



News & Notes

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MY YEAR IN JERUSALEM

At the end of last year's seminar at the Institute for Advanced Studies at the Hebrew University of Jerusalem, Director Dvoretzky asked the Fellows how things could be improved. He was eloquently answered by a long silence. Finally, I added: "Make the appointments for two years instead of just one." Indeed, it would have been difficult to improve upon this once-in-a-lifetime opportunity to do, for one whole year, so many of the things that make the scholarly life worth living.

Along with ten other Fellows, I was a member of the biblical history and archaeology seminar, organized and chaired by Professors Abraham Malamat and Yigael Yadin. Every Tuesday morning we gathered at Givat Ram campus to hear a three-hour presentation by one of the participants. These were always lively and free-wheeling sessions, with sometimes heated, but never hostile, discussions. Seminar members were free to interrupt the speaker whenever they wanted. When not asking some of the most challenging questions themselves, Malamat and Yadin adroitly moderated the discussion and, at times, had to steer it back on course.

One of the topics dealt with at length in the seminar concerned the settlement of early Israel, in the larger context of the transition from the Late Bronze to the Iron Age, ca. 1200 B.C. This is a topic

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REPORT FROM ÇAYÖNÜ

Diyarbakir, Turkey
October, 1984

Greetings:

Here's a summary (with a bit of repetition for newer Institute members—if you've heard some of this before, please forgive us) concerning the Joint Prehistoric Project and its 1984 field season. That "Joint" indicates the combined team efforts of the Prehistory Section of Istanbul University, the Oriental Institute and the Institut für Baugeschichte of Karlsruhe University: Halet Çambel and Mehmet Özdoğan head Istanbul's group, Bob and Linda Braidwood Chicago's part and Wulf Schirmer and his students act for Karlsruhe.

It is now, as we write, only about a week before the end of our ninth field season's excavations on the prehistoric village site of Çayönü in southeastern Turkey. Actually, it is our tenth season out here—we spent the autumn of 1963 doing surface survey, looking for the most promising mound to yield evidence of the problem which fascinated us most—what were the cultural changes people made in response to a completely new subsistence pattern, based on the plants and animals they had newly domesticated? Çayönü, a low mound in a pleasant valley near the headwaters of the Tigris

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Tuesday seminar at the Institute for Advanced Studies, Hebrew University. L. Stager presenting his paper to other members of the seminar: (left to right) A. Malamat and Y. Yadin (chairmen), P. Artzi, A. Mazar, A. Millard (England), S. Herrmann (Germany),

T. Dothan (invited guest), and H. Cazelles (France). Not in photo but present at seminar: I. Finkelstein, B. Halpern (Canada), and D. Saltz (invited guest). (photo by David Harris)

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that has interested me for a long time. With new data pouring in from surveys all over Israel, I have had to reassess my earlier interpretation, which downplayed the role of pastoralists in the settlement process.

One of the great changes that has taken place in Israeli archaeology during the past decade or more is the emphasis on intensive surface surveys, followed up by excavations at settlements ranging in type from cities to farmsteads. When the results of these surveys are published, it is safe to say that Israel will have the best documented maps of settlement in all periods of any country in the Middle East, if not in the world.

Dr. Israel Finkelstein, an Institute Fellow, provided the seminar with an inside and on-site look at the detailed and yet comprehensive survey he is completing in the highlands north of Jerusalem. This work, like that of his colleague Adam Zertal, surveying in the region farther north ("Manasseh territory"), is adding hundreds of new settlements to the maps. But more important, and for the first time, these settlements are being viewed in their ecological as well as their archaeological and historical contexts.

Concerning the proliferation of highland villages after 1200 B.C., I had suggested earlier that a decline in the Late Bronze city-state systems in Palestine produced a centrifugal tendency for lowland peasant farmers to settle beyond areas still under fairly tight state control, such as the highland frontier. In part this view may be valid, but given the low aggregate of Late Bronze Age population throughout Canaan, as now indicated by surveys and excavations, it seems unlikely that this was sufficiently large to account for the total village population living in Iron I settlements on both sides of the Jordan. At the very least, a sizable pastoralist component should be included in the settlement process.

