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## LETTER FROM THE FIELD ORIENTAL INSTITUTE RETURNS TO IRAN

ABBAS ALIZADEH, Senior Research Associate

### REPORT ON THE JOINT ARCHAEOLOGICAL AND GEOMORPHOLOGICAL RESEARCH EXPEDITION IN LOWLAND SUSIANA, IRAN

Shushtar, Iran, 24 October 2002

Dear Colleagues and Friends,

I am writing this report in Shushtar two days before the end of our first joint expedition in lowland Susiana (fig. 1). It has been a great opportunity, and privilege, for me to work with a capable and wonderful team of experts from the Iranian Cultural Heritage Organization (ICHO), the Oriental Institute, and the Department of Anthropology of the University of Chicago.

For a number of years I have been negotiating with the ICHO to secure a permit to do long-term archaeological and geomorphological investigations in southwestern Iran with an international team. Even though as an academic member of the Oriental Institute I always felt welcome at the ICHO to conduct archaeological surveys and excavations in Iran, my goal was to convince the authorities that without an international team of experts not much can be achieved single-handedly, particularly if a full-scale scientific research project is to be launched.

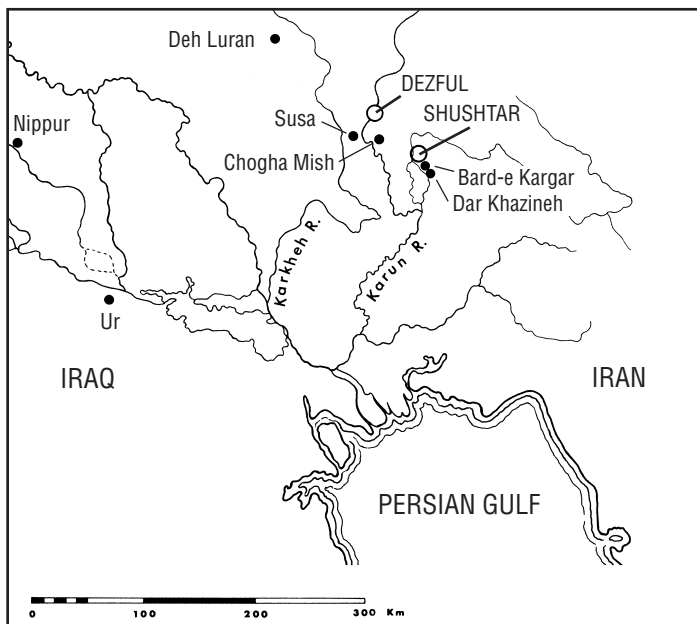


Figure 1. Map showing Central Khuzestan

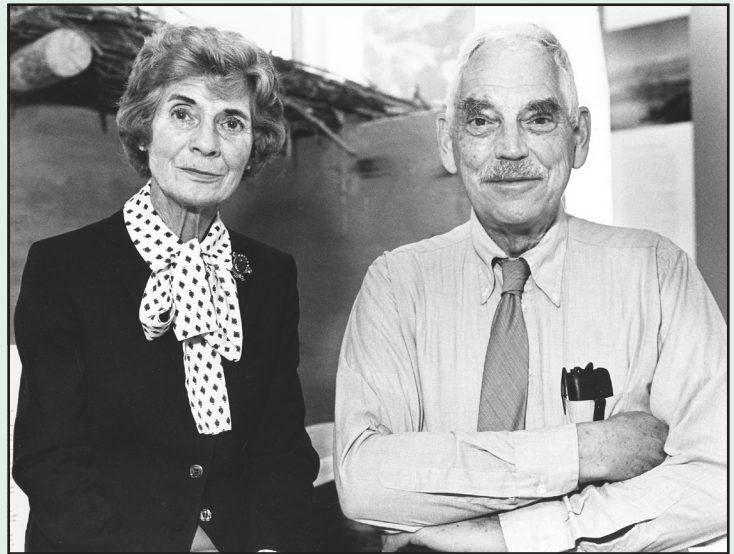
Thanks to Mr. Mohammad Beheshti, the head of the ICHO; Mr. Jalil Golshan, his research deputy; Dr. M. Azarnoush, director of the ICHO archaeological research center; and many others, we were allowed to submit an application at the beginning of this year (2002). Tony Wilkinson (Research Associate [Associate Professor], Oriental Institute), Nick Kouchoukos (Assistant Professor, Department of Anthropology, University of Chicago), and I collaborated to design a research proposal to conduct full-scale archaeological and geomorphological surveys as well as excavations at two prehistoric sites in the modern-day Ilam province, southwestern Iran. When our permit was issued we were overjoyed that after a twenty-five year hiatus the Oriental Institute was able to resume its long and productive archaeological activities in Iran, this time with the full cooperation of the members of the ICHO and Iranian students of archaeology.

Wilkinson, Kouchoukos, and I designed a research proposal for the National Science Foundation and received a small grant to carry out our project. This grant was generously supplemented by funds from the Oriental Institute and the Department of Anthropology at the University of Chicago. Our original team consisted of Naomi Miller (palaeobotanist, Uni-

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**NEW APPOINTMENTS IN DEVELOPMENT AND MEMBERSHIP: SEE PAGE 8**

**ROBERT J. BRAIDWOOD****1907–2003****LINDA S. BRAIDWOOD****1909–2003****From the Director's Study****In memoriam**

I am sorry to convey the sad news that Robert Braidwood died peacefully in his sleep early on the morning of 15 January at the age of 95. His wife Linda, aged 93, followed a few hours later. It is difficult to overestimate the Braidwoods' professional stature, their impact on the archaeology of the Near East, and their role in archaeology as a general discipline. Their deaths mark the ending of an era.

Over the course of Bob Braidwood's long and distinguished career, he made numerous major contributions at every level — theory, methodology, and empirical data. As an educator, his textbook "Prehistoric Men" was tremendously influential in exposing several generations of students to the challenges of archaeology. More than almost anyone else, he exemplified archaeology at the Oriental Institute.

Bob was one of the first people to conduct and publish a systematic archaeological survey — "Mounds on the Plain of Antioch." His excavations at Kurdu, Dhahab, Tayinat, and Chatal Hüyük in the Amuq plain — conducted under difficult conditions on the eve of World War II — established the basic chronological sequence for north Syria and southeast Anatolia: the sequence that remains in use more than six decades later.

Bob Braidwood's investigations of the Neolithic at Jarmo and related sites in the Zagros flanks pioneered the use of interdisciplinary research teams, bringing together natural scientists and archaeologists to study the origins of domestication and village life within their ecological context. He was the first to bring zooarchaeology and archaeobotany into the mainstream of archaeological research on these problems.

Bob Braidwood's work with Halet Çambel in the Joint Chicago-Istanbul Prehistoric Project not only resulted in the excavation of one of the most important Neolithic sites in the Near East, but also set the standard for real international collaboration with archaeologists from the Near East in investigating the past of their own countries.

Through the years, it is impossible to disentangle Bob Braidwood's contributions from those of his wife, Linda. The two of them were true intellectual partners in addition to their deep personal commitment to each other. Everyone who encountered them over the years was struck by the way they worked together as a team.

Although by her own preference less often in the public eye, Linda Braidwood was a major scholar and noted author in her own right. Her book "Digging Beyond the Tigris" is a wonderful example of both her deep knowledge of the Near East and her ability to convey the complexities and excitement of archaeology to the educated lay public.

Finally, Robert and Linda were generous and fundamentally decent people. They were good colleagues and real mentors to generations of students and junior scholars. Virtually everyone with a long-term connection to the Oriental Institute has fond memories of the Braidwoods' generosity and hospitality, as exemplified by the numerous occasions when they were invited to the Braidwoods' home in La Porte for swimming, cookouts, and a general break from the stresses of the scholarly life.

We will miss Bob and Linda very much.

I know I speak for every person in the Oriental Institute when I extend my sympathies and condolences to the family, and especially to their daughter Gretel Braidwood and her husband Ray Tindel here in Chicago.

**A Memorial Service for Robert and Linda Braidwood will be held**

**Sunday 13 April 2003 at 3:30 PM**

**Rockefeller Chapel, University of Chicago**

**All are invited**



**Figure 2. Members of the Oriental Institute/Department of Anthropology and Iranian Cultural Heritage Organization joint expedition. Sitting from left to right: Koroush Roustaii, Mali Hosseinzadeh, Abbas Alizadeh, Abbas Moqadam, Najmeh Mirmontazeri (photographer). Standing from left to right: Negin Miri, Lili Niakan, Tobin Hartnell, Nick Kouchoukos, Alireza Khosrozadeh, Mehdi Saba (driver), Hassan Alizadeh (cameraman), Michael Kozuh, Andrew Bauer, Karim Alizadeh, and Tony Wilkinson**

versity of Pennsylvania), Marjan Mashkur (archaeo-zoologist, Centre National de la Recherche Scientifique, Paris), Heidi Ekstrom (palaeobotanist, graduate student, University of Minnesota), Benjamin Diebold (graduate student, Yale University), Andrew Bauer (graduate student, Department of Anthropology, University of Chicago), Michael Kozuh and Tobin Hartnell (graduate students, Department of Near Eastern Languages and Civilizations, University of Chicago), and Shin Nishiyama (off-site archaeologist, Cambridge University) (fig. 2).

