the ancient Egyptians, and it is exciting that there is yet so much research to be done.

*Emily Teeter received her doctorate from the University of Chicago in 1990. She is a Research Associate at the Oriental Institute. Her book *Scarabs, Scaraboids, Seals, and Seal Impressions from Medinet Habu* is in press, and she is finalizing *Baked Clay Figurines from Medinet Habu*. She has published monographs and a variety of papers on various aspects of ancient Egyptian religion.*

EGYPTIAN GALLERY OFFERS EXCITING NEW ACTIVITIES FOR FAMILIES

CAROLE KRUCOFF, HEAD OF MUSEUM EDUCATION

A treasure hunt for ancient animals, the opportunity to x-ray a mummy, and an up-close and personal encounter with King Tut are but a few of the new activities awaiting families who visit the Joseph and Mary Grimshaw Egyptian Gallery. Created during a two-year research and development project supported by the Polk Bros. Foundation, these activities were produced by Museum Education in partnership with parents, students, and administrators of the North Kenwood/Oakland (NK/O) Charter School.

Focusing on ways parents and their children can explore the ancient past, the new activities are designed as self-guided learning experiences that are available whenever families visit the Oriental Institute. Included are:

- a rich array of full-color Family Activity Cards that direct parents and children to search for and make discoveries about specific artifacts
- gallery treasure hunts featuring learning activities related to specific topics or ideas, such as ancient animals or mummification
- brightly colored, large-sized, family-friendly exhibit labeling for our statue of King Tut
- a computer kiosk where children and parents can take part in “hands-on,” interactive experiences, such as sending a mummy through an x-ray machine, reconstructing an ancient stele, or selecting foods to serve at an ancient banquet

Museum visitors have given the family activities an enthusiastic reception. Parents say the activities have kept them and their children in the Egyptian Gallery longer than they have ever stayed in a museum exhibit. Children can't wait to talk about all the “cool things” they have learned and they, along with their parents, are asking when there will be similar activities for Persia and other galleries.

Creating a sustainable and educationally sound family program was our project's major goal. This was successfully accomplished due to the work of a team that had all the levels of expertise needed to reach that goal. The coordinator, Anna Rochester, was a creative and experienced museum and arts educator skilled in working with families and developing educational materials. The second crucial element of the team was an advisory panel of enthusiastic parents from the target audience. These parents were unfamiliar with the Oriental Institute but eager to involve their children in solid learning experiences. Drawn from the NK/O population, the parents were recruited by Marvin Hoffman and Barbara Williams, co-directors of NK/O, who became the project's educational advisors.

Also crucial was a skilled evaluator, whose testing methods could identify areas of strength as well as those that needed refinement, and who was able to provide formal documentation of the project's overall success. Jane Dowling, president of Chicago's highly regarded Wellington Consulting Group, Ltd., was our evaluator from the start. The team also included Nitzan Mekel-Bobrov, an Oriental Institute graduate student with expertise in computer programming, without whom the decision to offer high-tech computer activities could never have taken place. Everyone benefited from the guidance of Oriental Institute faculty and staff, whose participation ensured final products would reflect the most recent research on the ancient Near East. Finally, the vision and support of the Polk Bros. Foundation enabled us all to undertake this exciting and important venture.

The successful outcome of the Family Activities Project gives us confidence that we now have templates for family activities which can be effective in all our galleries, and that our development and research process can be a model for other museums interested in the family audience.



Brenda Noble and her son Bryce, North Kenwood/Oakland Charter School advisors to the Family Activities Project, try out a prototype of a gallery treasure hunt



Jane Dowling, educational evaluator for the Family Activities Project, tests a mock-up of the project's computer kiosk with an 11-year-old museum visitor



A delighted young visitor finds and sketches an Egyptian god portrayed as a falcon using the Ancient Animals Treasure Hunt now available in the Egyptian Gallery

FROM THE PUBLICATIONS OFFICE

Seals on the Persepolis Fortification Tablets, Volume I: Images of Heroic Encounter

Two volumes (Text, Plates)

Mark B. Garrison and Margaret Cool Root, with seal
inscription readings by Charles E. Jones. 2001

Oriental Institute Publications 117

Pp. xxxiii + 562; 25 charts; 9 figures; 291 plates (hardback)