Recent anthropological research, such as that carried on by Professor Emanuel Marx among the Negev and Sinai bedouin, has rendered obsolete the concept of the pastoral nomad who subsists on the meat and dairy products of his flocks and lives in blissful solitude from the rest of society.

So long as the Late Bronze Age markets and exchange networks were still operating, the sheep-goat pastoralists would have found specialization in animal husbandry a worthwhile occupation. However, with the decline of these economic systems in many parts of Canaan in the late 13th century B.C. and later—when "caravans ceased and travelers kept to the byways," as expressed in the "Song of Deborah" (Judges 5)—the "pastoralist" sector, engaged in herding and caravaneering, may also have found it advantageous to shift toward different subsistence strategies, such as farming supplemented by some stockraising. So this group, too, probably formed part of the sizable village population that becomes so visible to the archaeologist after 1200 B.C. It is in this broader framework of decentralization and fractured trade networks (which led to the "ruralization" of so much of the country) that we must look for the more specific historical causes which effected the emergence of individual polities, such as premonarchic Israel.

The Tuesday fare usually became lighter at the luncheons which followed the seminar papers. The anecdotes of that consummate storyteller, Yigael Yadin, always brightened the occasion. I'll never forget his story about the personal "relevance" of the King James Version of the Bible. He was known as *rav aluf*, or army chief of staff, during the War of Independence in 1948. Yadin was to meet with his counterpart in the British army. Protocol demanded that the officer of lesser rank call on the higher ranking general. But what was the British equivalent of *rav aluf*? Who should defer to whom? Yadin had a brilliant idea: they would settle the matter by looking up the English translation of *aluf* in the KJV. In Gen. 36 several Edomite rulers go by the title *aluf*. The King James translators rendered the term "duke." Since Yadin was a *rav aluf*, or an "archduke," he obviously outranked his British counterpart, and received him in due course.

Except for Tuesdays, most of our time was ours to do with as we

chose. During the week, I was usually at my office at the Institute, working on a book which will deal with the "archaeology" of ancient Israelite society. Now and then we would drop in on Director Sy Gitin and the gracious staff at the Albright Institute (ASOR) to use the library, to attend special lectures, or to sit tea in the garden. But every Sunday morning I was with Professor Benjamin Mazar, the greatest contemporary historian of the biblical world. These informal sessions—my own private tutorial—ranged over a variety of topics from the "Settlement" to the "Second Temple" periods. Proceeding with his own variant of the Socratic method, Mazar taught me the real meaning of "continuing education."

Susan, Jennifer, David, and I lived on French Hill in a spacious four-bedroom apartment provided by the Institute. From our sixth-floor study, we could see all the way to the Dead Sea on a clear day. We began every morning on the front balcony, with a view of Jerusalem, including the Old City and the Dome of the Rock. At night we had the panorama of lights of the modern city.



A donkey ride at Tell Beit Mirsim. David, Jennifer, and Larry; donkey's name withheld.



Tel Ashkelon rising above the beach and sea.



Ashkelon. Heartshaped column base belonging to huge basilica built by King Herod. Susan, David, and Jennifer.

Our next-door neighbor, Professor Siegfried Herrmann, another Institute Fellow, used to sit on the roof of his building and look out over the magnificent landscape, while working on a new edition of his *History of Israel in Old Testament Times*.

Jennifer, then five years old, went off to the neighborhood school, where we thought she would learn Hebrew and experience a foreign culture. She did learn much about holidays and customs of Israel. However, with seven classmates whose home language was English, she didn't learn Hebrew until she had to—in the first week of summer camp! Then she never ceased to marvel at her father's strange accent when he tried to speak Hebrew.

