

News & Notes

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RAS-SHAMRA, ANCIENT UGARIT*

Dennis G. Pardee

Scholars of the ancient Near East—some such scholars at least—have a penchant for classifying various archaeological finds according to relative importance. For example, in the late '60's and '70's a mini-debate raged within a rather restricted circle over whether the Dead Sea Scrolls or the Ugaritic texts were the more important for *biblical* studies. To some extent such comparisons are like comparing apples and oranges—but it is always fun to try one's own hand at it nonetheless. I am not, however, going to be so imprudent as to pick one find out and place it above others. Rather, I will propose four archaeological sites as providing the most important finds of the twentieth century. Even this set of four will reveal my own prejudices, however, for they all include *textual* material and are thus, perhaps, not "purely" archaeological. I would further qualify my classification by limiting my areas of interest to finds made in Palestine and Syria and thus of interest to the history of the West Semitic peoples.

Having thus disposed of the Aegean, Egypt, and of much of Mesopotamia and of any discoveries made before 1900, I can now build my own sand-castle in my own back yard:

Proceeding in chronological order from oldest to most recent, the finds at Tell Mardikh/Ebla of the last decade must be mentioned first, for they have revealed a native Semitic population in north-central Syria (the site is just 60 kilometers south of Aleppo) in the mid-third millennium B.C. with many ties, both cultural and linguistic, with the later West Semitic cultures and languages.

Next must come the finds from Tell Hariri, ancient Mari. Though further east on the Euphrates and thus on the northwest reaches of Mesopotamia itself, this site has given us the largest single body of evidence for that shadowy group known as the Amorites, from the period of their heyday in the eighteenth century B.C. Tell Mardikh has also produced very few texts for this period while a significant number were found at Tell Atchana, ancient Alalakh, in the plain of Antioch, during excavations earlier in this century. Unfortunately, no site has yet given us texts in the Amorite language per se, and our assessment of the language and culture of the Amorites comes from their personal names, the occasional Amorite word in the many Akkadian texts they wrote, and from the non-literary archaeological record. Mari, as of now, has pride of place in

numbers of texts and as the most extensively excavated city controlled by an Amorite dynasty for part of its history.

Jumping some three hundred years we reach the Ugaritic texts. These were found at the modern site of Ras eš-Šamra on the northern coast of Syria, in excavations which began in 1929 and which continue today. They have revealed a totally new Semitic language, written in a totally new script, both named after the ancient name of the city, "Ugaritic." These texts date from about 1400 B.C. to the coming of the Sea Peoples in the early twelfth century B.C. and the various sorts of information they give us about the West Semitic peoples is the main topic of this presentation. Before going to those details, however, I must mention my fourth choice, and must give a brief overview of the West Semitic languages and literary sources.

My fourth choice, then, is the Dead Sea Scrolls. These texts date from the early second century B.C. until the end of the Bar Kokhba revolt in 135 A.D. and were found in various caves along the west side of the Dead Sea between the late '40's and early '60's. They have revealed to us the multiplicity of forms of the biblical text at that period, the multiplicity of forms of Judaism in that period, and the multifarious social and religious background for the rise of Christianity.

We are fortunate in the Oriental Institute to have covered and to be covering the study of each of these four areas: Robert D. Biggs, Miguel Civil, and I.J. Gelb for Eblatology, I.J. Gelb and Michael Rowton for Amorite studies, and Norman Golb for Dead Sea Scrolls. This list of eminent scholars leaves one slot open, Ugaritic studies, which I have tried to fill.

Before describing those texts in more detail, however, let me sketch rapidly the history of the West Semitic languages and the



The co-directors of excavations at Ras Ibn Hani: on the left, Jacques Lagarce, on the right, Adnan Bounni. In the background is the resort hotel, excavations for which led to the discovery of the Late Bronze site.

*Text of a lecture presented to the docents of the Oriental Institute, March 13, 1984. Edited for publication.

literary sources for the study of the West Semitic peoples.

In the periods before 1000 B.C., we know of four major native languages (as opposed to the *linguae francae*, Sumerian and Akkadian): that spoken at Ebla (variously known as Eblite or Eblaite), Amorite, Ugaritic, and South Canaanite. Scholars are still arguing about the exact classification of Eblite (as about the other three, for that matter), but it is probably *not* simply a dialect of Old Akkadian nor of Amorite, while it has some morphological affinities and indubitable lexical ones with Ugaritic and other later West Semitic languages. In any case, Eblite was a native language of north-central Syria in about 2500 B.C. and was probably relatively wide-spread in that area at that time.