ISBN 1-885923-12-0

\$140.00

This is the first volume (text and plates) of the analytically legible seals (ca. 1,162) retrieved through many thousands of full or partial impressions preserved on the 2,087 Elamite administrative tablets recovered during the 1930s excavations at Persepolis, Iran, and published by Richard T. Hallock (OIP 92) in 1969. The tablets are dated by date formulae in the texts to the years 509-494 BC in the reign of Darius the Great. The remaining and forthcoming two volumes are entitled:

**Seals on the Persepolis Fortification Tablets, Volume II:
Images of Human Activity**

**Seals on the Persepolis Fortification Tablets, Volume III:
Animals, Creatures, Plants, and Geometric Devices**

Volume I introduces the archive and documents the 312 seals of heroic encounter (retrieved via 1,970 impressions) in an illustrated catalog with high quality composite drawings and a separate volume of 291 halftone and line plate illustrations presented at a scale of 2:1.

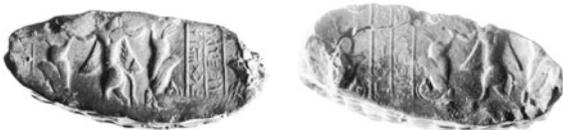
Entries provide commentary on administrative, social, stylistic, and iconographical features of the seals as well as systematic analysis of seal application patterns. The thirty-four seal inscriptions are presented by Charles E. Jones. Twelve appendices richly synthesize formal and iconographical data and integrate the seals with their associated texts.

This major corpus offers extraordinary new material for the study of art and social history in the Achaemenid Persian Empire.

Members receive a 20% discount

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SPECIAL EVENTS

FAMILY EVENT

BOOK-IN-A-BOX

Sunday 7 April

1:00–3:00 PM

Co-sponsored by the Oriental Institute and the
Frank Lloyd Wright Preservation Trust

Frank Lloyd Wright used geometric shapes, including pyramids, for his world-famous designs. Join us for this workshop where you'll combine geometric shapes with ancient Egyptian hieroglyphs to create your own unique storytelling device. Then visit the Joseph and Mary Grimshaw Egyptian Gallery to see how the ancient Egyptians wrote and illustrated stories thousands of years ago.

This event is recommended for families with children ages 6–12. Admission is free but pre-registration is required. To register, call the Frank Lloyd Wright Preservation Trust at (708) 848-1976.

This program is supported in part by The Regents Park/University of Chicago Fine Arts Partnership.

DOCUMENTARY FILM PREMIERE

MOUNT NEMRUD: THE THRONE OF THE GODS

Jennifer Tobin

Sunday 21 April

Film Showing: 1:30 PM

Question and Answer Session: 2:30 PM

Discover the eighth wonder of the ancient world at our Chicago premiere screening of *Mount Nemrud: The Throne of the Gods*. Located in eastern Turkey, the massive ruins on Mount Nemrud have been a source of mystery and debate for more than 2,000 years. Learn about a great king's quest for immortality and the search for his ancient tomb in this remarkable documentary that uses never-before seen archival footage of excavations, on-site interviews with scholars, 3-D computer animations, and superb battle re-enactments.

Jennifer Tobin, Assistant Professor of Classical Archaeology, Department of Classics and Mediterranean Studies, University of Chicago, will introduce the film and answer questions from the audience following the showing. She lived and taught in Turkey before joining the faculty at the University of Chicago. Her area of research is Turkey in the Hellenistic and Roman periods.

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

GALLERY TOURS AT NOON: SEE PAGE 11

APRIL 2002

6 Saturday



Architecture in Ancient Egypt: Technique, Design, and Symbolism

Emily Teeter

Continues through 1 June
10:00 AM–12:00 NOON, Gleacher Center
See page 13 for more information

7 Sunday



Book-in-a-Box

1:00–3:00 PM, Oriental Institute
See page 8 for more information

7 Sunday



Out of the Fiery Furnace: From Stone to Bronze

1:30 PM, Breasted Hall
See page 12 for more information

10 Wednesday



Women in Ancient Mesopotamia

Fumi Karahashi
Continues through 15 May
7:00–9:00 PM, Oriental Institute
See page 13 for more information

10 Wednesday



Darâ and Iskender: Darius Dying in the Arms of Alexander

Pierre Briant
8:00 PM, Breasted Hall
See page 11 for more information

11 Thursday



Archaeology of the Holy Land in Classical Times

Aaron A. Burke
Continues through 30 May
7:00–9:00 PM, Gleacher Center
See page 14 for more information

12 Friday



Lunchtime in Another Time Gallery Tour: The World of the Pharaohs

12:00 NOON, Oriental Institute
See page 11 for more information

13 Saturday



Pharaoh's People: Ancient Egyptian Society

Frank Yurco
Continues through 8 June
10:00 AM–12:00 NOON, Oriental Institute
See page 14 for more information

13 Saturday

Architecture in Ancient Egypt (cont.)