Israel is a mosaic of landscapes. A short ride away is yet another world. Always the multiple overlay of history and literature heightens the sense of each place. Which was our favorite? Who can say. The Galilee was so green in early spring and dominated by the white crown of Mr. Hermon in the distance. Twice we stayed at the dude ranch above the Sea of Galilee. A former Chicagoan operates this lovely spot. Jennifer has proud snapshots of herself on a pony. Susan rode for the first time in 28 years on the rocky trail overlooking the Church of Loaves and Fishes. In the rough solitude of the Golan a hike to Gamla was a walk into history as well. We read Eleazer ben Ya'ir's farewell, while watching the changing light on the cliffs of the Judean Desert north of Massada.

Our trip through the valley from Eitun to Tell Beit Mirsim was an archaeological excursion—a pilgrimage to the site made famous by W. F. Albright's excavations there. Along the trail we met traditional Arab villagers, socializing and drawing water by hand from an ancient well. Behind them stretched a broad field of neatly cut and shocked grain and on the bare hills above sat their earth-colored houses.

One of our favorite visits was to the great Early Bronze and Iron Age site of Arad in the northern Negev. Professor Ruth Amiran led a caravan of cars down from Jerusalem and gave us all an excavator's tour of the site. She has been digging there for nearly 20 years. Much of the site has been partially restored so that, for the first time, one can walk through the streets and pass by the houses and public precincts of a third millennium city.

Jerusalem provides some of the most impressive examples of urban archaeology. Professor Nachman Avigad has beautifully summarized his excavations in the Jewish Quarter of the Old City in his book, *Discovering Jerusalem* (1981, Thomas Nelson). Early in the year he gave us a tour of the remains still to be seen: the massive "Broad Wall" of the Iron II period, the "Burnt House" belonging to the priestly family of the Second Temple period, and the Byzantine cardo. His is one of the most aesthetically pleasing integrations of archaeological remains amid modern residences and shops in the newly rebuilt quarter. When published, Professor Yigal Shiloh's excavations in the City of David will revolutionize our understanding of oldest Jerusalem. These remains were in the process of being restored when we left.

One of the lasting benefits of my stay in Israel will be the launching of the Ashkelon excavations, beginning in April, 1985. It was Professor Mazar who first raised the possibility of a longterm archaeological project at the great seaport of Ashkelon. Thanks to his encouragement and support and that of his many colleagues, including Director Eitan, our license has been approved by the Department of Antiquities. In future seasons it may be possible for "Friends of the Oriental Institute" to participate as volunteers on this project. All in all, it was a most wonderful and memorable year for the whole family. And we are looking forward to returning next spring.

Lawrence E. Stager

ASHKALON—A CUNEIFORMIST'S NOTE



At the 'Black Whale Inn' in Ashkalon a man drank
Im schwarzen Walfisch zu Askalon, da kneipt ein



for three days, un – til he broomstickishly stiff-
Mann drei Tag, bis dass er steif wie'n Besenstiel



lay on the table's face, un- on the table's face,
am Marmortische lag, bis Marmortische lag.

2. At the 'Black Whale Inn' in Ashkalon
the landlord cried: "Good Lord!
He guzzles of my Bactrian gin
more than he can afford!"

*Im Schwarzen Walfisch zu Askalon,
da sprach der Wirt: "Halt an!
Der trinkt von meinem Bakttrer-Schnaps
mehr als er zahlen kann!"*

3. At the 'Black Whale Inn' in Ashkalon
twelve waiters came presenting
in cuneiform on six baked bricks
his bill most unrelenting.

*Im Schwarzen Walfisch zu Askalon,
da bracht' der Kellner Schar
in Keilschrift auf sechs Ziegelstein
dem Gast die Rechnung dar.*

4. At the 'Black Wale Inn' in Ashkalon
the patron mumbled: "Hey,
my money all went down the drain
at the 'Lamb' in Niniveh . . ."