Amorite, as indicated earlier, is as yet unattested in direct form and is known only from personal names and from an occasional non-Akkadian word in Akkadian texts. The term "Amorite" as a geographical and ethnic designation is known from the earliest written texts down through the State of Amurru in the late second millennium and on into the Bible as a rather diffuse group in Canaan at the time of the so-called Israelite "conquest." Given such a chronological and geographical spread, with several Amorite tribes mentioned in the sources, there were almost certainly several Amorite dialects, and they almost certainly showed considerable linguistic development over the periods in question. One of the great finds of the twenty-first century may be an archive written in an Amorite dialect.

The Ugaritic language is for the moment attested only at Ugarit and at its near-by summer resort, modern Ras Ibn Hani (still a summer resort—the site was located when foundations were dug for a resort hotel), ancient name unknown. The Ugaritic language is also only known for the period of the Ugaritic texts themselves, from about 1400 B.C. to about 1190 B.C. The Ugaritic writing system was used for other West Semitic languages, as we know from rare tablets found in Phoenicia and in Canaan, but these were probably not in the Ugaritic language, as the text from Sarepta shows, in that it uses Phoenician syntax and vocabulary, rather than Ugaritic.

South Canaanite—and I use the term to separate this language from Ugaritic, which some consider to be a Canaanite language—for this period before 1000 B.C. is known principally from the so-called Amarna glosses. About 400 Akkadian texts were found at Tell el-Amarna in Egypt in the late nineteenth century. These were mostly written by the kings of the various small Palestinian states and were mostly addressed to the Egyptian pharaohs Amenhotep III and Akhenaton in the second quarter of the fourteenth century B.C. The linguistic vehicle is Akkadian, but there are many forms and actual translated words ("glosses") in these texts and these reveal the underlying language, which shows itself to be different from Ugaritic in several respects and to be closer to first millennium Phoenician and Hebrew.—There exist, apparently, a few texts actually written in the South Canaanite script and language: these are the so-called Proto-Canaanite texts. They are very brief and enigmatic texts written or inscribed on pottery or in stone and are still so uncertain of date and interpretation that one scholar has termed the writing-system truly syllabic rather than alphabetic.

By the first millennium B.C., Ugaritic and Amorite have disappeared, as nearly as we can determine from the extant



The Major Archaeological Sites of Syria

sources. In their place are Phoenician along the coast; Aramaic in Syria and in northwest Mesopotamia, probably already in several dialects; and "Hebrew" in inland Palestine, with at least two dialects, Samaritan and Judaeic. By the mid-point of this millennium, Aramaic has replaced Akkadian as the international *lingua franca* and we have texts, for example, found in Egypt but consisting of correspondence between a Persian satrap who was in Persia and his underlings in Egypt, or, for another example, between Jews in Egypt and the Persian governors in Palestine. Hebrew remained a spoken language throughout the period, however, and well into the Christian era, as we know from letters written by Bar Kokhba in that language.

Having placed Ugaritic in terms of other archaeological and written sources and in terms of other West Semitic languages, we need now to talk in more detail about Ugaritic itself.

Let us begin with the epigraphic peculiarity of Ugaritic: With the exception of the few post-Ugaritic South Canaanite texts written in Ugaritic script, Ugaritic is the only West Semitic language written by means of the cuneiform technique. The origin of the Ugaritic sign-forms is still uncertain, but there are no really obvious connections with the Sumero-Akkadian signs of the time. The "alphabet" they represent, however, is virtually the same and in the same order of letters as the later Phoenician, Aramaic, and Hebrew alphabet. For ease of expression I will use the word "alphabet," but Ugaritic, as was the case with pre-Masoretic Hebrew and Aramaic, did not have vowel signs as such. The Ugaritic consonant inventory was larger than the Phoenician/Hebrew one, however, and there are five additional letters dispersed at random throughout the alphabet. This we know because we now have a significant number of "abecedaries"—tablets containing the alphabet written out in order. This order of the alphabet, with the five extra signs distributed at random, shows that the Phoenician/Hebrew alphabet is a *reduced* inventory of an older and larger phonetic system, and probably of a graphic system as well, rather than Ugaritic being an *expansion* of the Phoenician one. We can say this with some confidence, for the Ugaritic abecedaries show us

