



News & Notes

Issued confidentially to members and friends

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A TRAVEL DIARY

Florence Lowden



The Pyramid of Khufu from our rooms. Mena House. From the photo album of Florence Lowden Miller.

We continue this month with excerpts from the travel diary of Florence Lowden (Mrs. C. Phillip) Miller, a member of The Oriental Institute's Visiting Committee from the early 1960s until her death in April, 1988, just a week shy of her 90th birthday.

Mrs. Miller was the granddaughter of sleeping car magnate George Pullman and the daughter of former Illinois Governor Frank O. Lowden. In the late winter of 1929, accompanied by her parents and her brother Pullman, she made a three month trip to Egypt, Palestine, and Greece. The Lowdens traveled on the same boat with a Rockefeller party which was accompanied by James Henry Breasted. Florence Lowden kept an extensive trip diary which was published privately in September of 1929. In News & Notes, No. 116 and 121, we reprinted the first sections of her diary and in this issue we resume the narrative as the party concludes the Egyptian portion of their trip. In it, Ms. Lowden describes her family's desert expedition to the Faiyum before leaving for Palestine ...



...Monday morning we made last-hour purchases in Cairo and prepared generally for the desert expedition. Four weeks of trying to keep tombs, temples, pharaohs, and dynasties in their proper order had left our brains in something of a whirl, and as the hour for our proposed camping trip drew near, we found ourselves contemplating with relief the prospect of having nothing but sand to look at for seven days!

At three o'clock, escorted by the invaluable Sayed, we left the Mena House, and garbed in riding clothes, topees, and veils started for Sakkara, going those few miles by motor. There the camels were awaiting us, so we turned our backs on our good car and jovial chauffeur who smiled tolerantly at our queer taste when we joyfully set out for the tents a mile and a half away.

As we came into camp both men and beasts were resting, the camels contentedly munching rich Egyptian clover and the men waiting for sundown to bring them relief from their observance of Ramadan. ...When our supple, strong-jointed beasts knelt for us to dismount before the eight round white tents, we felt we were in another world. The marked simplicity of the tents' exteriors was belied by their gay interiors. Applique work in bright colors offered a great variety of beautiful Arab designs, geometric except in the dining tent where gods and pharaohs watched over our meals. On the smooth sand floors were soft rugs, the beds were good iron cots, and in addition there were dressing tables with pitchers and bowls, and a canvas chair for each tent.

Sayed, like an experienced general, had everything perfectly organized, and since all but one of the eighteen men had been with him before, they knew exactly what was expected of them so that things moved like clockwork. As I sat in front of my tent waiting for dinner and watching the reflected sunset light fade from Zoser's ancient Step Pyramid while the stars came out and the sky grew an even deeper blue, Hussein, our valet-de-chambre, glided

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TRAVEL DIARY *Continued from page one*

past me, a candle in his hand. Long white gown and red tarbush, outlined for an instant against the blue, made an unforgettable picture as he passed silently to his tasks...

After a night of perfect rest in the deep quiet of the desert, we turned back in time five thousand years and spent the morning visiting the Fifth Dynasty tomb of the Sacred Bulls and the mastabas of Ptahhotep, Mereruka, and Ti. Among the exquisite reliefs in Ti's mastaba, which we enjoyed even more this time than we had the first, were some fine bulls which Father said were of a type being bred today and quite worthy of a prize at a modern stock show. In the afternoon I went into the pyramid of Unas to look upon the Pyramid Texts carved on the walls — the oldest religious writings in the world — and nearby in the amazing, recently discovered colonnaded tombs, I saw the oldest known columns, beautiful fluted ones antedating the first in Greece by several thousand years.

The next day we broke camp for our first move. The morning was cold and windy, but that did not deter us, and after a seven o'clock breakfast we stood around shivering in spite of fur coats and extra sweaters while with amazing dexterity the men pulled down tents, rolled up beddings, packed the camels, and started the caravan at eight, just an hour after they had begun operations. Then we headed west across the sands, everything so exactly as we had pictured it that we felt like part of a movie setting as we moved on over the Libyan Desert... A halt for luncheon gave us a welcome respite and permitted the seven camels of the caravan to catch up, as they traveled more slowly than we, making an average of about three and a half miles an hour to our four or better...The cloud shadows were indescribably lovely and lent infinite variety to the scene. From one high point we had a splendid view across the intervening miles of sand to the Faiyum, lying like a blue lake on the horizon, quite different from the mirages that had amused us all morning.