*Im Schwarzen Walfisch zu Askalon,
da sprach der Gast: "Oh weh!
Mein bares Geld ging alles drauf
im Lamm zu Niniveh!"*

5. At the 'Black Whale Inn' in Ashkalon
the clock struck half past four:
a boots from Nubia booted out
the foreigner through the door.

*Im Schwarzen Walfisch zu Askalon,
da schlug die Uhr halb vier,
da warf der Hausknecht aus Nubierland
den Fremden vor die Tür.*

6. At the 'Black Whale Inn' in Ashkalon
for prophets it's too bad:
who wants to live there joyfully
pays cash for what he's had!

*Im Schwarzen Walfisch zu Askalon
wird kein Prophet geehrt,
und wer vergnuegt dort leben will,
zahlt bar, was er verzehrt.*

In 1854, Viktor von Scheffel wrote a little poem which he called 'Jonas' ('Jonah') and subtitled 'From an Old Assyrian Wedge-Writing'. Accompanied by a traditional melody which lent itself to performances by not-so-sober male choruses, it soon made its way into every serious collection of German academic drinking songs. The inseparability of Ashkalon and Cuneiform has thus been part of the extracurricular curriculum of generations of university graduates in Germany, a tiny country in Europe set apart from most of the rest of the world by its ununderstandable language. As a result, although this poem has often enough remained the main (or even only) source material related to the cultural achievements of the ancient Near East for scores of German lawyers, physicists, and pediatricians, the world at large has apparently not taken much note of its importance. As already hinted at above, I suspect this is primarily due to the Babylonian Tower Syndrome (BTS). Let me therefore humbly offer this little gem, in both its charming original version and a new translation, which I hope will be just as singable. May Larry and his crew take inspiration from it and make the rediscovery of the Black Whale Inn the true highlight of this thrilling new O. I. project!

For the record: the German text given here follows the first printed version (in *Fliegende Blaetter*; Hamburg, 1854). Some textual changes were made later, both by Scheffel himself in an 1867 version called 'Altassyrisch' ('Old Assyrian'), and by the singing public.

As of 1854—A. H. Layard had only very recently published his *Niniveh and Its Remains* (1849); G. F. Grotefend, who had led the way to the decipherment of Old Persian cuneiform, had just died (1853); H. C. Rawlinson was still working hard on the unravelling of the Assyrian script (accomplished ca. 1857); F. Delitzsch, who was to become known as the 'Father of Assyriology', was 4 years old; and our O. I. still had to wait another 77 years to open its doors. No doubt, our little song which is now 130 years old must be considered one of the very earliest literary reflexes of the then still embryonic field of Assyriology, preceding, by more than a quarter of a century, the famous couplet

Then I can write a washing bill in Babylonian cuneiform,
and tell you every detail of Caractacus's uniform.

(Gilbert & Sullivan, *The Pirates of Penzance*, Act I),

which, by the way, for the first time established the now widely accepted pronunciation of 'cuneiform'.

Walter Farber

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river, on the piedmont of the Tauros mountains, was the site we chose.

We have never been sorry we chose Çayönü but—as we wrote last time—we should have followed our own rule: the wise archeologist spends only *one* season, digging *one small* exposure and then never goes back again—then the interpretation of the site and its yield is simple. We've surely broken that rule. As a result, we're swamped with difficulties in interpreting all we've found.

Çayönü was occupied—we're sure for much less than a thousand years—about 9,000 years ago. Our best presently available radiocarbon age assays cluster from about 7250 to 6750 B.C. Wheat, peas and lentils were already available as domesticates from the start, as well as were collected plant foods and nuts. Save for the domesticated dog, however, the animal bones show that the hunting of deer and of the wild forms of cattle, sheep, goats



End-of-season plan view of the Çayönü "skull building" foundations. The round stone-lined pit in the right rear is an intrusive storage pit. The original wall-heights would have been of sun-dried brick, over the stone foundations.

and pigs provided the meat for most of the site's duration. Toward the end of the occupation, domesticated sheep (and probably goats) appeared.