Because it was our first season in a region not well known archaeologically, and because Ilam is a border province, I left early to make the necessary preparations and to carefully assess our possibilities and limitations. I made five trips to the region and with each trip it became more apparent that an archaeological and geomorphological survey, a major part of our research design, would be very hazardous because of the possible land mines left by the Iraqi army when they withdrew from the province in the late 1980s. The threat of another war between the United States and Iraq also added to the uncertainty in the region. I therefore informed our staff of the danger and we decided to temporarily move our project to lowland Khuzestan until Ilam becomes safe enough for archaeological surveys. The ICHO kindly accepted our revised research program and issued another permit for us to work in Khuzestan. Because of the changes to our plan some of the original members of the expedition could not join us, but we hope to benefit from their expertise in the future.

Lowland Susiana, in the modern-day province of Khuzestan, is one of the best archaeologically known regions in the Near East. When we decided to move our project to this re-

gion we wanted to do something new but did not know where to begin, especially since most of our efforts in designing our project were concentrated on the province of Ilam. Previously, Mr. Abbas Moqaddam, a representative at the ICHO, had conducted a series of surveys in the land between the rivers Gargar and Karun, south of the provincial town of Shushtar. He had produced interesting results and had corroborated earlier reports by Gregory Johnson and by G. M. Lees and N. L. Falcon that the region east of the Gargar is entirely different from any other area in Khuzestan. We therefore decided to investigate this area first. As Lees and Falcon had described in detail many years ago, the region east of Gargar is indeed a strange and fascinating place, not only for archaeologists, but also for geologists and landscape archaeologists.

Because we had changed the locus of our investigation from Ilam to Khuzestan we did not have enough time to look for a suitable and central place for our base camp. Therefore, we chose a government compound just north of Shushtar that was built by American engineers working for the Khuzestan Power and Water Authority in the early 1950s. It turned out to be a quiet and secluded place, with enough leg-room both to live and to process our archaeological materials (fig. 3). We hired a majordomo, Mr. Amin Katebzadeh (fig. 4), who made life much easier for all of us. He was quite a handyman, fixing our tools and tinkering with just about anything from the makeshift stove to the flotation tank. He also turned out to be an excellent cook when we decided not to subject the expedition members to the less than palatable food the compound's only restaurant had to offer.



**Figure 3. Staff dig house at Shushtar**





**Figure 4. Mr. Amin Katebzadeh (our majordomo) preparing dinner in the combined food-preparation, pottery-processing, and sleeping area of the dig house**

We lived in two separate but adjoining buildings, one with three, and the other with two, bedrooms. Both buildings had an L-shaped living room, which we used both as extra bedrooms and as offices. We washed and processed pottery outside the buildings and thanks to the running water we also did our flotation in the compound.

As soon as all the necessary preparations were made, the expedition members were divided into two groups, one conducting geomorphological survey and landscape archaeology and the other conducting excavations at the sites of Bard-e Kargar (fig. 5) and Dar Khazineh (fig. 6) in lowland Susiana east of the Gargar River. Mr. Abbas Moqaddam, Tony Wilkinson, Nick Kouchoukos, Koroush Roostaii, and Andrew Bauer participated in the survey. Wilkinson and Kouchoukos will soon present the preliminary results of their survey. Suffice it to say that the survey team collected new data crucial to the understanding and re-interpretation of settlement patterns, agricultural practices, canal irrigation systems, and the ancient as well as modern water management of lowland Susiana. The survey team paid much attention to river regimes and their possible periodic course changes, location of wadis, irrigation canals, erosion, and aggradation



**Figure 5. General view of Bard-e Kargar, looking south**



**Figure 6. General view of Dar Khazineh**

patterns, as well as their impact on agricultural practices and cultural responses from the prehistoric phases down to the Islamic, and even present, time. We designed our research so that we would be in a position to make our understanding of the interaction between culture and nature broadly applicable to the problems of modern-day development and the preservation of threatened archaeological sites in the region.

The most interesting and one of the least known regions in lowland Susiana is located east of the Gargar River, extending from the provincial town of Shushtar down to the confluence of the Gargar and Karun rivers. Here, the landscape is still rapidly changing because of the high energy of the seasonal floods. Sites in this region are heavily dissected, so much so that sometimes only a sliver of a mound is left. What is more, this is the only region in lowland Susiana where mounds are below the present plain level, indicating that from at least the fifth millennium BC, some five to eight meters of alluvium have accumulated. In this part of the plain sites are visible only when they are located near wadis that flood, as the floods incise both the plain and the mounds, revealing what is buried beneath. Our survey team tentatively attributes the flooding and thick accumulation of alluvium to a post-Parthian period. Much work needs to be done to be relatively certain about this. If, as our survey team suggests, this event occurred sometime during or after the Parthian period, then it might have been related to the Parthian irrigation project in this part of Susiana.

The first target of our archaeological excavations was the Middle Elamite site of Bard-e Kargar (Worker's Rock, in local vernacular). Previously it had been reported to the ICHO that the site was being looted for its inscribed bricks. Some of the bricks that had been confiscated were brought to Tehran and were dated by Majid Arfaii (a former student of the Oriental Institute's late Robert Hallock) to the time of the Elamite King Shilhak Inshushinak (ca. 1150 BC). The bricks also mention Shutruk Nahunteh, Shilhak Inshushinak's father, who had erected a temple at the site (fig. 7). Michael Kozuh, collaborating with Arfaii, was with us at the site and read a number of brick fragments excavated and collected on the surface (fig. 8).



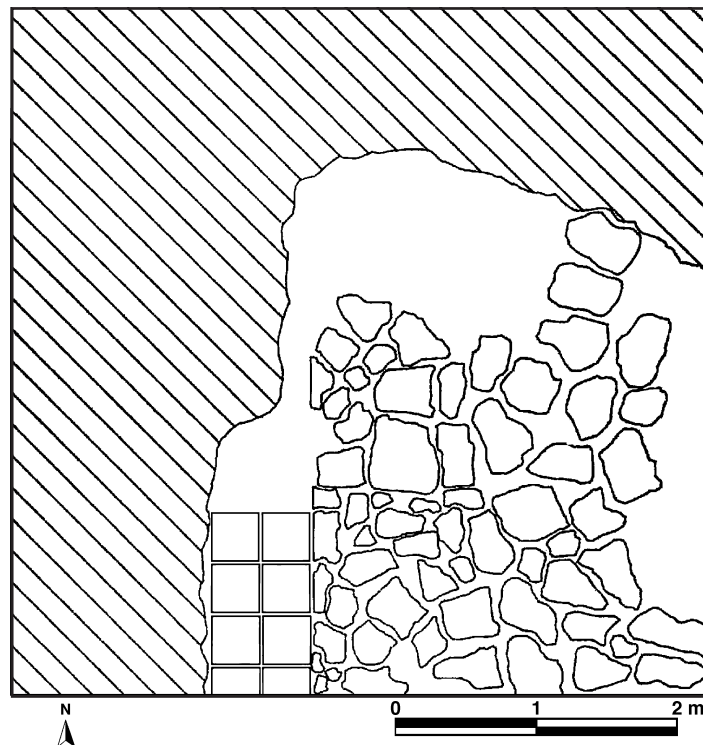


**Figure 7. Stone pavement in the courtyard of Shutruk Nahunteh's temple. Bard-e Kargar**

His section (below) introduces his work with the bricks. He and Arfaii are now collaborating on publishing the entire collection.

We excavated two trenches where there were concentrations of broken bricks. One trench reached a stone-paved floor with a mudbrick wall running along its west side (fig. 9), and the other reached a burnt floor. No baked bricks, plain or inscribed, were found in situ in the excavation areas. Because of limitations in time and money we had to close the operation and move to Dar Khazineh, the prehistoric site we had chosen to explore.