It was great fun watching the caravan come into camp to be unloaded; the tents went up as rapidly as they had come down, as every man knew his particular job and did it under the watchful eye of Abdullah, Sayed's able lieutenant. Within an hour they were securely fastened, rugs, beds, and the other camp furniture in place, and we were stretched out in our canvas steamer chairs "resting in peace." Although we were all tired enough after our twenty-five-mile ride to go to bed early, it was a pleasant fatigue, and there were no regrets at having come...

The second day out started at eight instead of seven, as we had only sixteen miles to go to our next camp near Lake Karun on the edge of the Faiyum. We reached our destination soon after a picnic lunch and a rest in the tent brought along as protection from the hot noon-day sun, and when all was in order in camp we watched the magnificent sunset from the shores of the lake. On one side stretched the desert, on the other the cultivated lands of the Faiyum, one of the most fertile districts in Egypt, rich not only in soil but in history as well, for here the kings of the Twelfth Dynasty built one of their great cities.

Friday afternoon we were kept in by a sandstorm... As always, Sayed had chosen a bed of fine pebbles on which to pitch our tents, a wise precaution against the annoyance of drifting sand, so that we were much more fortunate than other campers

near the lake. Our men came back from a visit to them reporting their camp to be smothered in clouds of penetrating dust.

The wind went down with the sun, and the night was one of the finest I have ever seen, absolutely still, with the moon nearly full, enveloping us in a radiance of ineffable beauty. After everyone else had gone to bed I sat for a long time in the door of my tent entranced with the loveliness of the scene — limitless desert, immeasurable sky, pointed tent roofs gleaming white against the blue, the utter silence over all things. For me, silence was the fundamental quality of the desert. I felt it not as the silence of man-made ruins, a dead thing, but rather as a living, creative force through which one might sense the reality of divine power...

On Saturday we left our peaceful camp for the day to penetrate by camel and rickety motor into the center of the Faiyum. It was market-day at Sennures, much to our delight, so for miles the roads were filled with country people bringing in their produce — everything from clover to rabbits. The market place presented a most interesting spectacle; there were cattle in one place, heaps of palm fiber for matting in another, tomatoes glowed in a third, while near the gate were spread cheap modern household articles — and the inevitable beads! Most of the women were wrapped in rusty black garments, but occasionally one would pass wearing an orange or red gown glimpsed beneath and we were grateful for the more cheerful note.

A good road took us through splendid palm groves and rich wheat fields to Medinet el-Faiyum, principal town of the district, near which lie the ruins of Amenemhet III's pyramid. On the other side of town great heaps of earth mark the site of the ancient city of Crocodilopolis. These ancient earth mounds are invaluable to the farmer as fertilizer; one wonders what the ruins of our concrete civilization will be good for in three thousand years. Although Medineh is not a large city, the street seemed crowded and it was with a real feeling of homecoming that we got back to camp away from congested humanity.

We started our return journey the next morning at eight under a bright, hot sun.... By four o'clock we had ridden almost thirty miles...and we were glad to be out in the sand again in the best place we had had for a camp. Everything conspired to make our last evening perfect; the sunset, which I watched from the top of a little hill, was a splendid one, amethyst, gold, and topaz melting into the deep blue arch above; the stars came out with the brilliance one sees only in the desert and on mountain tops, two planets in the western sky hanging like lamps to mark the going down of the sun; and finally the moon rose in full splendor. After dinner we walked out across the level floor of sand and tiny pebbles, conscious only of the solemnity of the scene, then turned back to camp where the men had made a fire with empty packing boxes, and at their invitation we sat down with them for a few minutes. Cigarettes were exchanged, Sayed brewed us some Turkish coffee, and there was a charming spirit of friendliness expressed on this, our last night in camp.

Reluctantly we started the next morning on our way to Gizeh, for as the Great Pyramid grew ever larger before us, the time of our caravanning grew ever less, and we were all sad when at a quarter past two we met our motor at the appointed spot. As we had begun our trip at one pyramid, so after a circuit of ninety miles

we ended it at another, coming back with memories which will never be effaced — long days of solitude when we saw no human beings but ourselves, peaceful nights of restoring sleep, the friendly assistance of men and beasts, Sayed's perfect management, and our own deep enjoyment of each passing hour.