The general Sears Roebuck catalogue of finds is indeed a simple one. There was no portable pottery; flint and the volcanic glass obsidian were worked into tools for cutting, scraping and piercing and as the edges for sickles; there were many objects of heavy ground stone, some for food-processing such as the grinding of grain; worked bone and antler tools appeared, such as pins, needles, awls and as hafts for stone tools. All the above are quite normal finds for the time range of Çayönü, although there do seem to be fewer fine-grained stone objects such as beads, pendants and bracelets, or of modeled clay figurines than are usual in such an early village inventory.

The village remains appear to have spread over about six or seven acres (of course we've not yet exposed much more than about a tenth of that area) and the total population probably didn't go much beyond several hundred people. The remains of house foundations in the earliest levels suggest simple round huts, but soon rectangular several-roomed stone-founded house foundations began to appear. There is evidence of a sequence of at least two more-or-less standardized house-plan types.

The single surprise in this generally simple Sears Roebuck catalogue has, from the start, been the appearance of small articles



The main area of excavation, looking northward towards the Tauros mountain foothills. The "skull building" foundations lie at the right foreground; the plastered floor of the main room shows its protective white canvas covers.

(pins, hooks, reamers and beads) of copper—much earlier than the use of metal had been expected.

There are certainly problems, of course, in the detailed interpretation of various of the artifacts in this inventory and of their place in the general cultural pattern of the villagers who made and used them. The problems of interpretation don't strike us as overwhelming, however. The general picture would appear to point to the daily needs of a small village-farming community, just upon the threshold of the new food-producing way of life.

BUT WAIT!

Already in our first digging season in 1964, we uncovered the stone foundation of a fair sized rectangular building, floored with carefully fitted flagstones and with interior pilasters on its surviving long wall (its southern long wall, on the river slope of the mound, was eroded away). It could hardly have been a simple village house.

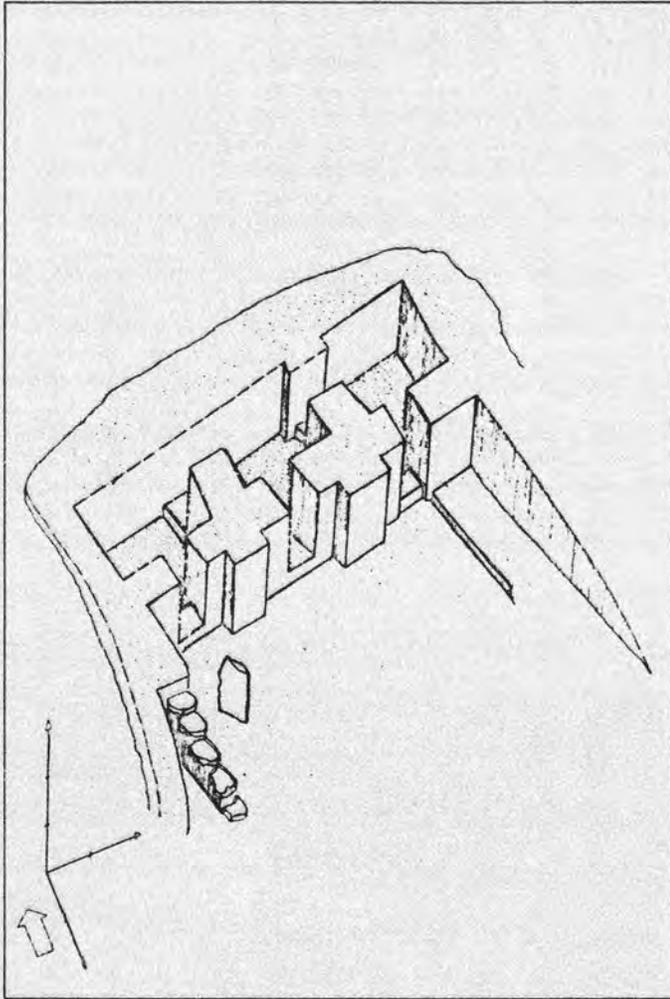
Next, in our third (1970) field season, we found the even larger and certainly grander single-roomed remains of a similar building, this time with a fine salmon-colored terrazzo floor, and with interior pilasters, their positions emphasized by pairs of white lines in the terrazzo flooring. In the northwest corner of the