Dar Khazineh was chosen for entirely different reasons. The mound dates to the first half of the fifth millennium BC, a period I call Late Susiana 1 (LS 1, ca. 5000–4300 BC). I have argued that this phase belonged to a period when highland mo-



**Figure 9. Middle Elamite stone pavement. Bard-e kargar. Scale 1:20**



**Figure 8. Michael Kozuh and Majid Arfaii, resident epigraphers**

bile pastoralist populations had become socially and economically organized enough to threaten the settled farming communities in eastern Susiana, where Chogha Mish was the regional center. My understanding of the social landscape of lowland Susiana was primarily based on a certain class of pottery with highland affinities that appeared in Susiana at the beginning of the fifth millennium, the concomitant abandonment of Chogha Mish, the shift of settlements from east of Susiana toward west, and the appearance of large nomadic cemeteries of Hakalan and Parchineh some sixty kilometers north of Susiana. Thus we needed more information on the nature of the LS 1 sites in this region, which the nomadic Bakhtiyari still use as their winter pasture (fig. 10).

Another reason for choosing Dar Khazineh was the state of the mound. As you recall, the archaeological sites in this region are buried and only those dissected by wadis are exposed. The wadi at Dar Khazineh had sliced the mound in such a way that an extensive section was exposed on its western part. This gave us an excellent opportunity to study its stratigraphy and collect archaeological, botanical, and faunal samples without having to excavate it for several seasons.

From the exposed sections, we could see the site was covered with more than two meters of clayish alluvium, below which we could see cultural layers apparently reaching to the bed of the wadi (figs. 11–12). Based on what we could see from these available sections, we chose three areas on the northern, central, and southern parts of the mound (supervised by Mr. M. Davodi of the ICHO at Ahvaz, Mr. A. Peymani of the ICHO at Ahvaz, and Tobin Hartnell, respectively). It took us only two days of work to realize that the exposed sections were misleading and that the collapse of the upper parts of the mound and erosion had created the illusion of depth. When we eventually cleared the sections to the bed of the wadi (a monumental task that was supervised by Mr. Mohsen Zeidi, a graduate student at Tehran University), we realized that the depth of the mound ranged only from 30 cm to about 180 cm and that in some parts of the mound there was no cultural deposit at all.

Excavations in our main trench revealed that we were actually dealing with a special site. Clayish and sandy sediments

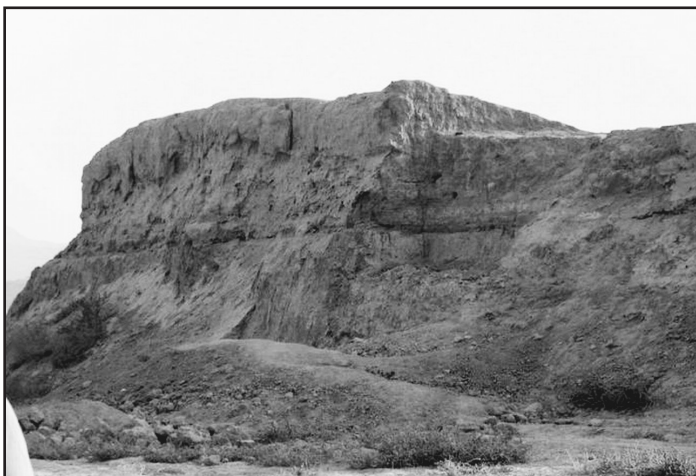


**Figure 10. A Bakhtiyari tribe passing through Dar Khazineh**

ranging from 5 to 10 cm thick superimposed thin lenses of cultural deposits. No solid architecture was found except for extremely badly preserved pisé partition walls, the faces of which were usually burnt. We also found postholes, traces of ash, and fireplaces (fig. 13). In fact, the “floors” on which these activities took place consisted of alluvial deposits. Thus, when in the main area of excavation, if we factor out the alluvial levels from the cultural lenses we are left with just over thirty centimeters of deposit for perhaps the entire duration of the LS 1 phase, some eight hundred years.

At Dar Khazineh we were clearly excavating a stratified nomadic camp, providing not only tangible evidence of the presence of mobile pastoralists in prehistoric Susiana, but also evidence for the much-speculated nature of prehistoric nomadic camps. We have much to learn about this type of temporary settlement in the Near East and the results of faunal and floral analysis will surely teach us more.

We are planning to go back to Susiana next year with a re-designed research strategy so that we better understand this and other parts of lowland Susiana and its ancient nomadic population in terms of their interaction with the settled farming communities. Needless to say, the combined archaeological



**Figure 11. Northwest part of the mound at Dar Khazineh showing 2 m of alluvium on a fifth millennium BC cultural deposit**

observation, geomorphological observation, and landscape archaeology at the site was responsible for this wonderful discovery and showed how these fields can benefit and complement each other in understanding the past.

But more importantly, we will explore the region in terms of long-term struggle between forces of nature and subsequent cultural responses during the entire history of occupation in this key region. In time, we hope to form an understanding of how societies interacted with ecological and climatic fluctuations. In environmentally dynamic regions such as lowland Susiana, such an understanding will be fundamental to the interpretation of long-term cultural and technological change and continuity.

### INSCRIBED BRICKS. *Michael Kozuh*

Inscribed bricks from the site of Bard-e Kargar, located in Khuzestan, Iran, were first brought to my attention in June 2002. My colleague Abbas Moqaddam, from the Iranian Cultural Heritage Organization (ICHO), emailed photographs of them to me, reporting that he found them in his survey of the Susiana plain undertaken earlier in the summer of 2002. He sent a total of seven photographs; from these I was able to distinguish that the bricks were written in Elamite and Akkadian, that some bricks mentioned the name of the Middle Elamite king Shilhak Inshushinak (ca. 1150 BC), and I could also read some dedicatory formulae known from other Middle Elamite bricks. Later that summer, Abbas Alizadeh of the Oriental Institute invited me to come to Iran in order to study the bricks in person, and to participate in an excavation of the site at which they were found.

In Iran, I had my first look at the bricks in the office of Dr. Majid Arfaii, the curator of the tablets in the National Museum of Iran; the total number of bricks at that time was twenty-four, and Dr. Arfaii had made some preliminary remarks on them, in addition to some useful rough sketches. At that time, I confirmed that the king mentioned on most of the bricks was Shilhak Inshushinak and also discovered that in one of the bricks he claimed to either have built or refurbished a temple of the Elamite goddess Pinigir. The bricks were then taken with the excavation team to Shushtar, and we began the excavations under the impression that we would be excavating a temple of Pinigir, either built or rebuilt by Shilhak Inshushinak.

Just after our arrival in Shushtar, Abbas Moqaddam was informed that the local office of the ICHO was also in possession of inscribed bricks from Bard-e Kargar. We went there and eventually (with the aid of the friendly and helpful staff) located about twenty more inscribed bricks; the staff also told us that another set of bricks had been sent to the ICHO in Ahvaz (the capitol of Khuzestan). Seven of these bricks were eventually brought to me.

We found another ninety-three bricks and brick fragments during the excavations of the site; the final total of bricks and fragments numbers 146. They will be published by Dr. Arfaii and myself, along with the archaeological report by Abbas Moqaddam, in an upcoming issue of the journal *Iran*. I give here a summary of the most common types of bricks found at the site defined by the type of inscription thereon.





Figure 12. Deep stratigraphic trench in Square 379. Dar Khazineh



Figure 13. Square 379 showing fireplaces dug into a clay deposit. Dar Khazineh

**Type 1:** Unlike the other types of texts in which the inscriptions were written line by line, the type 1 inscription was impressed on by means of a stamp; that is, the text was carved in mirror image into a stamping implement, and then that implement was impressed into the clay. The result is a deeply incised inscription with well-defined borders. However, since the scribe had to render the signs backwards on the stamp, the resulting epigraphy is quite different from the usual, handwritten texts. This type of text is written in Elamite, and there is evidence that the same text was inscribed on more than one stamp. Strangely, given the potential to mass produce inscribed bricks with a stamp, this is the least common of the inscriptions from the site, with only eight known fragments.

**Type 2:** Type 2 is a one line inscription written in Akkadian that is translated “(This is) what Shilhak Inshushinak, the king of Anshan and Susa, built.” This is the most numerous type, with sixty-one fragments recovered.

**Type 3:** Only seven fragments of this one line Akkadian inscription were found. It is similar to type 2, yet names a different king: “(This is) what the king Shutruk Nahunteh built.” I believe that these bricks date to the reign of the Middle Elamite king Shutruk Nahunteh (ca. 1175 BC), whereas Dr. Arfaii believes that they date to a later ruler with the same name (ca. 700 BC). Assigning the date of this text type led to many spirited discussions at the site.

**Type 4:** We found thirty-three fragments of this type — a four-line inscription commemorating the rebuilding of a temple of the Elamite goddess Pinigir by the king Shilhak Inshushinak. The king first proclaims devotion to the Elamite god Inshushinak and then explains that the king Shutruk Nahunteh (who happens to be his father) built a temple for the goddess Pinigir, that it had fallen into disrepair, and that Shilhak Inshushinak rebuilt it using a special kind of brick. We were able to join four brick fragments together to reconstruct a complete exemplar of this text type.