how the Ugaritians went about expanding the writing system when they wished to do so: In addition to the "Ugaritic" consonants, which number twenty-seven, five more than the Phoenician alphabet of twenty-two signs, the Ugaritic abecedaries show three additional signs, tacked on at the end of the list of twenty-seven. These were almost certainly invented after or in addition to the signs that represent Ugaritic sounds and were intended for the purpose of writing a non-Ugaritic language, probably Hurrian. (This is a good guess, because we have a good number of Hurrian texts from Ugarit, written with Ugaritic signs.) The Ugaritic abecedaries are the oldest alphabets in the sense of "alphabet" = "abecedary," and the Syrians are justified in claiming that Syrian soil has given the oldest alphabets in the world. There are, however, older texts written with the West-Semitic alphabetic system (though not as abecedaries), that is, the Proto-Sinaitic and some of the previously mentioned Proto-Canaanite texts. It is probable, therefore, though not provable on the basis of present data, that the Ugaritians took a pre-existing alphabetic writing system, and the order of letters as well, and adapted it to the cuneiform writing technique. As I mentioned a moment ago, though, the principle by which the sign-forms were contrived is still unknown.

How did the Ugaritic language itself differ from the South Canaanite of the Amarna glosses and from later Phoenician and Hebrew? I have already mentioned that the Ugaritic consonant inventory was larger than the Phoenician/Hebrew one. Ugaritic still had a complete case system much like the older Akkadian one and the more recent classical Arabic one. South Canaanite of the second millennium probably still had an operative case system but this had disappeared by the time of Classical Hebrew. One of the principal isoglosses between Ugaritic and South Canaanite is the so-called "Canaanite shift": wherever Ugaritic and the other non-Canaanite languages had a long /ā/ vowel South Canaanite has a long /ō/.

These are just some of the linguistic features characteristic of Ugaritic; now what do the texts written in that language say and how do they provide a background to the Bible?

The most complete collection of Ugaritic texts published to date appeared in Germany in 1976.¹ It contains 1341 texts, divided into eight sections according to general subject matter. In addition to these 1341 texts, several new texts have since 1976 been published from Ugarit itself as well as some fifty or sixty from Ras Ibn Hani. So there are about 1400 texts in the Ugaritic language from these two sites extant today. (In addition, there are hundreds of Akkadian texts as well as fewer in Hurrian and Egyptian, and bits and pieces in the other languages of the time: Sumerian, Hittite, and Cypro-Minoan.)

Given the relatively large numbers (for a comparison: the standard collection of Phoenician, Aramaic, and Hebrew texts from the first half-millennium B.C. contains fewer than 300 texts), it is somewhat surprising that the fame of Ugarit, among most biblical scholars and with what few members of the educated public who have heard of Ugaritic, rests on just twenty-four texts. Claude Shaeffer, the excavator of Ras Shamra, had the great fortune to discover in the first five years of excavations at the site, several large tablets containing long

myths and epics which recounted the deeds of the Ugaritic deities and of the mythic forefathers of the reigning Ugaritic dynasty. These were published immediately and, as the Ugaritic script was essentially deciphered within a year of discovery, the texts themselves were shortly deciphered and began to be interpreted. Thus since the early and middle '30's these major mythological and epic texts have been known to scholars of the ancient Levant.

The category from the 1976 inventory of Ugaritic texts which has aroused the most interest among biblical scholars is the 161 religious texts. Of these, only the first twenty-four consist of large "mythological" texts and several of these are badly broken. These twenty-four tablets include six which are usually called the Baal-Anat cycle (as well as seven more which are more or less peripherally related to it). This cycle recounts Baal's exploits in attaining a place of hegemony among the gods and the help he receives from Anat in doing so, the building of a palace for him, his demise at the hands of Mot the god of death, and his eventual resurrection. Baal is the god of fertility, of rain, and of spring growth; his sister-consort Anat is the goddess of



Cl.-F. Schaeffer, excavator of Ras Shamra, here seen visiting the site of Ras Ibn Hani on the occasion of the congress organized in 1979 to celebrate fifty years of French excavation at Ras Shamra. Schaeffer passed away in 1982 at the age of 84.

love and war. There are two other major cycles the major protagonists of which are both human entities, and which might best be termed "epics," one of Aqhat, the other of Kirta. Both have connections with other texts that explicitly relate to the reigning Ugaritic dynasty and it is not impossible, therefore, that the Aqhat and Kirta epics served somewhat the same role as the King Arthur stories in English history.