The building foundation remains of the Çayönü "skull building," looking westwards with the Boğaz Çay stream and the Hilar rocks on the right.

building (although not in its original place) was a large stone slab, on one edge of which an almost life-sized human face had been carved in low relief. In the northeast corner was a low circular curb of dark chalky material, about four feet in diameter, from within which a channel led out and under the north wall of the building. The dark chalky material of the curb is being assayed in Karlsruhe: a preliminary opinion suggests that the dark color may be due to blood stains.

To complicate things even much further, two seasons ago (1980), the foundations and lower stone walls of another large rectangular building began to appear. In this case, there are three small stone-floored rooms along the back, opening upon a large broad central room. We have, this season, almost finished the clearance of the remains of this building. The large room had a plastered floor and portions of its stone walls still had traces of a red-painted mud plaster coating. On the floor of the large room there was also a huge—but broken—slab of smooth flat stone, of a variety not immediately at hand. (At least a ton in weight and, remember, not even draft animals, let alone trucks!) Most remarkable, upon the stone floors of the small back rooms were the remains of at least fifty human skulls—in the main, simply the skull caps stacked together, and all having been subjected to a very high heat. There were few traces of lower or even of upper jaws and teeth, or of the long bones of skeletons. The skull fragments have gone to Ankara for anthropometric study.



Professor Schirmer's isometric sketch of the Çayönü "skull building," as of the end of the 1981 season. Compare with fig. 1 to see how much more was learned of the building's plan in 1984.

Dating to about the same time as Çayönü, several sites in the Levant (Israel, Jordan, western Syria) have yielded a few human skulls which show special attention given them after death. In no case, however, has the number of examples been anywhere near so large as our Çayönü finds. Have we not to deal here with some odd form of "death rite"?

Now Linda and I participated in Professor Henri Frankfort's wonderful seminar in the Institute, back in the late 1930s and early '40s. There we learned discipline in matters of archeological interpretation. Especially for Palestine, back then, it was completely usual that even the finding of two or three stones, one-upon-the-other, would be referred to as a "shrine" and there were "temples" and "palaces" galore. We've always been able to laugh at such excesses; before Çayönü, it has been easy; working always on simple early village sites, we've never had to face possible fantastic interpretations. Now we feel trapped!

Perhaps the anthropometric analysis of the skulls may help and there are a few other analytical aids to interpretation in the works, but the duty to interpret all the Çayönü finds, reasonable and fairly, does belong to us, as culture-historians. Of one thing we feel certain. The three special building remains—the flagstone floored building, the terrazzo floored building and the "skull building"—cannot be simple domestic structures. We'd insist that they must have had some quite special purpose or purposes, but "whether sacred or secular" (as we've written earlier) is yet to be discovered. Purely from the point of view of architecture, however, we thoroughly agree with our Karlsruhe colleagues—this is really

architecture. *Baukunst*, and well on the way to true monumentality for the first time.

In other words, already here at Çayönü, there is this clear hint of what—within a short four thousand years—would become a literate urban level of civilization, for the first time in human history, in the Near East. Contrast that with the fact that there had already been more than two million years of the human story before the level of Çayönü was reached.

Home before Christmas. Best of cheer all around—

Bob and Linda Braidwood

ORIENTAL INSTITUTE 1985 ARCHAEOLOGICAL TOURS

Egypt February 18-March 8, 1985

Our tour of Egypt will be led by Ann Macy Roth, a PhD candidate in Egyptology at the Oriental Institute, and will provide a fascinating look at the art, history, and culture which originated in the Nile Valley over 5,000 years ago. The trip will feature a five-day Nile cruise on a Sheraton ship. A complete itinerary is available from the Membership Office. The cost of the trip from Chicago is:

Land arrangements	\$2445
Round trip air fare from Chicago (APEX)	\$ 948
Single supplement, hotels only	\$ 350
Single supplement, hotels and ship	\$ 800

plus a \$350 tax-deductible contribution to the Oriental Institute. This includes deluxe accommodations, Nile cruise, all land arrangements and most meals. A \$300 deposit is required at the time of booking.