**Type 5:** No complete bricks with text type 5 were found, nor were enough fragments found to reconstruct a whole brick. However, as research progressed, we discovered that the brick fragments found at our site identically matched other inscribed bricks that had been purchased on the antiquities market, or that had been reclaimed from smugglers. One of these bricks, which was found for sale in Peshawar, Pakistan, was published in the journal *N.A.B.U.* (2000: 11); another was given to Dr. Arfaii in Tehran by the Iranian authorities after it had been found in the possession of some smugglers. We confirmed, then, that the bricks on the market originated at our site — unfortunate proof that the many illicit holes pocking the site bore fruit. The text celebrates the rebuilding of a temple to the little-known Elamite god Kamul by the aforementioned king Shutruk Nahunteh, the father of Shilhak Inshushinak.

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*Abbas Alizadeh is a Senior Research Associate at the Oriental Institute and the Director of the Iranian Prehistoric Project.*

*Michael Kozuh is a Ph.D. candidate in the Department of Near Eastern Languages and Civilizations at the University of Chicago.*

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## NEW APPOINTMENTS IN DEVELOPMENT AND MEMBERSHIP

### NEW DIRECTOR OF DEVELOPMENT APPOINTED

#### Debora Donato, Director of Development

I am pleased and excited to accept the position of Director of Development with the Oriental Institute. It is an honor to become part of this distinguished institution. I look forward to working with the faculty, staff, volunteers, and members.

My background is in the visual arts and I earned a Masters of Fine Arts degree. During graduate school I became interested in museum administration. Hired by Beloit College, I moved to the Midwest from California. I directed and curated the Wright Museum of Art and taught art history. My next post was with the Illinois State Museum, where I directed and curated the Chicago branch of the museum, the State of Illinois Art Gallery which is located in the James Thompson Center. It was a new gallery and I was the inaugural director. Prior to accepting my position at the Oriental Institute, I served as a senior development officer at Illinois Institute of Technology.

Let me change the topic and give a brief overview of recent gifts which the Oriental Institute has received. In the last three months we have received three gifts totaling \$350,000 in direct support of research. University of Chicago trustee Joseph Neubauer and his wife Jeanette have made a \$200,000 gift to support the first two seasons of excavations by Prof. Aslihan Yener at Tell Atchana (Turkey). Visiting Committee member Dr. Arthur Herbst and his wife Lee made a pledge of \$50,000 to establish a director's discretionary endowment in support of research. Finally, Visiting Committee member Prof. William Kelly Simpson has sent us a check for \$100,000 to start an endowment to support the work of the Epigraphic Survey. I want to thank all these individuals for their generosity.

Thank you for the warm welcome I have received. I have met many of the faculty, staff, and volunteers, and I look forward to meeting the members. Please come and discuss your ideas for the Oriental Institute with me. I can be reached at (773) 702-9775.



**Debora Donato. Photograph by Wendy Ennes**

### NEW MEMBERSHIP DIRECTOR APPOINTED

#### Rebecca Laharia, Membership Director

It is a pleasure to serve you as your new Membership Director. This is an exciting time to join the Oriental Institute, especially with the upcoming opening of the Mesopotamian Gallery. My background has prepared me to work in an archaeological research institute. I have a bachelor's degree in Archaeological Studies from Boston University. I attended DePaul University College of Law, focusing on cultural heritage law, and am a member of the Illinois Bar. This combination of knowledge and training was useful when I worked at the Carlyle House Museum in historic Alexandria, Virginia, as the museum supervisor, and I'm sure that it will influence my approach to increasing our membership and diversifying our programming.

Our membership programs exist to enable you to participate in the research and activities happening throughout the Oriental Institute. This office will be working in coordination with the Museum, the Education Office, and the many ongoing archaeological and philological research projects that are so vital to the mission of this Institute.

Over the next few weeks, I will be focusing on identifying the needs of members and determining how existing programs can be augmented. In addition, several events are in the works, such as lectures by visiting archaeologists and an autumn open house. We will be planning a series of special events for the grand opening of the Mesopotamian Gallery in October, as well as developing international tours and new membership benefits. The membership web page will be updated in the near future so that you can refer to it as a source of timely information about our programs.

I invite you to participate in the life of the Oriental Institute through your membership and welcome your suggestions and feedback. I can be reached by telephone at (773) 702-9513 or by email at oi-membership@uchicago.edu



**Rebecca Laharia. Photograph by Wendy Ennes**

**To receive updates on Member Events and special programs via email, send a message to oi-membership@uchicago.edu. We will use email to inform you of schedule changes and short notice events.**



## MEMBERS LECTURES

## JUST ADDED

**DID GOD HAVE A WIFE?  
ARCHAEOLOGY AND POPULAR RELIGION IN  
ANCIENT ISRAEL**

**William Dever**

**Wednesday 2 April**

**Co-sponsored by the Archaeological Institute of America**

William Dever is Professor of Near Eastern Archaeology, Near Eastern Department, University of Arizona. Dever is a widely published author, including seventeen books. His most recent title is *What Did the Biblical Writers Know, and When Did They Know It?* (Grand Rapids: Eerdmans, 2001). He has served as director or principal advisor for many excavations in Israel.

**Members Lectures are at 8:00 PM in  
Breasted Hall. Light refreshments  
follow.**

## QUMRAN IN CONTEXT:

**NEW DISCOVERIES ALONG THE DEAD SEA SHORE**

**Yizhar Hirschfeld**

**Wednesday 7 May**

**Co-sponsored by the Archaeological Institute of America**

New archaeological discoveries along the western shore of the Dead Sea shed new light on the issue of the Dead Sea Scrolls and Qumran. Some of these sites, like the Essenes' site above Ein Gedi, are connected to the phenomenon of Jewish hermits living in this area during the first century CE. Others, like Khirbet Mazin and Rujum el-Bahar, are associated with the activity of the Hasmonean rulers and Herod. In his lecture he describes the behavior of the different types of people who have lived in the Dead Sea valley during the second century BCE to first century CE.

Yizhar Hirschfeld is Associate Professor at the Institute of Archaeology at the Hebrew University of Jerusalem. He has worked at approximately fifty different sites in Israel and acted as director of several large-scale excavation projects. Hirschfeld is the author of six books, which have all been translated into English. In 2000 he received the distinguished Irene Levi-Sala Book Award in the Archaeology of Israel, and in 2002 he was invited for the second time to pursue his research activity at Dumbarton Oaks in Washington, D.C.

## ELEANOR RANSOM SWIFT

**1917–2003**

Eleanor Ransom Swift was a vital part of the Oriental Institute for many years. Whether accompanying her husband Gustavus F. Swift III, the first full time curator of the Oriental Institute, on excavations or volunteering in the Suq, she was always full of energy, honesty, and just plain spunk. She kept us all in order. Mrs. Swift died 11 January 2003 in her Hyde Park home.

Eleanor was raised by her mother and uncle in Denver, Colorado, after her father, a mining engineer, died before she was 5. There she adopted the western traits of pluck, determination, self-reliance, independence of spirit, and the frontier courage of meeting life head-on that lasted throughout her life. With this attitude, she headed off to Radcliffe where she graduated in 1939 *magna cum laude* in English. While at Radcliffe, she met her husband and they were later married and moved to Chicago.

She first traveled with her husband in 1951 to Iraq where he worked with Bob and Linda Braidwood at Jarmo. In the 1960s, she became a constant figure in Turkey while her husband was on the senior staff of the Sardis excavations. Undaunted that her family was not allowed to stay at the excavation compound, she set up house outside, learned Turkish, and did her shopping in town where her gregarious nature won the hearts of the village merchants.

Volunteerism was always a part of her life. She was an air raid warden for her neighborhood in Washington, D.C. during World War II, and went on to donate many years of service to the Chicago Child Care Society. Eleanor will be most remembered by us for her Mondays and Wednesdays in the Suq. She was always there, keeping us organized unless she was off with Georgie Maynard, another amazing Suq volunteer, on some unusual world tour — like the year they took the mail boat up the coast of Iceland.

She loved working in the Suq where she could handle 100 children at once with ease and understanding, while having the unique ability of being able to melt the most difficult of customers. She was also devoted to the students who worked in the Suq, making sure they had her extra tickets to the Lyric Opera or the Chicago Symphony, believing that an education in the arts was also important.

We who had the pleasure of knowing Eleanor Swift will never forget her.

*Prepared by Denise Browning, with parts excerpted from the speech of Mrs. Swift's daughter, Alice Swift Riginos, at her memorial service 26 January 2003 at Montgomery Place.*



## A NEW WAY OF LOOKING AT ANCIENT EGYPT

WENDY ENNES, *Teacher Services and Family Projects Coordinator*

High school students from Hyde Park's Kenwood Academy are offering visitors to the Oriental Institute Museum a new way of looking at ancient Egypt. Two large mural displays along with a small photographic exhibit are on view in the West Gallery until the end of April.