After these major mythological and epic texts there is a significant number of texts written on separate and smaller tablets which seem to contain discrete mythological narratives. One category of these I have termed "para-mythological," for they seem to contain a mythological underpinning for a practi-

¹M. Dietrich, O. Loretz, J. Sanmartín, *Die keilalphabetischen Texte aus Ugarit*.

LABIB HABACHI

April 18, 1906-February 17, 1984



The main entrance to the Late Bronze palace at Ras-Shamra (Ugarit), facing south-east. The first Ugaritic abecedary was found just to the right of the entrance steps.

cal ritual, in one case the exorcising of serpents from Ugarit, while in another case the myth presents the god El in a drunken state then gives a recipe for a cure for alcoholic collapse.

Finally, there are about fifty ritual texts. These texts give an account in very brief and laconic fashion of rituals enacted in various Ugaritic temples. They are dated only to a day of a month, give lists of sacrifices offered to various gods, and refer to a very limited number of acts performed by king, priests, and participants. The purpose of these texts is uncertain.

Because the Hebrew Bible is in one sense concerned with mythological matters, most of the comparisons between Ugaritic and the Hebrew Bible have been in the sphere of religion and mythology. For example, there was a long campaign, recounted in the Bible, against Baal-worship. The Ugaritic Baal-Anat cycle, as well as the ritual texts, give us a considerably broader background than we possessed before 1929, as to just who this deity Baal was and what was considered at Ugarit to be his relationship with El, who was the head of the Ugaritic pantheon as well, perhaps, as of the Hebrew one. For example, Baal's clear role as a fertility deity illuminates Hosea's attempt to depict Yahweh as taking Baal's place in providing grain and oil.

We also now have at least elements of a mythology of other deities known from Hebrew texts as pre-Israelite deities or as deities of other peoples, such as Ashera, El's consort at Ugarit; Astarte, a companion of Baal's sister-consort Anat; or Horon, the lord of the serpents; or we see deities appearing in ritual texts, but with few or no mentions in mythological texts, who are known from later sources, such as Dagan, Kemosh, or Kothar. From the examination of Hebrew personal names, extra-biblical Hebrew texts, and references to unacceptable deities in the Bible itself, we can begin, with the Ugaritic pantheon in mind, to outline what the pantheon of the common people of Israel was against which the prophets struggled.

On February 17, 1984 in Cairo Egyptology lost one of its most perceptive, best informed and most productive scholars in the death of Dr. Labib Habachi. He had become probably the most widely known of Egyptologists as well as the personal friend of almost all of them, whatever their country of origin. When in 1981 the German Archaeological Institute in Cairo published a large volume of essays in honor of Labib on his seventy-fifth birthday, seventy-two Egyptologists from sundry countries contributed to it. His bibliography published in that volume listed 126 titles of 10 monographs and 116 articles published between 1937 and 1981, and there are others yet to be printed.

Labib began the study of ancient Egyptian in 1923 in a training school in Cairo. When Fuad I (now Cairo) University was founded in 1925, he transferred to its Section of Egyptology and graduated in the first class in 1928. His first post in the Department of Antiquities, in which he was to spend his whole career and was to be transferred some fifteen times to various posts throughout Egypt, was as Inspector at Assuan in 1930-32. In 1943 he was elevated to Chief Inspector for Upper Egypt with headquarters at Luxor and held that post until 1946. He then went back to Assuan, this time to excavate on the Island of Elephantine what turned out to be a shrine for an Old Kingdom nomarch named Heqaib who was later deified. Labib had just left Luxor for Assuan when the staff of the Oriental Institute's Epigraphic Survey, including Mrs. Hughes and myself for the first time, arrived in the autumn of 1946 to resume the Survey's work after a hiatus of six years during World War II. In February 1947 six of us from the Luxor staff took a break and went to Assuan for a few days. One day we were invited by the Egyptian excavator to visit him on Elephantine and see his excavations. Late in the afternoon we sat on the veranda of the house that Labib occupied and had tea with him on the south end of the island looking toward the First Cataract of the Nile. That was my introduction to him.