MUSEUM EXHIBIT: ANOTHER EGYPT continues through June 30, 1991



Many people are familiar with Medinet Habu, the magnificent mortuary temple of Ramesses III at Luxor. However few know of the thriving Christian community that once dwelled in and around the great pharaonic monument a thousand years ago. "Another Egypt: Coptic Christians at Thebes, 7-8th Centuries A.D." is the first exhibition of finds from the Theban churches and dwellings excavated by The Oriental Institute from 1926-31. This exhibition, continuing through June 30, 1991, provides a unique view of the daily life and beliefs of the Christian community at Thebes.

Full Color Poster: Detail of David Roberts engraving of the ruins of the Coptic church in the temple of Medinet Habu: 20 x 30 inches, \$8.95 (Plus \$3.50 postage and packing). Please send your check to The Suq. 10% discount for members. Include 8% sales tax.

FROM THE DIRECTOR'S OFFICE

The outbreak of war in the Middle East is deeply distressing to everyone at The Oriental Institute. The terrible threat to human life is our overriding concern. We have many friends and colleagues in every country in the region whose lives have been radically disrupted by the war, which we fervently hope will end quickly with a minimum loss of life.

The cost of war in human terms is the dominant source of our anxiety, but we also recognize that the war will create difficulties for research throughout the area. For decades we have built trust and friendship in every country where we work; we can only hope that these relationships will survive the hostilities. Archaeological sites, museums, and educational institutions are all at risk; hopefully, few will be damaged. The cultural monuments and treasures of the ancient Near East are irreplaceable. They are the tangible evidence of our common history.

In times of crisis, it is more important than ever to extend knowledge and understanding across the boundaries of time and culture. Scholars at The Oriental Institute will continue to study the civilizations of the Near East; we will continue to publish these studies as our contribution to the greater knowledge of our shared heritage.

William M. Sumner
Director
The Oriental Institute

THE ORIENTAL INSTITUTE SUNDAY FILMS

MARCH - MAY, 1991

All films and slide talks are shown free of charge at 2:00 p.m. in Breasted Hall.

MARCH	3	Turkey: Crossroads of the Ancient World
	10	Myth of the Pharaohs/Ancient Mesopotamia
	17	Royal Archives of Ebla (58 minutes)
	24	Rivers of Time
	31	Egypt's Pyramids: Houses of Eternity
APRIL	7	Iraq: Stairway to the Gods
	14	Of Time, Tombs and Treasure
	21	Champollion: Egyptian Hieroglyphs Deciphered
	28	Egypt: Gift of the Nile
MAY	5	Iraq: Stairway to the Gods (2:00) Rivers of Time (3:30 - special showing for Chicago Day program)
	12	Megiddo: City of Destruction

The Oriental Institute Museum, 1155 East 58th St., Chicago, IL. 60637. For more information, call (312)702-9507.

MUSEUM VIEWS

Janet Helman, *Chairman of the Volunteer Guide Program*

Spring in the Education/Docent Office means docent training. This is when we give our annual mini-course in the history and culture of the Ancient Near East—nine weeks in which we hope to give the docents-in-training the confidence to take groups through the Museum.

The Docent Program at The Oriental Institute is one of the oldest, best-established and successful in the city. With the strong back-up of the Education Office, the docents are volunteer-organized and volunteer-led.

The docent corps is made up of about 70 people who come in weekly to give tours to the public. Besides this group, there are some who come in as substitutes and others who work in the gift shop. There are also volunteers who work for the Archivist, the Registrar, the photographer and some faculty members. All in all, the Institute benefits from the services of more than 125 volunteers. They come from Hyde Park, the city and surrounding suburbs, from northwest Indiana all the way to Woodstock, Illinois. They are, or were, teachers, students, social workers, a jewelry designer, musicians, nurses, librarians, engineers, a dentist and an investment councillor.

Many of them have gone on from the Docent Course to take courses at the Institute, either Members' Courses or university courses. Several have studied hieroglyphs, some have become authorities on some part of the galleries and all are deeply interested in the Ancient Near East.