The murals were painted by students involved in an after-school program called the University of Hip-Hop. In the early spring of 2002, the students began a series of workshops to learn about the environment, history, geography, language, and art of ancient Egypt. Staff, faculty, and graduate students led the workshops here at the Oriental Institute. As a result of these lectures, colorful murals were created that explored ancient Egyptian motifs from a contemporary urban perspective. The students chose ancient Egypt as their theme due to the richness of its artistic tradition and its fame as the oldest civilization in Africa.

The University of Hip-Hop (Healthy Independent People Helping Other People) is a Chicago Public Schools-sponsored group that is managed under the umbrella of the Southwest Youth Collaborative. The University of Hip-Hop explores modern urban culture, especially the arts, music, and their fusion. It offers citywide after-school programs involving artists and students who work on rapping, break-dancing, emceeing, deejaying, and graffiti art.

The results of the collaboration between the Oriental Institute and the Kenwood students is a vibrantly colored forty-eight-foot-long mural of the Nile Valley, dominated by a pharaoh done in a stylized manner, and four smaller murals featuring hieroglyphs and other Egyptian motifs.

The murals are the students' interpretive expression of merging Hip-Hop culture with what they learned in the Oriental Institute workshops. They were particularly interested in the rich symbolism that hieroglyphs offered as a creative form of expression. The students wrote out phrases in English, and with the help of François Gaudard, a Ph.D. candidate working on the Demotic Dictionary, these phrases were then translated into stylized hieroglyphs. What may appear to the average viewer as graffiti-like scribbling that one might find on an abandoned building is actually a colorful script arching across the middle of the large mural that, when translated, means "children of the sun." On the smaller portable murals other phrases appear as stylized hieroglyph-like shapes meaning, "I am content," "the god rested in the garden," "he is divine," and "sky writing."

"We are delighted by our collaboration with the after-school program," said Karen Wilson, Museum Director. "Their interpretation of Egyptian images respects the ancient heritage but also provides us with a fresh perspective on the culture."

As the Teacher Services and Family Projects Coordinator at the Oriental Institute, I collaborated with Lavie Raven, Kenwood Academy social studies teacher and Minister of Education of the University of Hip-Hop, who led the students in the project. It was exciting to see the students' artwork evolving. They took aspects of what they learned from us and developed their own unique contemporary interpretation of ancient Egyptian culture.

At the end of this exhibit, in the spring, the forty-eight-foot mural will be mounted on the exterior of Kenwood Academy at the back of the school facing Lake Park Avenue. The smaller, portable murals will be exhibited at some of the neighborhood's elementary schools during the remainder of the academic year.

We are grateful to the Regent's Park/University of Chicago Fine Arts Partnership, funded by the Clinton Company, for the financial support that helped realize this extraordinary collaboration between the Kenwood Academy chapter of the University of Hip-Hop and the Oriental Institute.

**Photographs by Wendy Ennes**



***Left: Students begin the underpainting on the outdoor mural that was inspired by ancient Egyptian art***

***Far right, top left: A view of the mural and University of Hip-Hop student artists midway through the process of underpainting and filling in outlines***

***Far right, top right: University of Hip-Hop student John St. Claire concentrates on his painting technique***

***Far right, center: A long view of the forty-eight foot mural currently on exhibit in the West Gallery of the Oriental Institute Museum***

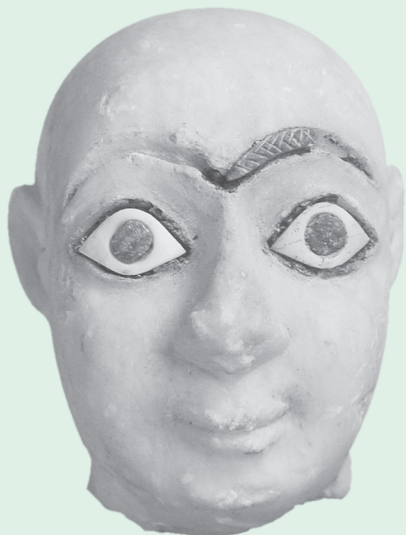
***Far right, bottom left: University of Hip-Hop artist Kat paints Egyptian-style imagery on one of the portable murals***

***Far right, bottom right: Standing in front of the newly completed forty-eight foot mural during its unveiling at Kenwood Academy in June 2002 are, from left to right: Kat, mentor and graffiti artist; Barry Boggio, President of The Clinton Company; Lavie Raven, Kenwood Academy social studies teacher and founder of the University of Hip-Hop; Peter Richter, Vice President of The Clinton Company; Peter Haugen, graffiti artist and student of the University of Hip-Hop; F. P. Gaudard, researcher and Ph.D. candidate in Egyptology at the University of Chicago; and James Purgeson, graffiti artist and student of the University of Hip-Hop***









*Statue head from Inanna Temple  
at Nippur, Iraq, ca. 2400 BC*

## LOOKING FOR SOMETHING TO DO?

### **BECOME AN ORIENTAL INSTITUTE VOLUNTEER!**

**Answer the Call  
Engage Your Mind  
Expand Your Horizons**

**Volunteer Training Sessions  
Saturdays 26 April–17 May**

Don't Miss the Opportunity!

Call Terry Friedman or Catherine Dueñas  
(773) 702-1845 for More Information



*Statue fragment from Sin Temple  
at Khafaje, Iraq, ca. 2600 BC*



## APRIL 2003

6 Sunday

**In the Footsteps of Alexander the Great: Episode I: Son of God**1:30 PM, Breasted Hall  
See page 15 for more information

9 Wednesday

**An Introduction to the Land of the Pharaohs**John A. Larson  
Continues through 14 May  
6:30–8:30 PM, Oriental Institute and The Field Museum  
See page 18 for more information

12 Saturday

**Ancient Thebes: City of the Pharaohs**Frank Yurco  
Continues through 7 June  
10:00 AM–12:00 NOON, Oriental Institute  
See page 16 for more information

12 Saturday

**The Literature and Culture of Coptic Egypt**Phil Venticinque and Jennifer Westerfeld  
Continues through 7 June  
1:00–3:00 PM, Oriental Institute  
See page 16 for more information

13 Sunday

**In the Footsteps of Alexander the Great: Episode II: Lord of Asia**1:30 PM, Breasted Hall  
See page 15 for more information

16 Wednesday

**An Introduction to the Land of the Pharaohs (cont.)**

See 9 April

17 Thursday

**Current Debates in Biblical Archaeology**Aaron A. Burke  
Continues through 5 June  
7:00–9:00 PM, Oriental Institute  
See page 17 for more information

19 Saturday

**Ancient Thebes (cont.)**

See 12 April

19 Saturday

**The Literature and Culture of Coptic Egypt (cont.)**

See 12 April

20 Sunday

**In the Footsteps of Alexander the Great: Episode III: Across the Hindu Kush**1:30 PM, Breasted Hall  
See page 15 for more information

23 Wednesday

**An Introduction to the Land of the Pharaohs (cont.)**

See 9 April

24 Thursday

**Current Debates in Biblical Archaeology (cont.)**

See 17 April

26 Saturday

**Ancient Thebes (cont.)**

See 12 April

26 Saturday

**The Literature and Culture of Coptic Egypt (cont.)**

See 12 April

27 Sunday

**Pharaoh's Garden**1:30–3:30 PM, Oriental Institute  
See page 19 for more information

27 Sunday

**In the Footsteps of Alexander the Great: Episode IV: To the Ends of the Earth**1:30 PM, Breasted Hall  
See page 15 for more information

30 Wednesday

**A Thousand Gods: The Religion of the Ancient Hittites**Kathleen Mineck  
Continues through 4 June  
7:00–9:00 PM, Oriental Institute  
See page 17 for more information

30 Wednesday

**An Introduction to the Land of the Pharaohs (cont.)**

See 9 April

## MAY 2003

1 Thursday

**Current Debates in Biblical Archaeology (cont.)**

See 17 April

3 Saturday

**Ancient Thebes (cont.)**

See 12 April

3 Saturday

**The Literature and Culture of Coptic Egypt (cont.)**

See 12 April

4 Sunday

**Pyramids and Great Cities of the Pharaohs**1:30 PM, Breasted Hall  
See page 15 for more information

7 Wednesday

**Qumran in Context: New Discoveries Along the Dead Sea Shore**Yizhar Hirschfeld  
8:00 PM, Breasted Hall  
See page 9 for more information