See 6 April

14 Sunday



Out of the Fiery Furnace: From Swords to Ploughshares

1:30 PM, Breasted Hall
See page 12 for more information

15 Monday



Great Pyramids and Divine Kings: The Old Kingdom in Ancient Egypt

Frank Yurco
Continues for sixteen weeks
See page 15 for more information

17 Wednesday



The Legacy of Assyrian Imperialism

Peter Bedford
8:00 PM, Breasted Hall
See page 11 for more information

17 Wednesday

Women in Ancient Mesopotamia (cont.)

See 10 April

18 Thursday

Archaeology of the Holy Land (cont.)

See 11 April

20 Saturday

Architecture in Ancient Egypt (cont.)

See 6 April

20 Saturday

Pharaoh's People (cont.)

See 13 April

21 Sunday



Mount Nemrud: The Throne of the Gods

1:30 PM, Breasted Hall
2:30 PM, Question and Answer Session
See page 8 for more information

24 Wednesday

Women in Ancient Mesopotamia (cont.)

See 10 April

25 Thursday

Archaeology of the Holy Land (cont.)

See 11 April

27 Saturday

Architecture in Ancient Egypt (cont.)

See 6 April

27 Saturday

Pharaoh's People (cont.)

See 13 April

28 Sunday



Under Wraps: An Autopsy of Three Egyptian Mummies

1:30 PM, Breasted Hall
See page 12 for more information

MAY 2002

1 Wednesday

Women in Ancient Mesopotamia (cont.)

See 10 April

2 Thursday	Archaeology of the Holy Land (cont.) See 11 April	23 Thursday	Archaeology of the Holy Land (cont.) See 11 April
4 Saturday	Architecture in Ancient Egypt (cont.) See 6 April	25 Saturday	No Architecture in Ancient Egypt class
4 Saturday	Pharaoh's People (cont.) See 13 April	25 Saturday	No Pharaoh's People class
5 Sunday	No Film Showing	26 Sunday	Alexander the Great and the Battle of Issus 1:30 PM, Breasted Hall See page 12 for more information
8 Wednesday	Women in Ancient Mesopotamia (cont.) See 10 April		
9 Thursday	Archaeology of the Holy Land (cont.) See 11 April	30 Thursday	Archaeology of the Holy Land (ends) See 11 April
10 Friday	Lunchtime in Another Time Gallery Tour: The Ancient Persian Empire 12:00 NOON, Oriental Institute See page 11 for more information		
		1 Saturday	Architecture in Ancient Egypt (ends) See 6 April
11 Saturday	Architecture in Ancient Egypt (cont.) See 6 April	1 Saturday	Pharaoh's People (cont.) See 13 April
11 Saturday	Pharaoh's People (cont.) See 13 April	2 Sunday	Mummies made in Egypt 1:30 PM, Breasted Hall See page 12 for more information
12 Sunday	This Old Pyramid 1:30 PM, Breasted Hall See page 12 for more information		
		8 Saturday	Pharaoh's People (ends) See 13 April
15 Wednesday	Women in Ancient Mesopotamia (ends) See 10 April	9 Sunday	Children of the Sun 1:30 PM, Breasted Hall See page 12 for more information
16 Thursday	Archaeology of the Holy Land (cont.) See 11 April		
18 Saturday	Architecture in Ancient Egypt (cont.) See 6 April	15 Saturday	Egyptomania, Chicago-Style Michael Berger 9:30 AM-4:00 PM, Chicago Architecture Foundation See page 15 for more information
18 Saturday	Pharaoh's People (cont.) See 13 April		
19 Sunday	Obelisk 1:30 PM, Breasted Hall See page 12 for more information		
			
22 Wednesday	New Evidence of the Early Develop- ment of Urban Life at Hamoukar McGuire Gibson 8:00 PM, Breasted Hall See page 11 for more information		
			

JUNE 2002

KEY TO SYMBOLS

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

All programs subject to change.