Every January we start with a list of people who have called us asking for information on becoming docents. We also advertise in local and suburban newspaper for interested people. By the end of March we will have interviewed a number of candidates.

The first thing we do when candidates come in for an interview is send them on a tour with a docent so he or she will have a good idea of how we do what we do. Docents are the Institute's representatives to the public, and they need to have a lot of facts and a number of skills. Besides presenting the galleries, the docents have to learn to work in concert with other docents, and to dance around visitors who are not on a tour, to answer questions, provoke thought and do in all in about an hour.

After the sample tour, we have an interview where we look for basic interest and enthusiasm and the ability to communicate it. We also ask for references and ask the candidates to commit themselves to a year's service once they have completed the course.

Once candidates are accepted we provide them with a kit of materials that include maps, essays on the history and culture of the Near East, time lines, worksheets and various references. Much of the material comes from the Advanced Teachers' Kit prepared by Joan Barghusen, and other parts were written by my predecessor, Peggy Grant. It also contains a long reading list that the docent-in-training needs to begin on immediately. Many of the books are available in the docent Library which has been built up through donations of both books and money through the years.

We try to urge beginners not to be daunted by the length of the list; no one is expected to complete the reading list during the course. We hope to help them avoid the feeling that they are awash in a sea of information that they cannot control and have

no idea how to attack. This is our constant aim—to help docents organize what they are learning into an interesting and informative tour of the Museum galleries.

At the first class meeting, docents are welcomed, given badges and the best "perk" of all, a keycard to the parking lot. The training sessions begin at 9:30 am with a film or slide talk based on the history of the area to be studied that day. The film is followed by a two hour lecture given by a member of the Institute's faculty. The lecture series is the greatest attraction of the course as the faculty of the Institute has always been most generous to the docents with their time and expertise. Last year's course included lectures by Karen Wilson, Tony Brinkman, Harry Hoffner, Doug Esse, Ed Wente, John Larson, Lanny Bell, Robert Ritner and Bill Sumner. For people interested in the area this is a matchless opportunity to learn with the experts in their fields.

We have three lectures each on Mesopotamia and Egypt, and one each on Anatolia, Persia and Syria-Palestine. Many docents repeat the course several times as a yearly refresher. Some insist there is too much material to understand the first time and it only really makes sense the second time around.

After the lecture, we adjourn to the galleries, first for a bag lunch at which our speaker is often our guest and then for a workshop going through the galleries in the same order as the lectures. Current docents are encouraged to join these gallery workshops and to convince the docents-in-training that one need not know everything about everything in the galleries in order to give a good tour.

As each gallery study is completed docents-in-training are asked to prepare an outline of a tour to be given to a group of sixth-graders within a certain length of time. At this point, the docent must deal with the great temptation to "tell all." Fierce editing is necessary to be able to lead a group through the Egyptian or Mesopotamian gallery in just twenty minutes.

As they become familiar with the galleries, they are urged to bring in a friendly audience, family or friends, and take them through in a limited space of time. Candidates are also encouraged to come in and follow tours around, getting used to the way in which docents work together to move several small groups through the Museum simultaneously.

As the course nears its end, new docents are assigned to a morning or an afternoon on a given day. They will be expected to come in every week at that time, in the beginning to get acquainted with the group and later to begin leading tours.

Ideally, when the candidate is ready, the captain of the group or the volunteer Coordinator will hear her give a tour, but often a candidate will arrive and hear, "We're short today. You'll have to take a group." Baptism by fire, but it can be an exhilarating experience and it leaves no time for stage fright.

When the course is finished, usually the first week in June, we celebrate with a picnic in the backyard of one of our docents. New docents are officially welcomed and the summer schedule is kicked off.

The docents generally have the quieter summer months to become comfortable working in the Museum before the busy season starts in the fall. By that time, the captain needs to feel that all the docents are prepared and dependable. It's during this first

year, for one reason or another, that we lose more docents than at any other time. Some people find that they don't enjoy being tour guides, or they don't like school groups and they'll drop out.

But those who do make it through that first year are usually hooked. They develop strong friendships among their co-docents as well as an ever-increasing fascination with the Ancient Near East. In December at our holiday buffet party, we honor longevity by recognizing those who have worked 5, 10, 15 or even 20 years. For many of our volunteers, attachment to The Oriental Institute is a lifelong relationship.