- 7 Wednesday **An Introduction to the Land of the Pharaohs (cont.)**  
See 9 April
- 7 Wednesday **A Thousand Gods (cont.)**  
See 30 April
- 8 Thursday **Current Debates in Biblical Archaeology (cont.)**  
See 17 April
- 10 Saturday **Ancient Thebes (cont.)**  
See 12 April
- 10 Saturday **The Literature and Culture of Coptic Egypt (cont.)**  
See 12 April
- 11 Sunday **Happy Mummies Day!**  
1:30–3:30 PM, Oriental Institute  
See page 19 for more information
- 11 Sunday **Mummies Made in Egypt**  
1:30 PM, Breasted Hall  
See page 15 for more information
- 14 Wednesday **An Introduction to the Land of the Pharaohs (ends)**  
See 9 April
- 14 Wednesday **A Thousand Gods (cont.)**  
See 30 April
- 15 Thursday **Current Debates in Biblical Archaeology (cont.)**  
See 17 April
- 17 Saturday **Ancient Thebes (cont.)**  
See 12 April
- 17 Saturday **The Literature and Culture of Coptic Egypt (cont.)**  
See 12 April
- 18 Sunday **Saving the Sphinx**  
1:30 PM, Breasted Hall  
See page 15 for more information
- 21 Wednesday **A Thousand Gods (cont.)**  
See 30 April
- 22 Thursday **Current Debates in Biblical Archaeology (cont.)**  
See 17 April
- 25 Sunday **Cleopatra's Palace: In Search of a Legend**  
1:30 PM, Breasted Hall  
See page 15 for more information
- 28 Wednesday **A Thousand Gods (cont.)**  
See 30 April

- 29 Thursday **Current Debates in Biblical Archaeology (cont.)**  
See 17 April
- 31 Saturday **Ancient Thebes (cont.)**  
See 12 April
- 31 Saturday **The Literature and Culture of Coptic Egypt (cont.)**  
See 12 April









## JUNE 2003

- 1 Sunday **Pyramid**  
1:30 PM, Breasted Hall  
See page 15 for more information
- 4 Wednesday **A Thousand Gods (ends)**  
See 30 April
- 5 Thursday **Current Debates in Biblical Archaeology (ends)**  
See 17 April
- 7 Saturday **Hyde Park—University of Chicago Arts Fest**  
10:00 AM–4:00 PM, Oriental Institute  
See page 19 for more information
- 7 Saturday **Ancient Thebes (ends)**  
See 12 April
- 7 Saturday **The Literature and Culture of Coptic Egypt (ends)**  
See 12 April
- 8 Sunday **Hyde Park—University of Chicago Arts Fest**  
12:00 NOON–4:00 PM, Oriental Institute  
See page 19 for more information
- All programs subject to change

## JUST ADDED — APRIL 2003

- 2 Wednesday **Did God Have a Wife? Archaeology and Popular Religion in Ancient Israel**  
William Dever  
8:00 PM, Breasted Hall  
See page 9 for more information

## KEY TO SYMBOLS

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



## SUNDAY FILMS

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

In April we are featuring the acclaimed PBS series *In the Footsteps of Alexander the Great*, which retraces the 20,000-mile trek of Alexander as he conquered the world from Greece to India. By age 30, Alexander had carved out an empire whose impact on world culture can still be felt 2,000 years after his untimely death.

6 April *Episode I: Son of God*

13 April *Episode II: Lord of Asia*

20 April *Episode III: Across the Hindu Kush*

27 April *Episode IV: To the Ends of the Earth*

4 May *Pyramids and Great Cities of the Pharaohs* — The land of the Pharaohs rises from the sand in this extraordinary film by Egyptologists, historians, and artists who worked together to produce video images of temples, tombs, and pyramids in all their original splendor. (70 minutes)

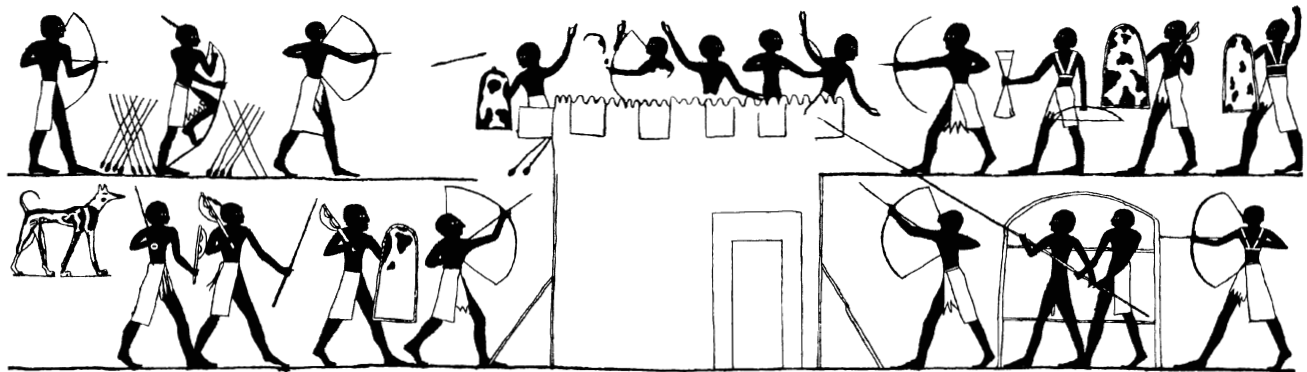
11 May *Mummies Made in Egypt* — This animated and live-action movie from the award-winning *Reading Rainbow* series stars LeVar Burton of *Star Trek: The Next Generation*. This film is being shown as part of *Happy Mummies Day!*, a special program for families (see page 19 for more information).

18 May *Saving the Sphinx* — A Learning Channel production, this film shows how pollution, wind erosion, tourist traffic, and misguided restoration attempts have threatened the very existence of the Sphinx, and how artists, engineers, and scientists have joined forces to save the world's oldest colossal statue.

25 May *Cleopatra's Palace: In Search of a Legend* — Narrated by Omar Sharif, this film tells the story of the underwater excavations that led to the discovery of the remains of Cleopatra's palace in the harbor at Alexandria in Egypt.

1 June *Pyramid* — An acclaimed animated and live-action film that explores the geography, history, and archaeology of ancient Egypt.

8 June — Free festival of tales and stories by the Chicago Storytelling Guild, as part of the Hyde Park–University of Chicago Arts Fest (see page 19 for more information).



*Siege of Beni Hasan as depicted on a wall of the tomb of Amenemhat (B. B. Williams, SAOC 58, fig. 41.1)*

## EDUCATION OFFICE REGISTRATION FORM

	Members	Non-members	Total
_____ Ancient Thebes: City of the Pharaohs	_____ \$175	_____ \$195	_____
_____ The Literature and Culture of Coptic Egypt	_____ \$175	_____ \$195	_____
_____ Current Debates in Biblical Archaeology	_____ \$175	_____ \$195	_____
_____ A Thousand Gods: The Religion of the Ancient Hittites	_____ \$149	_____ \$169	_____
_____ Pharaoh's Garden	_____ \$10	_____ \$12	_____

To register for An Introduction to the Land of the Pharaohs, see page 18.

**TOTAL** \_\_\_\_\_

\_\_\_\_\_ I would like to become a member of the Oriental Institute. Enclosed is \$50 for an annual membership, \$40 for seniors, UC/UCH Faculty and Staff, and National Associates (persons living more than 100 miles from Chicago within the USA). Memberships may be in two names at the same address. **Please send a separate check for membership donation.**

I prefer to pay by \_\_\_ Check \_\_\_ Money order \_\_\_ MasterCard \_\_\_ Visa

Account number: \_\_\_\_\_ Expiration date: \_\_\_\_\_ Signature: \_\_\_\_\_

Name: \_\_\_\_\_ Address: \_\_\_\_\_

City/State/Zip: \_\_\_\_\_ Daytime phone: \_\_\_\_\_

**Send to: The Oriental Institute Education Office, 1155 East 58th Street, Chicago, IL 60637**

Call the Museum Education Office at (773) 702-9507 for the adult education registration and refund policy.

The following four courses are co-sponsored by the University of Chicago's Graham School of General Studies, and all offer CPDUs from the Illinois State Board of Education.

### ANCIENT THEBES: CITY OF THE PHARAOHS

**Frank Yurco**

**Saturdays**

**12 April–7 June**

**10:00 AM–12:00 NOON**

**Oriental Institute**

The remains of ancient Thebes — today's Luxor — form one of the largest and most awe-inspiring archaeological sites in the world. Discoveries made at Luxor and Karnak Temples, the Valley of the Kings, and countless other Theban sites have yielded much of our knowledge of ancient Egyptian history and culture. This course recounts the history of ancient Thebes, tracing the political, social, and economic conditions that led to its rise at the end of the Old Kingdom, the magnificence of the city at its peak in the New Kingdom, its decline in Graeco-Roman times, and the world's rediscovery of Thebes that began with Napoleon Bonaparte's expedition to Egypt in the late eighteenth century.