MEMBERS LECTURES

DARÂ AND ISKENDER: DARIUS DYING IN THE ARMS OF ALEXANDER

Pierre Briant

Wednesday 10 April

8:00 PM, Breasted Hall (Reception Following)

The circumstances and the setting of the death of Darius III is known through Graeco-Roman and Medieval Persian sources. According to the main version of the classical authors, Darius was already dead when Alexander reached him lying on the ground. According to another version known through the Alexander Romance (attributed to Callisthenes) and mainly adopted by the Persian and Arabo-Persian authors (like Firdowski, Nizami, and others), Alexander/Iskender reached Darius/Darâ when the Great King was still alive. Texts and images (miniatures in the Persian manuscripts) interestingly express a Persian view of the end of the Achaemenid Empire, as a specific stage within the broader angle of the myth-history of Iran.

Pierre Briant is Chair of History and Civilization of the Achaemenid World and of the Empire of Alexander at the Collège de France. He is the recipient of numerous academic prizes and awards, including an honorary doctorate from the University of Chicago.

THE LEGACY OF ASSYRIAN IMPERIALISM

Peter Bedford

Wednesday 17 April

8:00 PM, Breasted Hall (Reception Following)

The Assyrian Empire (ca. 911–612 BCE) is popularly known for the cruel treatment Assyrian kings meted out to their subject peoples. Fortunately this is not the whole story on Assyrian imperialism. This lecture explores some neglected aspects of how the empire was run and how later empires, such as the Seleucid (Greek) and Roman empires, profited from Assyrian experience. Not only was the organization of the empire important, but also the matter of how subject peoples were to be integrated into the empire. Some subject peoples, specifically those of ancient Israel and Judah, left a significant legacy for later generations that is often overlooked in studies of Assyrian imperialism.

Peter Bedford received his Ph.D. in the History of Ancient Syria-Palestine from the Department of Near Eastern Languages and Civilizations, University of Chicago in 1992. He is Senior Lecturer in Religious Studies and History at Edith Cowan University, Perth, Western Australia, and is currently Visiting Associate Professor at the Social Science History Institute and in the Department of Classics, Stanford University.

NEW EVIDENCE OF THE EARLY DEVELOPMENT OF URBAN LIFE AT HAMOUKAR IN NORTHEAST SYRIA

McGuire Gibson

Wednesday 22 May

8:00 PM, Breasted Hall (Reception Following)

Excavations of Hamoukar have produced evidence that early state formation took place earlier in Syria than had been previously thought. Evidence includes a monumental city wall of mudbrick and a number of houses with multiple large, ovoid ovens used for institutional cooking. Also recovered were almost one hundred small stamp seals carved in the shape of animals, fish, and geometric forms, with incised patterns of lines and representational scenes on their backs. Evidence of administrative activity came in the form of impressions of similar stamps on a number of clay bits that had been used to seal up jars, baskets, and boxes. During the third season of work, from September through October 2001, even more persuasive evidence of early complexity was found in a building that had burned in antiquity. Burned roof beams, ceilings, and roof clay came down onto hundreds of objects that were found just as they had been left in 3500 BC or so. Other excavated areas will also be presented, with important new findings from the Akkadian and post-Akkadian periods, ca. 2300–2000 BC.

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

GALLERY TOURS

LUNCHTIME IN ANOTHER TIME

Spend your lunch hour exploring the glories and grandeur of the ancient world! Join us at the Oriental Institute for half-hour tours of the museum's ancient Egyptian or Persian galleries, then gather for coffee and conversation with your museum guide. Lunch not provided but you are welcome to bring your own. Pre-registration is required. To register, call Museum Education at (773) 702-9507.

Friday 12 April, 12:00 noon

The World of the Pharaohs

Travel through 3,000 years of ancient Egyptian civilization on this tour that includes temples, tombs, and a colossal statue of King Tut.

Friday 10 May, 12:00 noon

The Ancient Persian Empire

See gigantic sculptures and golden treasures from the ancient Persian Empire, which stretched from Greece to Egypt to India until it was conquered by Alexander the Great.

SUNDAY FILMS

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

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

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

21 April *Mount Nemrud: The Throne of the Gods* — Chicago premiere followed by discussion session with Jennifer Tobin, Assistant Professor of Classical Archaeology, Department of Classics and Mediterranean Studies, University of Chicago (see page 8 for more information).