It was not until 1951 that I came to know Labib well and to become aware of the breadth and depth of his knowledge of the antiquities. It was then that he returned to Luxor as Chief Inspector for the second time and he was to remain in the post until 1958, about half of the period of my directorship of the Epigraphic Survey. I came to believe firmly that no other living person knew as much about the antiquities in the Nile valley as he did, and he seemed never to have forgotten anything he had ever seen in the course of his numerous inspectorates throughout the length of Egypt. When he saw a piece of relief or sculpture, he was very apt to remember that he had seen another piece of it somewhere years before, and he would recall where he had seen the first piece. During those seven years he was to be found almost daily at work in the Chicago House library. We were only about a city block from the Inspectorate in which he and his late sister Rifka lived.

In the summer of 1954 I received in Chicago a jubilant letter from Labib in which he said that a huge intact stela had just been found in the course of restoration work in the First Court immediately in front of the Second Pylon at Karnak. It had been reused as a foundation block under a colossal statue of Pharaoh

MEMORIAL FUND FOR LABIB HABACHI

In memory of Dr. Labib Habachi and in honor of his many years of very profitable association with the Epigraphic Survey, the Oriental Institute is establishing a "Labib Habachi Memorial Fund" which will be used to help defray the costs of maintaining the quality reference library which is now available at Chicago House. For the last ten years, especially, he was an almost permanent fixture in that library during the season, working on his many articles and helping scholars of all nationalities with their research. This fund will keep Labib Habachi alive among the books and scholars he so loved and aided, and those people who so loved and respected him. Contributions to the fund should be made payable to the Oriental Institute and mailed to the Labib Habachi Fund, The Oriental Institute, 1155 East 58th Street, Chicago, Illinois 60637.



Dr. Labib Habachi, 1973 (photo by Emile Karam).

Pinodjem of the Eleventh Century B.C., but bore a long hieroglyphic inscription recounting the efforts of Kamose, a Theban prince of the Sixteenth Century, to drive the Asiatic Hyksos, longtime rulers of Lower and Middle Egypt, out of his country. Labib and I were to spend many hours over the great stela, which lay on its back in safekeeping in Karnak. Sometimes we literally crawled over it to make out some damaged spot in the text, for it is a bit over 7 feet tall and 3½ feet wide. It was touching to find, when his publication of the Kamose stela appeared in 1972, that Labib had dedicated the volume to me, not only because of my help but in appreciation of notes on the text sent him by the late Prof. John A. Wilson and Prof. Klaus Baer and the resources of the Chicago House library.

Later Labib was in charge for the Department of Antiquities when in 1957-59 the Oriental Institute and the Department cleared the XVIIIth Dynasty tomb of the noble Kheruef at Thebes and he wrote a chapter for the publication. Upon his retirement from the Department in 1960 he became a valued member of the Oriental Institute's Nubian expedition in the international campaign to rescue the monuments of Egyptian and Sudanese Nubia prior to the building of the new High Dam at Assuan and he was still a member of it in its final season in 1963-64. In 1965 Prof. Charles F. Nims, Director of the Epigraphic Survey at Luxor, got the retired and eminent scholar to agree to come to Chicago House for a few weeks each season to work on, for example, his publication of the Kamose stela and to be a "resource person" for the expedition. Labib continued this association almost uninterruptedly; he and his wife Attiya, long the receptionist of the American Research Center in Cairo, had been with the Luxor staff in the winter of 1983-84, just a few weeks before his death. Labib Habachi was, indeed, one of us and had been for more than thirty years. We—and scores of others like us—shall sorely miss not only the scholar but a jovial, kindly friend.

George R. Hughes

MEMBERS' DAY May 20, 1984 12:00 - 4:00 P.M.

The Institute opens its doors to the Membership
This is a wonderful opportunity
to meet Faculty and Staff
There will be tours of the basement laboratories
The Museum offices will be open
Children's Activities - Movies
Refreshments will be provided

AND MUCH MORE

COME AND JOIN THE FUN

*The SUQ will offer a 15% discount -
MEMBERS' DAY only - to members.*

SUMMER MEMBERS' COURSES

INTRODUCTION TO ANCIENT EGYPTIAN HIEROGLYPHICS

Utilizing a very supportive and structured approach, this class will teach the students to read the language of ancient Egypt. Specifically, this refers to that phase known as "Middle Egyptian," which the ancients themselves considered as the classical form of their language, and in which most of their great literary and religious texts were written.