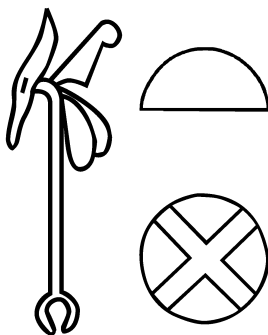
**Instructor** Frank Yurco is an Egyptologist who has taught numerous courses in ancient Near Eastern history, culture, and language at the Oriental Institute and The Field Museum.

This course meets at the Oriental Institute on Saturday mornings from 10:00 AM to 12:00 NOON beginning 12 April and continuing through 7 June 2003. There is no class session on Saturday 24 May.

#### Required Text

*Thebes in Egypt*. Nigel and Helen Strudwick. Ithaca: Cornell University Press, 1999.

Pre-registration is required, see page 15.



W:s.t "Thebes"

### THE LITERATURE AND CULTURE OF COPTIC EGYPT

**Phil Venticinque and Jennifer Westerfeld**

**Saturdays**

**12 April–7 June**

**1:00–3:00 PM**

**Oriental Institute**

Enter a vibrant era in Egyptian history, when language and literature changed dramatically as the land was absorbed into the Roman Empire and transformed by the spread of Christianity. Called the Coptic era, this time period saw the emergence of the Egyptian Christian Church, which turned away from ancient Egyptian hieroglyphs and adopted the Coptic language. The final stage in the development of the Egyptian language, Coptic — written in Greek letters — is the name that has come to designate both the language and the culture of Christian Egypt.

This course explores the culture of Coptic Egypt, when the Episcopal seat at Alexandria rivaled such early Christian centers as Constantinople, Rome, and Antioch. Taking an interdisciplinary perspective, the instructors introduce a wide array of original Coptic texts, ranging from the writings of the fathers of monasticism, who dwelled in caves in the Egyptian desert, to the extraordinary works produced ca. AD 300–600, the greatest flowering of Coptic literature.

**Instructor** Phil Venticinque is a graduate student in the Committee on the Ancient Mediterranean World; he is focusing on the history, literature, and culture of Graeco-Roman and Byzantine Egypt. **Jennifer Westerfeld** is a graduate student in Egyptology in the Department of Near Eastern Languages and Civilizations; her interests include Coptic and earlier Egyptian literature as well as the social history of Graeco-Roman and Byzantine Egypt.

This course meets at the Oriental Institute on Saturday afternoons from 1:00 to 3:00 PM beginning 12 April and continuing through 7 June 2003. There is no class session on Saturday 24 May.

#### Required Texts

*Histories of the Monks of Upper Egypt and the Life of Onnophrius by Paphnutius*. Tom Vivian, translator. Kalamazoo: Cistercian Publications, 1993.

*Sayings of the Desert Fathers*. Benedicta Ward, translator. Kalamazoo: Cistercian Publications, 1984.

#### Recommended Text

*Egypt after the Pharaohs: 332 B.C.– A.D. 642*. Alan Bowman. Revised edition. Berkeley and Los Angeles: University of California Press, 1996.

Pre-registration is required, see page 15.



### CURRENT DEBATES IN BIBLICAL ARCHAEOLOGY

**Aaron A. Burke**

**Thursdays**

**17 April–5 June**

**7:00–9:00 PM**

**Oriental Institute**

Explore the issues that turn the field of biblical archaeology into a hotbed of controversy and debate. This course considers the evidence that exists as well as the questions that persist surrounding such aspects of biblical history as the Exodus, the reigns of David and Solomon, the Essenes, and the Dead Sea Scrolls, as well as the reliability of biblical texts in reconstructing the past. Conducted as a seminar, the course emphasizes active discussion, encouraging participants to raise questions and share their own observations.

**Instructor** Aaron A. Burke is a Ph.D. candidate in Syro-Palestinian Archaeology in the Department of Near Eastern Languages and Civilizations at the University of Chicago. He is a staff member of Harvard University's Ashkelon Excavations in Israel and the Oriental Institute's Early Bronze Age excavation at Yaqush, near the Sea of Galilee.

This course meets at the Oriental Institute on Thursday evenings from 7:00 to 9:00 PM beginning 17 April and continuing through 5 June 2003.

#### Required Texts

*What Did the Biblical Writers Know and When Did They Know It? What Archaeology Can Tell Us about the Reality of Ancient Israel.* W. G. Dever. Grand Rapids: Eerdmans, 2001.

*The Archaeology of Qumran and the Dead Sea Scrolls. Studies in the Dead Sea Scrolls and Related Literature.* J. Magness. Grand Rapids: Eerdmans, 2002.

#### Recommended Texts

*The Bible Unearthed: Archaeology's Vision of Ancient Israel and the Origin of Its Sacred Texts.* I. Finkelstein and N. A. Silberman. New York: The Free Press, 2001.

*Israel In Egypt: The Evidence for the Authenticity of the Exodus Tradition.* J. K. Hoffmeier. New York: Oxford University Press, 1997.

*Archaeology of the Land of the Bible 10,000–586 BCE.* A. Mazar. Anchor Bible Reference Library. First edition. New York: Doubleday, 1990.

Pre-registration is required, see page 15.

### A THOUSAND GODS: THE RELIGION OF THE ANCIENT HITTITES

**Kathleen Mineck**

**Wednesdays**

**30 April–4 June**

**7:00–9:00 PM**

**Oriental Institute**

This course offers a rare look at the vanished world of the ancient Hittites and the religious beliefs that influenced every aspect of their lives. The Hittites, who called themselves "the people of a thousand gods," ruled a vast Near Eastern empire during the second millennium BC, reigning from their citadel of Hattusa in central Turkey. Archaeological excavations at Hattusa have recovered thousands of cuneiform tablets that reveal the religious world of the Hittites in all its richness and diversity. Examine these ancient documents in translation to discover the nature of the Hittite pantheon, the role of the king as high priest, and the prayers, oracles, and rituals of a remarkable people deeply devoted to their gods.

**Instructor** Kathleen Mineck, a Ph.D. candidate in Hittitology in the Department of Near Eastern Languages and Civilizations at the University of Chicago, is also a staff member of the Chicago Hittite Dictionary. She is currently engaged in the study of Hittite ritual and religion.

This course meets at the Oriental Institute on Wednesday evenings from 7:00 to 9:00 PM beginning 30 April and continuing through 4 June 2003.

#### Required Text

*Hittite Myths.* Harry A. Hoffner, Jr. Society of Biblical Literature Writings from the Ancient World. Second Edition. Atlanta: Scholars Press, 1998.

Pre-registration is required, see page 15.



*Frieze on stag rhyton in the Norman Schimmel collection (H. G. Güterbock, AS 26, p. 142, pl. 16)*

**ORIENTAL INSTITUTE/FIELD MUSEUM COURSE  
AN INTRODUCTION TO THE LAND OF THE PHARAOHS**

**John A. Larson**

**Wednesdays 9 April–14 May**

**6:30–8:30 PM**

**Oriental Institute and The Field Museum**

*This course, which begins with three sessions held at the Oriental Institute and concludes with three sessions held at The Field Museum, complements the traveling exhibition, Eternal Egypt: Masterworks of Ancient Art from the British Museum, which will be on view at The Field Museum from 25 April through 10 August 2003.*

Since the beginnings of modern Egyptology with the savants who accompanied Napoleon's French invasion force to Egypt in 1798, Westerners have been fascinated by the material remains of ancient Egyptian civilization. Taking its inspiration from the ancient Greek historian Herodotus, who called Egypt "the gift of the river," this introductory course on the land of the pharaohs begins with an analysis of the geography of the Nile Valley and a discussion of the ancient Egyptians' world views, both real and cosmological. In the second session, we study ancient Egyptian art, including the canons of proportion used by ancient Egyptian painters and sculptors, how works of art were made, and the materials used to create them. Various aspects of ancient Egyptian writing, language, and literature are highlighted in the third session. In the fourth session, the subject is religion in ancient Egypt, with reference to beliefs and practices for both the living and the dead. The fifth session is an illustrated survey of the history of Egyptology, with an emphasis on American contributions to the field and a look at current research. In our final session we consider the many legacies of pharaonic Egypt.

**Instructor** John A. Larson has served as Oriental Institute Museum Archivist since 1980. He has led adult education courses and programs on a wide variety of topics relating to ancient Egypt for the Oriental Institute, The Field Museum, and The Art Institute of Chicago. He has accompanied five tours to Egypt for the Oriental Institute and one for the Los Angeles County Museum of Art. He has a special interest in the history of Egyptology and is currently working on a study of the 1907 discovery and clearance of Tomb 55 in the Valley of the Kings.