28 April *Under Wraps: An Autopsy of Three Egyptian Mummies* Three ancient Egyptians — a priest, a temple cult-singer, and a twelve-year-old girl — undergo autopsies using the latest scientific techniques, which reveal their stories while leaving their wrappings intact.

5 May Breasted Hall closed — no film showing

12 May *This Old Pyramid* — Egyptologist Mark Lehner and professional stonemason Roger Hopkins suggest how the pyramids were built by actually building one in the shadow of the Great Pyramid at Giza. From the PBS *Nova* series.

19 May *Obelisk* — Lehner and Hopkins join forces once again to construct a replica of an ancient Egyptian obelisk.

26 May *Alexander the Great and the Battle of Issus* — This film from the A&E series *The Great Commanders* highlights the famed military encounter that took place in 334 BC between the forces of Alexander and the mighty Persian army.

2 June *Mummies Made in Egypt* — This animated and live-action film for the whole family stars LeVar Burton of *Star Trek: The Next Generation*.

9 June *Children of the Sun* — The total solar eclipse that took place in Iran in 1999 inspired Mansooreh Saboori, an Iranian filmmaker then living in Chicago, to return home and explore the meaning of the sun in both contemporary and ancient Iranian culture. The documentary she produced contains spectacular views of modern and ancient sites as well as fascinating commentary by University of Chicago scholars, including several from the Oriental Institute.

EDUCATION OFFICE REGISTRATION FORM

	Members	Non-members	Total
_____ Architecture in Ancient Egypt	_____ \$155	_____ \$175	_____
_____ Women in Ancient Mesopotamia	_____ \$129	_____ \$149	_____
_____ Archaeology of the Holy Land in Classical Times	_____ \$155	_____ \$175	_____
_____ Pharaoh's People: Ancient Egyptian Society	_____ \$155	_____ \$175	_____
_____ Great Pyramids and Divine Kings	_____ \$225	_____ \$245	_____
_____ Egyptomania, Chicago-Style Bus Tour	_____ \$60	_____ \$65	_____
		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

ADULT EDUCATION REGISTRATION AND REFUND POLICY

For multi-session courses, a full refund will be granted to anyone who notifies us about his/her cancellation before the first class meeting. A student who notifies us of his/her cancellation after the first class meeting, but before the second class meeting, will receive a full refund minus a \$50 cancellation fee. After the second class meeting, no refunds will be given unless the course is canceled by the Education Office. Those who are not registered may not attend classes. The Education Office reserves the right to refuse to retain any student in any course at any time. Failure to attend a course does not entitle a registrant to a refund. No credits are issued. All schedules are subject to change. Some courses may be subject to a small materials fee which will be announced at the first class meeting.

For single-session programs, no refunds are given, but if notification of cancellation is received at least 48 hours before the program begins, a credit voucher will be issued for the full amount of the program, less a cancellation fee. The voucher will be usable for any single-session Oriental Institute Museum Education program for a full calendar year from the date that appears on the voucher.

The following four courses are co-sponsored by the University of Chicago's Graham School of General Studies. Each course offers Teacher Recertification CPDUs from the Illinois State Board of Education.

ARCHITECTURE IN ANCIENT EGYPT: TECHNIQUE, DESIGN, AND SYMBOLISM

Emily Teeter

Saturdays

6 April–1 June

10:00 AM–12:00 NOON

Gleacher Center

450 N. Cityfront Plaza Drive

One of the greatest and most famous legacies of ancient Egyptian civilization is its architecture. This course discusses the materials, tools, and techniques employed by ancient Egyptian engineers, the impact of changing technology on architectural forms, how mythical sources and cult function are reflected in the design of temples and tombs, and the development of architectural styles from the Early Dynastic period into Roman times.

This eight-session course meets at the Gleacher Center, the University of Chicago's downtown center, located at 450 N. Cityfront Plaza Drive, just east of Michigan Avenue along the Chicago River. This course meets on Saturday mornings from 10:00 AM to 12:00 NOON beginning 6 April and continuing through 1 June. There will be no class on 25 May. Pre-registration is required.

Instructor Emily Teeter holds a Ph.D. in Egyptology from the Department of Near Eastern Languages and Civilizations at the University of Chicago. She is a Research Associate at the Oriental Institute.

Required Texts

Building in Egypt. D. Arnold. Oxford: Oxford University Press, 1991.

The Complete Temples of Ancient Egypt. R. Wilkinson. New York: Thames and Hudson, 2000.