Arrangements may be made beforehand with the travel agent (Archaeological Tours) to travel in Europe or the Near East before or after the tour. Archaeological Tours will be glad to help you with these arrangements but you will be responsible for any additional travel costs or surcharges.

Cyprus and Crete

October 1985

Details will be announced in the next issue of *News & Notes*.

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 Egypt: February 18-March 8, 1985

- Share room (with?) _____
 Single room _____
 Send detailed itinerary _____

Name(s) _____

Address _____

City _____ State _____ Zip _____

Daytime telephone _____ Home telephone _____

Enclosed is \$ _____ (\$300 per person) as a deposit to hold my/our place, payable to

ARCHAEOLOGICAL TOURS, INC.

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

LECTURE SCHEDULE

All lectures (except January 20th) are at 8 PM in Breasted Hall at the Oriental Institute. Reminders of the upcoming lectures will be printed in each issue of the *News & Notes*. Institute members may make dinner reservations at the Quadrangle Club, 1155 East 57th Street, 753-3696 before membership lectures. They will bill the Oriental Institute and we, in turn, will bill you. Please print your name and address at the bottom of your dinner check, as well as signing it, so that we know where to send your bill.

January 20, 1985	Robert Bianchi, Brooklyn Museum, <i>Egyptian Clothing in Ptolemaic and Roman Egypt</i> . A joint lecture with the Chicago Chapter of the A.I.A., 4 PM, Breasted Hall (Please note that this is a Sunday afternoon lecture.)
February 20, 1985	Douglas L. Esse, The Oriental Institute, <i>Just Off the Farm: City Life at Khirbet Kerak in the Third Millennium B.C.</i>
March 20, 1985	Robert M. Whiting, The Oriental Institute, <i>Tell Asmar Tablets: Three Hundred Years of Palace Administration</i> .

April 17, 1985	Bruce B. Williams, The Oriental Institute, <i>A New View of Pharaonic Culture in Nubia: The Beginning, the End and the Crossroads</i>
May 13, 1985	Annual Oriental Institute Dinner in the Museum
May 29, 1985	Donald Whitcomb, The Oriental Institute, <i>Persepolis Revisited: Oriental Institute Excavations at Istakhr</i> .

JANUARY LECTURE

Robert Bianchi from the Brooklyn Museum will present an illustrated lecture, *Egyptian Clothing in Ptolemaic and Roman Egypt* on January 20, 1985 at 4 PM in Breasted Hall. This afternoon lecture is presented in conjunction with the Chicago Chapter of the A.I.A.

FEBRUARY LECTURE

Douglas L. Esse of the Oriental Institute will present an illustrated lecture, *Just Off the Farm: City Life at Khirbet Kerak in the Third Millennium B.C.*, February 20, 1985 at 8 PM in Breasted Hall.

ORIENTAL INSTITUTE MUSEUM WINTER WORKSHOPS FOR CHILDREN

Four Saturday workshops combining gallery study with creative and craft activities will be offered for children ages 6 through 12. Each workshop includes a tour, snack, and hands-on-project, which results in a product for the child to take home. Advance registration is required. To register complete the attached form and return.

WORKSHOP I: PYRAMIDS AND MUMMIES

January 12 10-Noon FEE: \$7.50

In the galleries we will look at and discuss the Egyptian mummies, canopic jars and other funerary objects as well as the model of the pyramid built for Pharaoh Sahure more than 4,000 years ago. For our project, each participant will build a cardboard pyramid model and decorate its interior.