We are now conducting interviews for the 1991 Docent Training Course which will begin on April 1. Any members who are interested in taking the course and becoming docents should call Janet Helman at (312)702-9507 to make an appointment for an interview.

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PUBLICATIONS

Just Published

Subsistence, Trade, and Social Change in Early Bronze Age Palestine, by Douglas L. Esse. Studies in Ancient Oriental Civilization 50. This book is a total revision of Esse's doctoral dissertation. Much of the material included in this study is from the Oriental Institute's excavations at Beth Yerah. Pp. xvii + 219, including 36 figures, 9 plates, and 6 tables. \$24.00 (+ P & H and 8% Illinois sales tax).

Members receive a 20% discount. Prepayment is required. Please write or telephone for information on prepayment: Publications Sales Office, The Oriental Institute, 1155 East 58th Street, Chicago, Illinois 60637. (312) 702-9508.

FACULTY LECTURES AROUND THE COUNTRY

Below is a partial listing of out-of-town lectures by the faculty and staff of The Oriental Institute. For more information, please call the Membership Office at (312)702-1677.

Sunday, March 3 <i>James Armstrong</i>	"Deylam, Dilbat, and the Dark Ages: The First Season of the Tell al-Deylam Project"
<i>McGuire Gibson</i>	"The Temple of Gula at Nippur"
<i>Augusta McMahon</i>	"An Early Dynastic-Akkadian Tomb at Nippur"
<i>Martha Roth</i>	"The Neo-Babylonian Widow"

(All of the above lectures will be given at The American Oriental Society Annual Meeting, Berkeley, California).

Tuesday, March 5 <i>McGuire Gibson</i>	"The Temple of Gula at Nippur" Dinner/lecture for the San Francisco UC Alumni Association
Wednesday, March 6 <i>Lanny Bell</i>	"Recent Discoveries in Luxor Temple" The Archaeological Institute of America, Springfield, Ohio
Thursday, March 7 <i>Doug Esse</i>	"The Jordan Valley in the Early Bronze Age" Yale University
Thursday, March 7 <i>Lanny Bell</i>	"The Epigraphic Survey and the Salvage of the Ancient Egyptian Monuments in the Theban Area" The Archaeological Institute of America, Columbus, Ohio
Friday, March 8 <i>Lanny Bell</i>	"In the Tombs of the High Priests of Amun-Re of Karnak and the Viceroys of Kush in the Time of Ramesses II" The Ohio Valley AIA Society Parkersburg, Ohio
Saturday, April 6 <i>Mark Lehner</i>	"In Search of the Pyramid Workforce: Recent Research at Giza" The Institute of Egyptian Art and Archaeology, Memphis State University
Tuesday, April 9 <i>Donald Whitcomb</i>	"The Development of Early Glazed Wares in the Abbasid Period" The Oriental Ceramic Society, London
Thursday, April 25 <i>Mark Lehner</i>	"Complex Society, the Early State, and the Rise of the Pyramid in Egypt" Boston University
Friday, April 26 - Tuesday, April 30 <i>Lanny Bell</i>	"Divine Aspects of Conception and Birth in Ancient Egypt" The annual meeting of the ARCE and the Sixth Colloquium of the International Group for the Study of Ancient Egyptian Ceramics, Boston
Friday, April 26 <i>Mark Lehner</i>	"Documentation as Conservation - The Case of the Great Sphinx" Institute of Fine Arts, New York
	"The Sphinx Project, Season 1926-36, Preliminary Report" American Research Center in Egypt Annual Meeting 1991, Boston
Saturday, April 27 <i>Donald Whitcomb</i>	"The Misr of Ayla: Settlement at Aqaba in the Early Islamic Period" Late Antiquity and Early Islam Research Project, London

SPRING MEMBERS' COURSES

SIGNS AND WONDERS UPON PHARAOH The Exodus and the Israelite Settlement in Canaan

The Exodus, a most dramatic event in the Old Testament scriptures, is also a fascinating topic for historians and the public at large. Opinions about it range from skepticism to a basic acceptance of the historicity of the event to a literal belief in the Biblical account. Not even the date is universally agreed upon. This course will focus upon the Biblical account and the evidence from Egyptian and other sources supporting the historicity of at least the basic events. The evidence for a dating will be considered, especially in terms of Egyptian history, and the Canaanite campaign of pharaoh Merenptah will be examined for its impact on the issue of Israelite settlement in the land of Canaan. To examine a popular view of this event, students will view the Hollywood film *The Ten Commandments* as part of the course. Subject to availability, the class will also view *The Land of the Pharaohs*. The films seen will be analyzed for their coverage of the Exodus and their agreement with historical evidence.