In the very first lesson students will begin to translate the quaint little birds, snakes, rabbits and other animals, which make up the cacophonous barnyard of the Egyptian hieroglyphic writing system. By reading texts in class and performing various assigned exercises, the students, under the thoughtful tutelage of the Egyptologist-teacher, will learn the subtleties of the Egyptian grammatical system.

Hand in hand with learning to read Egyptian, the students will also learn to write ancient Egyptian hieroglyphics. Thus, the object of this class is not only to foster reading acumen, but also to develop a fine hieroglyphic hand. In the eight weekly lessons of this course, the students will translate and make hand-copies of authentic ancient Egyptian historical, literary and religious inscriptions which will be provided by the instructor.

Students will also learn the origins of Egyptian, its place in the tree of human languages, as well as any relationship to modern language. In this regard, students will encounter the sizable corpus of ancient Egyptian loan-words which have descended nearly intact into Twentieth Century English.

Required texts for this class will be the *Egyptian Grammar*, by A.H. Gardiner (3rd ed., rev.), *A Concise Dictionary of Middle Egyptian*, by R. Faulkner, and the *Egyptian Reading Book*, by A. DeBuck. A packet of ancillary readings, bibliography, hieroglyphic inscriptions, charts and diagrams will also be distributed in class.

Peter A. Piccione, Lecturer

ANCIENT EGYPTIAN LITERARY PROPAGANDA— THE ART OF POLITICS

This course will explore the political development of the Egyptian state, the political functions of the Pharaoh, the viziers and the centralized and provincial administrations' concerns for regulating agriculture, collecting taxes and administering justice.

The focus of the course will be on the literary methods used in the Old, Middle and New Kingdoms by the government to legitimize, consolidate and enhance royal authority. Questions of historicity, authorship and purpose of such literary works will be raised.

The course also will examine the literary works which reflect the government's attempt to adapt to the changing social needs and reforms of its subjects.

The genre of the political propaganda of the Twelfth Dynasty and the "Königsnovelle"—a tale of royal deeds cast as an official document—will be given detailed analysis.

A preliminary lecture on the basic political administrative system of ancient Egypt will provide a background for the analysis of the literary works concerned with the functions of the Egyptian state.

Required texts:

Lichtheim, Miriam, *Ancient Egyptian Literature*. Volume I: The Old and Middle Kingdoms; Volume II: The New Kingdom. (Berkeley: 1973 & 1976).

Trigger, B.G. et al. *Ancient Egypt—A Social History* (Cambridge: 1983)

Rita M. Joyce, Lecturer

CITIES IN THE DESERT: LIFE ALONG THE EASTERN FRONTIER OF THE ROMAN EMPIRE.

In the deserts between Syria and Iraq a number of cities and peoples prospered both economically and culturally along the eastern frontier of the Roman Empire. For a few centuries at the beginning of our era they clung tenaciously to life in the barren borderlands between Rome and her eastern rival, Parthia. They guarded, and profited from, the network of caravan routes over which the exotic merchandise of the East travelled on its way to the heart of the Empire. In some places their people, practicing sophisticated agricultural techniques, made the desert bloom. These cities were also centers of great artistic vitality, situated, as they were, at the confluence of eastern and western artistic traditions.

In eight slide-talks we shall be looking at the stories of several of the cities: the great merchant-city Palmyra, whose splendid ruins still stand in the Syrian desert; impregnable Petra, carved out of the rose-red hills of southern Jordan, the capital of the Nabateans, whose culture was as brilliant as it was short-lived; Hatra, the Parthian-Arab center in the desert wastes west of ancient Nineveh; and Dura-Europos on the Euphrates, garrison city for both the Parthians and Romans, where beautifully-preserved Jewish and early Christian wall paintings, as well as numerous papyri, were discovered about fifty years ago. We shall not, however, look at these cities in isolation. They will serve as points of reference as we trace the larger patterns of political, economic and cultural interactions between Rome and her eastern neighbors.

James Armstrong, Lecturer

Courses will begin Saturday, June 23 and continue on Saturdays until August 11. Classes meet from 10 AM—Noon at the Oriental Institute. Tuition is \$50 for members. For more information call the Education Office, 962-9507.

ORIENTAL INSTITUTE 1984 ARCHAEOLOGICAL TOURS

YEMEN September 14-29, 1984

Ray Tindel, Yemen scholar and PhD candidate at the Oriental Institute, will lead a 16 day tour to Yemen. Long closed to the outside world, this little known land shelters a culture reminiscent of medieval Arabia. A complete itinerary is available from the Membership Office.