WORKSHOP II: HIEROGLYPHS

January 19 10-Noon FEE: \$7.50

In the galleries we will look at examples of hieroglyphic writing, including the Rosetta stone and several cartouches—the rings within which the names of kings were written in ancient Egypt. As a project, participants will learn to draw symbols of the Egyptian “alphabet” and will write the hieroglyphs for their name in a cartouche of their own.

WORKSHOP III: CUNEIFORM WRITING AND CYLINDER SEALS

February 9 10-noon FEE: \$7.50

Cuneiform was the wedge-shaped writing system invented by the Sumerians of ancient Mesopotamia. On the gallery tour, we will talk about this important invention and see examples of clay tablets used to record business transactions as well as great literary works. We will also look at the designs of cylinder seals and talk about their use in conjunction with the clay tablets. For the project, each participant will design a seal and “carve” it out of clay.

WORKSHOP IV: MAGIC AMULETS

February 16 10-Noon FEE: \$7.50

Magic played an important part in the lives of the people of the Ancient Near East who sought to influence the forces of nature by its use. We will tour the galleries looking at amulets and other artifacts which were used in the practice of magic. Each participant will have an opportunity to make replicas of Egyptian amulets and of the Mesopotamian demon, Pazuzu.

These workshops are supported in part by a grant from the Illinois Arts Council, an agency of the State of Illinois.

REGISTRATION FORM

To register complete this form and return with check to Education Office, Oriental Institute Museum, 1155 East 58th Street, Chicago, IL 60637, or call 962-9507. Please make check payable to Oriental Institute.

CHILD'S NAME: _____ AGE: _____

NAMES OF PARENTS: _____

ADDRESS: _____
Street City State Zip

TELEPHONE: _____ AMOUNT ENCLOSED: _____

CHECK DESIRED WORKSHOPS

- | | |
|--|--|
| <input type="checkbox"/> I. PYRAMIDS AND MUMMIES | <input type="checkbox"/> III. CUNEIFORM AND CYLINDER SEALS |
| <input type="checkbox"/> II. HIEROGLYPHS | <input type="checkbox"/> IV. MAGIC AMULETS |

WINTER MEMBERS' COURSES

TO BEGIN JANUARY 12: *Egypt in the Eighteenth Dynasty*
— John Larson, Instructor
*Uncovering Mesopotamia: The
Oriental Institute in Iraq* —
Richard Zettler, Instructor

See Nov.-Dec. *News and Notes* for descriptions or call Education
Office 962-9507.

Courses meet Saturdays 10 a.m.—noon; tuition \$60 plus
membership.

TO BEGIN FEBRUARY 2: *The Phoenicians in the Western
Mediterranean*
Because Instructor Joseph A.
Greene will be excavating in Jordan
throughout January, the dates of
this course have been changed to
February 2—March 23.

FREE SUNDAY FILMS January—March 1985

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

January	6	Iran: Landmarks in the Desert
	13	Turkey: Crossroads of the Ancient World
	20	Of Time, Tombs and Treasure
	27	Iraq: Stairway to the Gods
February	3	Egypt: Gift of the Nile
	10	Myth of the Pharaohs/Ancient Mesopotamia
	17	Preserving Egypt's Past
	24	Megiddo: City of Destruction
March	3	Egypt's Pyramids: House of Eternity (New Film)
	10	The Big Dig
	17	Rivers of Time
	24	The Egyptologists
	31	Iran: Landmarks in the Desert

New Film for Sunday Showings

Sunday, March 3 at 2 p.m. is the date of the first showing of
Egypt's Pyramids: Houses of Eternity—the newest addition to our
roster of Sunday films. After March 3, it will be scheduled into the
regular sequence, showing approximately every ten weeks.

This National Geographic film features the history of pyramid
building, including information about the theories that ramps
were used during the construction process. It explores the Step
pyramid and its surrounding buildings, enters the Great pyramid
and visits others at Giza, Meidum and Dahshur.

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