Readings will be assigned from:

Kitchen, Kenneth. *Pharaoh Triumphant: The Life and Times of Ramesses II*. Warminster: Aris and Phillips, 1982.

Bible: Old Testament (any edition).

Selected copies of scholarly articles will be handed out in class.

Instructor: Frank Yurco, a Ph.D. candidate at The Oriental Institute, has taught numerous courses on topics of ancient Egyptian history, culture and language at both The Oriental Institute and the Field Museum. He is also the consulting Egyptologist for the Field Museum's *Inside Ancient Egypt* exhibit.

Class will meet at The Oriental Institute from 7 p.m. until 9 p.m. for eight Wednesdays, beginning April 3 and continuing through May 22.

Tuition: Members: \$80.00

Non-members \$110.00 (includes a one-year membership to The Oriental Institute).

To register, please call the Education Program at (312)702-9507.

INTRODUCTION TO SEMITIC RELIGION

The concept of Semitic religion brings together a number of important religions, including Judaism, Christianity and Islam, into a single theoretical construction. This idea, introduced by the British scholar William Robertson Smith in the late 1800s, is based on the similarity of features in the body of literary works from which the concept was developed. This course will examine the idea of Semitic religion, finishing with a look at the larger question of the significance of the theoretical construction of religion in general.

The course will begin by sketching the outlines of the scholarship that defined Semitic religion and surveying the texts which scholars have utilized to draw the parameters of the

concept itself. Subsequent class sessions will introduce students to the issues with which any attempt to define Semitic religion must deal. The sessions will cover asceticism and mysticism, ritual and law, kingship and chronicles, wisdom and ethics, hymns and incantations, and theology. Each session will include a lecture on the overall character of the question at hand as well as a class discussion based on a specific text that epitomizes its genre of literature.

By exploring the relationship between the scholarship that engendered the idea of Semitic religion and the textual artifacts it is designed to characterize, students will be helped to understand the problems involved in the description of these religious texts and in the use of the concept of Semitic religion itself.

Books from which readings will be assigned are:

Corbin, Henry. *Avicenna and the Visionary Recital*.

Trans. Willard R. Trask. *Bollingen series 66*.

Princeton University Press, 1990.

The Book of the Cave of Treasures (ma'arrath gazze).

Trans. E.A. Wallis Budge. London, 1927; reprint.

Amsterdam: AMS, 1990, 41-204.

The Epic of Gilgamesh. Trans. Nancy K. Sandars.

New York: Penguin Books, 1960.

Instructor: Brannon Wheeler is a Ph. D. candidate at The University of Chicago, specializing in Islamic history and culture, with a particular emphasis on religious ideas.

Class will meet at The Oriental Institute from 10 a.m. until noon for eight Saturdays, beginning April 6 and continuing through June 1, with no class meeting on May 25.

Tuition: Members: \$65.00

Non-members \$95.00 (includes a one-year membership to The Oriental Institute).

To register, please call the Education Program at (312)702-9507.

Chicago Day

comes to The University of Chicago and
The Oriental Institute

**Sunday, May 5, 1991
12 noon - 5:00 p.m.**

Join us for

Films

Gallery tours

Face painting

Balloons

and Treasures of the Ancient Near East

The CTA Culture Bus will be making stops at
The Oriental Institute and The University of Chicago campus.

For more information, call the Membership Office
at (312)702-1677.

THE BULL GOES TO PARIS!

Karen Wilson, *Curator*

"The forty-ton bull of King Sargon II, after three years of travel, finally has been tethered permanently. And thank goodness for that..." a Chicago reporter wrote upon completion of the installation of The Oriental Institute Museum's Khorsabad bull in 1931. Now, however, the bull is "on the move" again.