Cost of the trip from Chicago is:

Land arrangements	\$2640
Single room supplement	\$380
Round trip air fare from Chicago APEX (approximate)	\$1500

plus a \$350 tax-deductible contribution to the Oriental Institute. Cost includes hotels, all land arrangements and all meals. A \$1000 deposit (payable to Society Expeditions) is required at time of booking.

TURKEY October 12-November 2, 1984

A tour of Turkey, highlighted by visits to several excavations,

including the Oriental Institute's Turkish excavation in Anatolia, Çayönü, will be led by Institute professor Robert J. Braidwood and Linda Braidwood. A complete itinerary for this 22-day tour is available from the Membership Office. Cost of the trip from Chicago is:

Land arrangements	\$1775
Round trip air fare from Chicago (APEX)	\$1160
Single supplement	\$285

plus a \$350 tax-deductible contribution to the Oriental Institute. This includes hotels, all land arrangements and all but four meals. A \$300 deposit (payable to Archaeological Tours) is required at time of booking.

On each of these tours arrangements may be made beforehand with the travel agent to travel in Europe or the Near East before or after the tour. The travel agent will be glad to help you with these arrangements but you will be responsible for any additional travel costs or surcharges.

Information on all tours is available from the Membership Office, The Oriental Institute, 1155 East 58th Street, Chicago, Illinois, 60637. (312) 962-9513.

Please enroll me/us in the Institute's 1984 Archaeological Tour to:

- | | |
|--|--|
| <input type="checkbox"/> Yemen, September 14-29 | <input type="checkbox"/> Share room (with?) _____ |
| <input type="checkbox"/> Turkey, October 12-November 2 | <input type="checkbox"/> Single room |
| | <input type="checkbox"/> Send detailed itinerary for _____ |

Name(s) _____

Address _____

City _____ State _____ Zip _____

Daytime telephone _____ Home telephone _____

Enclosed is \$ _____ as a deposit to hold my/our place, (payable to the travel agent).

Mail to: Membership Office, The Oriental Institute, 1155 East 58th St., Chicago, IL 60637 (312) 962-9513.

Please register me for the course

- "HIEROGLYPHS" 10 AM-NOON
- "ANCIENT EGYPTIAN LITERARY PROPAGANDA" 10 AM-NOON
- "CITIES IN THE DESERT" 10 AM-NOON
- I am a member and enclosed a check for \$50.
- I am not a member, but enclosed a SEPARATE check for \$25 to cover a one year Oriental Institute membership.

Name _____

Address _____

City _____ State _____ Zip _____

Daytime telephone _____

Please make all checks payable to THE ORIENTAL INSTITUTE. Please register by Wednesday, June 20. Mail to: EDUCATION OFFICE, The Oriental Institute, 1155 East 58th Street, Chicago, IL 60637.



MAY LECTURE

Elizabeth F. Carter, The University of California in Los Angeles, will present a lecture, *Surveying a Sumerian City: Explorations in Southern Iraq: El-Hiba, 1984*, on Wednesday, May 23 at 8 PM in Breasted Hall.

This will be the last issue of the *News & Notes* until the September-October issue in the fall. However, we will send out a flyer in early June with a listing of summer programs and lectures. We wish all of you a very happy summer.

FREE SUNDAY FILMS MAY-JUNE 1984

All films are shown at 2 PM in Breasted Hall, The Oriental Institute

May 6	Rivers of Time
May 13	The Egyptologists
May 20	Turkey: Crossroads of the Ancient World
May 27	Of Time, Tombs and Treasure
June 3	The Big Dig
June 10	Iraq: Stairway to the Gods
June 17	Egypt: Gift of the Nile
June 24	Iran: Landmarks in the Desert

FELLOWSHIPS AWARDED

Four graduate students from the Oriental Institute have been awarded fellowships for study abroad. Ronald Gorney will go to Turkey to do Anatolian archaeology from the trans-Assyrian Colony period through the old Hittite Kingdom. J. Gregory McMahon will also go to Turkey to continue Hittite and Turkish studies. Both are recipients of Fulbright Traveling Fellowships. Brian Hyland and Richard Jasnow have each received the German equivalent of Fulbright fellowships, D.A.A.D. fellowships, for work in Germany. Hyland will study papyrology and Jasnow, Egyptian literature of the late period.



The Oriental Institute

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