Recommended Text

The Pyramids of Egypt. Rev. ed. I. E. S. Edwards. New York: Viking Penguin, 1995.

CPDUs: 14

See page 12 to register.

WOMEN IN ANCIENT MESOPOTAMIA

Fumi Karahashi

Wednesdays

10 April–15 May

7:00–9:00 PM

Oriental Institute

The great goddesses, noted queens, and everyday wives and mothers of ancient Mesopotamia — today's Iraq — come alive in ancient texts from some of the earliest times in recorded history. This course sheds light on divine, royal, and everyday female figures of early Mesopotamia using documents that date from 2000 to 600 BC. Discover the power of female deities such as Inanna, goddess of love and war; meet Enheduanna, princess, priestess, and the world's first known author; and explore the domestic and economic roles of women using documents where topics range from marriage to inheritance to divorce. Hand-outs of texts, in English translation, are provided by the instructor.

This six-session course meets at the Oriental Institute on Wednesday evenings from 7:00 to 9:00 PM beginning 10 April and continuing through 15 May. Pre-registration is required.

Instructor Fumi Karahashi holds a Ph.D. in Sumerology from the Department of Near Eastern Languages and Civilizations at the University of Chicago. She taught Sumerian courses in the Department of Near Eastern Studies at the University of Michigan in 2001/2002, and she is presently an instructor in Sumerian at the Oriental Institute.

Recommended Texts

Women of Babylon. Zainab Bahrani. London: Routledge, 2001.

In the Wake of the Goddesses. Tikva Frymer-Krensky. New York: The Free Press, 1992.

CPDUs: 12

See page 12 to register.



Bronze statue of four-faced goddess. Ishchali (OIP 98, pl. 29)

ARCHAEOLOGY OF THE HOLY LAND IN CLASSICAL TIMES

Aaron A. Burke

Thursdays, 11 April–30 May, 7:00–9:00 PM

Gleacher Center, 450 N. Cityfront Plaza Drive

Discover how spectacular finds and new archaeological insights have transformed our understanding of the land of the Bible from the Babylonian conquest of Jerusalem in 586 BC through the era of the New Testament and beyond. This course traces the impact of rule by Babylonia, Persia, the Greeks, the Romans, and then the Byzantine Empire, with special emphasis on the rise of Christianity and on sites mentioned in the New Testament, including Jerusalem, Nazareth, Capernaum, and Bethlehem. Learn how excavations have uncovered finds that range from the monumental entrances of the second temple in Jerusalem all the way to a building inscription bearing the name of the Roman governor Pontius Pilate, the first archaeological confirmation of this scriptural figure's presence in Judea. Insights gained from sites such as Masada, Gamla, and Qumran, famed for the recovery of the Dead Sea Scrolls, are also discussed.

This eight-session course meets at the Gleacher Center, the University of Chicago's downtown center, located at 450 N. Cityfront Plaza Drive, just east of Michigan Avenue along the Chicago River. This course meets on Thursday evenings from 7:00 to 9:00 PM beginning 11 April and continuing through 30 May. Pre-registration is required.

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. Last year he joined the Oriental Institute's Early Bronze Age excavation at Yaquush, near the Sea of Galilee.

Required Texts

Archaeology of the Land of the Bible, Volume 2: The Assyrian, Babylonian, and Persian Periods (732–332 B.C.E.). 1st ed. E. Stern. Anchor Bible Reference Library. New York: Doubleday, 2001.

Archaeology in the World of Herod, Jesus and Paul. H. Shanks and D. P. Cole. Archaeology and the Bible: The Best of BAR 2. Washington, D.C.: Biblical Archaeology Society, 1990.

Recommended Texts

The Roman Near East, 31 BC–AD 337. F. Millar. Cambridge: Harvard University Press, 1993.

The Oxford History of the Biblical World. 1st ed. M. D. Coogan, ed. New York: Oxford University Press, 1998.

The Works of Josephus: Complete and Unabridged. F. Josephus. Translated by W. Whiston. Peabody, MA: Hendrickson, 1987.

CPDUs: 16

See page 12 to register.

PHARAOH'S PEOPLE: ANCIENT EGYPTIAN SOCIETY

Frank Yurco

Saturdays

13 April–8 June

10:00 AM–12:00 NOON

Oriental Institute

Witness ancient Egypt through the eyes of the people who lived under the rule of the pharaohs. Encounter the craftsmen who built tombs and fashioned magnificent luxury items, the priests who were the guardians of religious and cultural traditions, and the nobility who helped pharaoh reign over all. Also examine the role of women, foreigners, slaves, and even the dead, who had their own special place in ancient Egyptian society.