The first three course sessions meet on Wednesday evenings from 6:30 to 8:30 PM on 9, 16, and 23 April at the Oriental Institute, where special tours of the Joseph and Mary Grimshaw Gallery are a part of each session. The last three sessions meet on Wednesday evenings from 6:30 to 8:30 PM on 30 April and 7 and 14 May at The Field Museum. Students will be given complimentary tickets to visit the *Eternal Egypt: Masterworks of Ancient Art from the British Museum* and *Inside Ancient Egypt* exhibitions during regular museum hours.

*This exhibition is organized by the American Federation of Arts and The British Museum.*

**Required Text**

*The British Museum Book of Ancient Egypt.* Stephen Quirke and Jeffrey Spencer, editors. New York: Thames and Hudson, 1992.

**Fee:** \$100 for Oriental Institute and Field Museum members; \$115 for non-members. To register, contact The Field Museum at (312) 665-7400.

*Ford Motor Company*

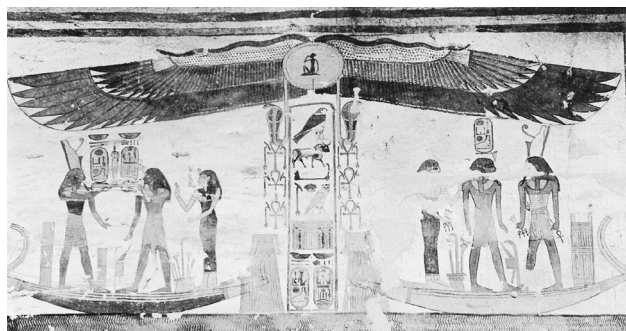
*The exhibition and its national tour are made possible by Ford Motor Company. Ford has also provided additional support for this venue.*

**LaSalle**  
THE BANK THAT WORKS®

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*The Chicago presentation is made possible through the generous support of LaSalle Bank.*

*Additional support has been provided by the Benefactors Circle of the AFA.*



**Two aspects of King Ramesses IX support the king's names (Tomb of Ramesses IX, Thebes, KV 6; E. Teeter, SAOC 57, pl. 20)**



**FAMILY PROGRAMS****PHARAOH'S GARDEN****Sunday 27 April****1:30–3:30 PM****Oriental Institute**

Celebrate spring at this special family workshop presented in conjunction with Chicago Earth Month. Tour the Egyptian Gallery to learn about the flowers that grew along the Nile, the plants and trees found in ancient Egyptian gardens, and the fruits and floral designs that decorated ancient Egyptian pottery. Then decorate your own clay pot with ancient Egyptian designs and sow some seeds from plants that date back thousands of years. Finally, take a special trip behind-the-scenes to get a glimpse of the Oriental Institute's own "secret garden." This program is for children ages 6 and up, accompanied by an adult.

Fee: \$10 per person for members; \$12 for non-members. All materials and supplies included. Pre-registration required.

Pre-registration is required, see page 15.

**HAPPY MUMMIES DAY!****Sunday 11 May****1:30–3:30 PM****Oriental Institute**

The Oriental Institute Museum invites the whole family to celebrate Mother's Day with a free event highlighting some of our most fascinating artifacts from ancient Egypt. Discover mummies from thousands of years ago, encounter a colossal statue of King Tut, and get acquainted with some parents and children who once lived, worked, and played in the land of the pharaohs. Enjoy gallery games, hands-on activities, films, and more — including a gift from the *Suq*, the Oriental Institute Shop, for the first 100 mothers who visit the mummies in our museum.

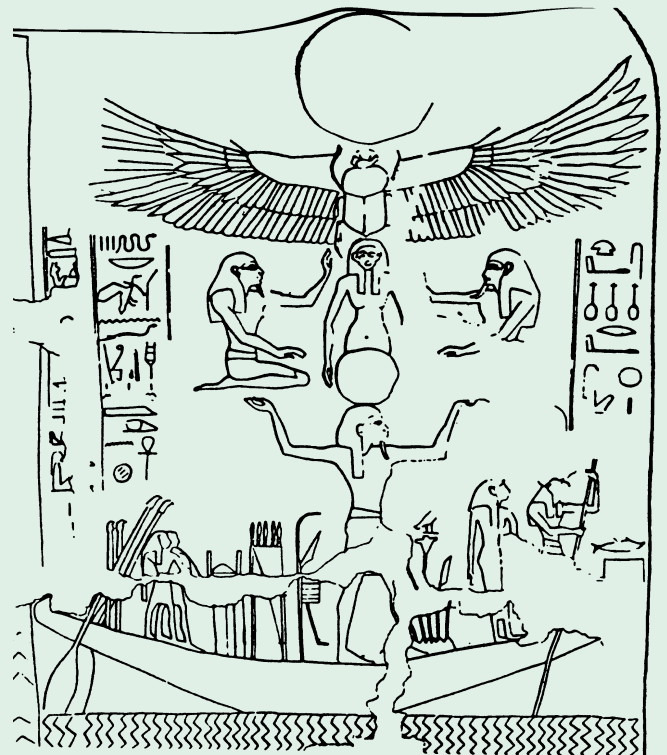
**HYDE PARK–UNIVERSITY OF CHICAGO  
ARTS FEST****Saturday 7 June****10:00 AM–4:00 PM****Sunday 8 June****12:00 NOON–4:00 PM****Oriental Institute**

Join us for the second annual Hyde Park–University of Chicago Arts Fest, a free, two-day celebration of the arts during the weekend of the 57th Street Art Fair. On Saturday 7 June the Oriental Institute offers a full day of free tours of the Joseph and Mary Grimshaw Egyptian Gallery and the Persian Gallery, and screenings of outstanding documentary films on the ancient Near East. Then bring the whole family back on Sunday 8 June for an afternoon of free fun that includes treasure hunts, hands-on activities, and a festival of tales and stories by the Chicago Storytelling Guild.

**NEW FACULTY PUBLICATION****FACES IN CLAY: TECHNIQUE, IMAGERY, AND ALLUSION IN A CORPUS OF CERAMIC SCULPTURE FROM ANCIENT EGYPT****Peter F. Dorman****Münchener Ägyptologische Studien 52****Mainz: Philipp von Zabern, 2002****Pp. xxi + 202; 38 plates (hardback)****Euros 65.50**

This volume examines the cooperative methods employed by potters and sculptors, working closely with each other to create human-headed ceramic lids for canopic jars, as well as other objects in clay that form a recognizable corpus of ceramic sculpture from ancient Egypt. Containing a catalog of approximately one hundred examples of canopic lids in major museum collections, the book offers a typology for their classification based on manufacturing technique and compares their human visages to examples of contemporary royal and private sculpture in stone, demonstrating the pertinence of many hand-fashioned ceramic lids to the field of art history. The lexical and orthographic aspects of the verb *qd* "to turn pots, to build, to fashion or create" is explored, and the religious imagery of the potter's wheel is elucidated in two very different contexts: the fashioning of human beings by the potter god, Khnum, and the daily rejuvenation of the solar deity in the last hour of night.

*This volume may be ordered directly from the publisher or from a bookdealer.*

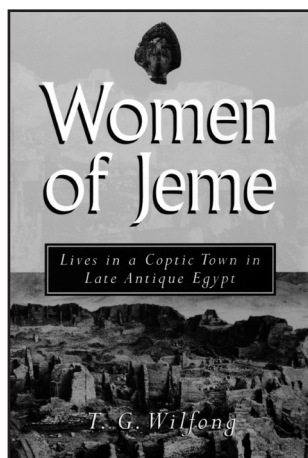


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# THE SUQ CORNER



## **WOMEN OF JEME: LIVES IN A COPTIC TOWN IN LATE ANTIQUE EGYPT**

**T. G. Wilfong**

**University of Michigan Press, 2002. Paperback, pp. xxvi + 192, 2 figs., 4 pls.**

**Members Cost: \$22.45 (Regularly \$24.95)**

This book has been praised as a “brilliant venture into the microhistory of an Egyptian town... This is a major contribution to the social history of Egypt...” Wilfong has mined the material and documentary evidence recovered by the Oriental Institute during the excavation of Medinet Habu from 1926 to 1933 to write a vivid account of the active lives of women in western Thebes in the seventh and eighth centuries AD. The author, formerly of the Oriental Institute, is presently Assistant Curator for Graeco-Roman Egypt at the Kelsey Museum of Archeology at the University of Michigan and Assistant Professor in that university’s Department of Near Eastern Studies.

To purchase: stop by the Suq, The Oriental Institute Museum Gift Shop, 1155 East 58th Street, Chicago, IL 60637, email us at [oi-suq@uchicago.edu](mailto:oi-suq@uchicago.edu), or call (773) 702-9509

**Remember the Annual Inventory Sale Starts Memorial Day**

## *News & Notes*

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