After two-and-a-half years of planning, undertaken with much skepticism and a not-inconsiderable measure of levity, plans are being finalized to make a copy of our human-headed winged bull to be installed in the Musée du Louvre in Paris. From April 10 to May 10, Michel Bourbon, a world-famous maker of large-scale casts, will be at work in our Egyptian Gallery. He will apply a silicone-based substance to the entire surface of the Assyrian bull and then cover that with a rigid material that will hold the soft mold in its original position. He will then, as he describes it, "pop the entire mold off the sculpture in one piece." The drama completed, the mold will be sawn into pieces small enough to pass through the doorway into the Assyrian Gallery and out onto the loading dock, from whence it will begin its trip to Paris. There it will be reassembled and a cast made using a material whose final product will be nearly indistinguishable, visually, from the softly mottled gypsum of the original.

And why is all of this being done? The Oriental Institute excavated at Khorsabad from 1929 to 1935 and discovered our bull during the first season. It lay near where it had stood in antiquity as one of the guardian figures adorning an entrance to the throne room of the Assyrian King Sargon II (721-705 B.C.) in his new capital city of Dur-Sharrukin ("Fort Sargon"), known today as Khorsabad. Prior to our seasons at Khorsabad, however, two teams of French excavators had worked at the site in the mid-nineteenth century and had shipped back to Paris a large number of reliefs, including the heroic figure that originally stood behind our bull. As part of the movement and reinstallation of its "Département des Antiquités Orientales," the Louvre is planning to reconstruct one of the portals in the Khorsabad palace, using their own reliefs as well as the cast of ours.

During the month that Michel Bourbon will be working, we urge all of you to visit the museum to watch what is happening and chat with those engaged in the mold-making process. In addition, we invite members and other Wednesday-evening visitors to a series of informal gallery talks, the details of which are given elsewhere on this page.

The correspondence of Assyrian kings, including Sargon II himself, abounds with references concerning the carving and transportation of colossal sculptures such as ours. We are adding an exciting epilogue to those ancient records – a story that will unfold in the months to come.



Detail of a reconstruction of the southwest wall of Court VIII in Sargon II's palace at Dur-Sharrukin. P.E. Botta and E. Flandin, Monument de Ninive I (Paris, 1849), plate 30.

Special Assyrian Evenings at The Oriental Institute

As a symbol of international cultural cooperation, The Oriental Institute has agreed to allow the Musée du Louvre to make a cast of its most famous Assyrian relief. In April and May, 1991, technicians from Paris will be in the Egyptian Gallery preparing a cast of our sixteen-foot tall winged bull from the palace of Sargon II (721 - 806 B.C.) at Khorsabad.

Join us for informal talks by the Museum staff and refreshments in the gallery as the craftsmen prepare the cast. Each evening we will discuss the art of the Assyrians, the very specialized technology of replicating monumental sculpture and the transport and installation of the finished pieces.

Wednesday Evenings - April 17, April 24, and May 1

Cash Bar 6:00 - 8:00 p.m.

Gallery talk 7:00 p.m.



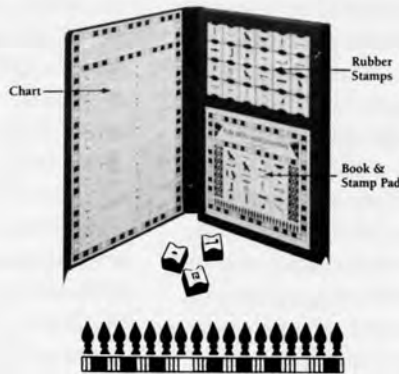
19th Century reconstruction of the main entrance to the throne room at Dur-Sharrukin.

THE *SUQ* سوق



Anubis

Jackal-headed Egyptian god of embalming and the dead. This sculpture, made of cultured marble and gold leaf with hand detailing, stands 11" high. \$ 67.00



Fun with Hieroglyphs

Contains 24 rubber stamps, a full color key to the alphabet, stamp pad, and a 64 page booklet describing hieroglyphs, how they were used and deciphered. Puzzles and quizzes included. \$19.95

The Hittites

This is a brand new reprint with additions of O. R. Gurney's book *The Hittites*, originally published in 1952. Contains an outline of Hittite history, society, economy, laws, religion, and literature. Paperback. \$9.95

Postage is \$3.00 for the first item, and .50 for each additional item. Please add 8% tax to all orders.

Members of The Oriental Institute receive a 10% discount. For more information, call the *Suq* at (312)702-9510.



The Oriental Institute

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