This eight-session course meets at the Oriental Institute on Saturday mornings from 10:00 AM to 12:00 NOON beginning 13 April and continuing through 8 June. There will be no class on 25 May. Pre-registration is required.

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

Required Texts

Ancient Egyptian Literature, Volume 1: The Old and Middle Kingdoms. Miriam Lichtheim. Berkeley: University of California Press, 1973.

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

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

The Egyptians. Sergio Donadoni, ed. Chicago: University of Chicago Press, 1997.

CPDUs: 16

See page 12 to register.



Vignette of fencing ritual of Letopolis (Ramesseum Dramatic Papyrus; SAOC 58, fig. 32.5)

CORRESPONDENCE COURSE

GREAT PYRAMIDS AND DIVINE KINGS: THE OLD KINGDOM IN ANCIENT EGYPT

Frank Yurco

Beginning 15 April and continuing for 16 weeks

Featuring audio-taped lectures by Frank Yurco, this correspondence class invites you to explore ancient Egypt's classic era of great pyramids and divine kings — 1,000 years of history extending from the Archaic period through the Old Kingdom. The second in an eight-part series of audio courses that traces Egypt's history from ancient times to the nation of today, this class also stands alone as a study of the era when ancient Egypt experienced some of its greatest cultural and technological achievements.

Listen to the taped lectures at home — or in your car. The tapes, and their accompanying readings, are organized into eight lessons. With every lesson, the instructor provides a brief assignment that allows you to demonstrate your understanding of the course material. Complete each assignment and return it by mail or fax. The instructor will review the lesson, give comments, answer any questions, and send it back to you by mail.

This course begins on Monday 15 April and will continue for sixteen weeks. Registration must be received by 8 April.

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.

Required Texts

The Pyramids of Egypt. 2nd rev. ed. I. E. S. Edwards. London: Penguin Books, 1988.

A History of Egypt. Nicholas Grimal. Oxford: Blackwells, 1992.

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

Ancient Egyptian Literature, Volume 1: The Old and Middle Kingdoms. Miriam Lichtheim. Berkeley: University of California Press, 1973.

See page 12 to register.



BUS TOUR

EGYPTOMANIA, CHICAGO-STYLE

Michael Berger

Saturday 15 June

9:30 AM–4:00 PM

Program begins and ends at the Chicago Architecture Foundation, Santa Fe Building, 224 S. Michigan Avenue

Co-sponsored by the Oriental Institute and the Chicago Architecture Foundation

Get on board for a bus tour of Chicago as you've never seen it before! Join Egyptologist Michael Berger to discover how Egyptian art and design has influenced the look of architectural and historic sites throughout the city. Much of this influence relates to the discovery and excavation of King Tut's tomb in the 1920s, an archaeological event that gripped the world and resulted in an explosion of art and design in the Egyptian style.

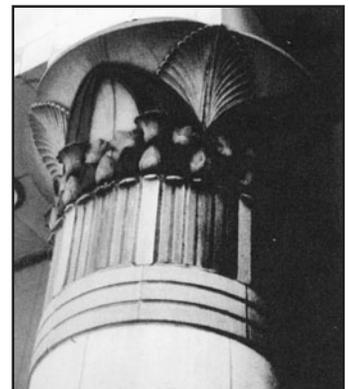
Urban architecture was one of the most fertile grounds for this "Egyptomania." See examples in Chicago that range from the imposing terra-cotta pharaohs on the Reebie Storage and Moving Company building all the way to the sphinx in Graceland Cemetery and the actual piece from the Great Pyramid at Giza that is imbedded in the headquarters of the Chicago Tribune Building.

This day-long program, which meets at the Chicago Architecture Foundation (CAF), 224 S. Michigan Avenue, begins with a slide presentation in the CAF lecture hall, continues with the bus tour and ends with a return to CAF. Coach bus transportation, handouts, and lunch at a Middle Eastern restaurant are included. There will be some walking, so please wear comfortable shoes and dress for the weather.

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

Fee: \$60 for members of the Oriental Institute or the Chicago Architecture Foundation; \$65 for non-members.

See page 12 to register.



Ancient Egyptian-style column capital, Reebie Storage and Moving Company

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