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EMPIRES IN THE FERTILE CRESCENT THE EAST WING GALLERIES OPEN

GEOFF EMBERLING, DIRECTOR OF THE ORIENTAL INSTITUTE MUSEUM



Griffin plaque. Ivory. Late Bronze Age II, thirteenth century BC. Megiddo. OIM A22212

Empires in the Fertile Crescent: Ancient Assyria, Anatolia, and Israel, opening January 29, 2005, in the East Wing of the Oriental Institute Museum, displays beautiful and intriguing objects that have been in storage for nearly nine years, some never before on view.

With a focus on collections derived from groundbreaking Oriental Institute excavations at Khorsabad, the Amuq Valley, Alishar Höyük, and Megiddo, the exhibit presents a geographic arc connecting Mesopotamia to Egypt — the Fertile Crescent so evocatively described by Oriental Institute founder James Henry Breasted. These regions were culturally distinctive but interconnected through trade, technological exchange, and cultural borrowings in political practice, power, and religion. Much of this region was also briefly joined within the Assyrian Empire.

The exhibit begins with the Dr. Norman Solhkhah Family Assyrian Empire Gallery, which evokes the power of the Assyrian Empire that conquered much of the Middle East in the eighth and seventh centuries BC. Reliefs from the palace of Sargon II (721–705 BC) in the Assyrian capital city of Khorsabad, in northern Iraq, show processions of tribute bearers from Anatolia, while other reliefs show scenes of banqueting and hunting. As reward for complying with the Assyrian Empire, loyal vassals would be able to dine and hunt with the king. Among the areas conquered by the Assyrian Empire was the Amuq Valley, at the northeast corner of the Mediterranean, in

modern Turkey. Also on display are stone reliefs from the Amuq Valley carved in the local style, that depict Assyrian soldiers carrying the severed heads of their enemies.

The Assyrian army empowered rulers to construct and maintain their vast empire. On display are Assyrian weaponry, horse fittings used by the Assyrian cavalry, and ingots of the iron that was so crucial to their military success. As the empire expanded across the plains of northern Syria, into Anatolia, and down the Mediterranean coast ultimately to Egypt, tribute and spoils of war were brought back to Assyria. Among the best-known and most beautiful of these objects are ivory furniture elements and boxes carved in a variety of local styles; a selection of the Khorsabad ivories is on display. Cuneiform tablets and cylinder seals used in the administration are also on view.

Another of the major empires that affected the Fertile Crescent was that of the Hittites. From their homeland in central Anatolia, the Hittites controlled much of northern Syria and Mesopotamia in the fifteenth–thirteenth centuries BC. Oriental Institute projects in the 1920s and 1930s at Alishar Höyük and the Amuq Valley aimed to understand the development of Hittite civilization. Finds from these expeditions are on display in the Henrietta Herbolsheimer, M.D. Syro-Anatolian Gallery.

Located in the heartland of Hittite civilization, Alishar Höyük was a town long before the Hittites arrived in Anatolia and remained a town after the collapse of the Hittite Empire.



Registrar Raymond Tindel building a pedestal for the exhibit



Preparator Joy Grad preparing objects for installation

The display presents life in a town of the Early Bronze Age as well as beautiful painted ceramics of the later Phrygian period. The Hittites themselves are represented by burnished, painted ceramic vessels with raised scenes in relief that depict Hittite rituals.

The expedition to the Amuq Valley aimed to examine a later period of Hittite civilization. After the collapse of the Hittite Empire in about 1200 BC, a series of small successor states

FROM THE DIRECTOR'S STUDY

The lead articles in this issue of “News and Notes” highlight the three newly installed galleries in the Museum’s East Wing — the Dr. Norman Solhkhah Family Assyrian Empire Gallery, the Henrietta Herbolsheimer Syro-Anatolian Gallery, and the Haas and Schwartz Megiddo Gallery. These interlinked exhibit spaces are designed to emphasize two key messages: First, we want to show how each region of the Near East gave rise to a highly distinctive and unique local culture. However, at the same time, we want our visitors to understand that the different cultures that made up this rich mosaic of civilizations did not exist in isolation. Instead, from Neolithic times (ca. 8000 BC) onward, they were always interacting with one another in many different ways — through trade, the spread of technology, the use of writing, the borrowing of symbols of kingship and religion, and lastly through the harsh medium of warfare and the incorporation of these cultures within the powerful empires of the Hittites, New Kingdom Egypt, and Assyria. The result of these different forms of interaction was the development of richly cosmopolitan cultures throughout the Near East. These “global cultures” changed over time as different empires rose and fell in succession.

Museum visitors will see this wonderful diversity and culture contact in every gallery. The imposing reliefs from Khorsabad in the Assyrian Empire Gallery show subject peoples from different Near Eastern nations bearing tribute

to King Sargon. Looking closely, one can identify “Mushkians” (better known to us as “Phrygians”) from Anatolia among the tribute bearers. In the Syro-Anatolian Gallery, the display of finds from central Anatolia shows the business documents from ca. 1800 BC left behind by Mesopotamian merchants at their trading colony of Kültepe/Kanesh — this is the earliest use of writing in Anatolia. Our exhibit of finds from the Oriental Institute’s excavations on the Amuq Plain in southeast Anatolia shows the extent to which this region was a true crossroads of civilizations. Thus the Amuq sites have ceramics from Cyprus, Syro-Palestine, and Mesopotamia — attesting to an extraordinarily complex network of Bronze Age trade and diplomatic relations. Finally, the extraordinary carved ivories in the Haas and Schwartz Megiddo Gallery include masterpieces whose styles are immediately identifiable as Syrian, Egyptian, Hittite, and Mycenaean Greek.

We hope that visitors to our East Wing galleries will be inspired by the beauty of the objects while also gaining an appreciation for the fact that the ancient world was one of tremendous diversity linked by economics, politics, and ideology in ways that are surprisingly similar to our own global culture of the twenty-first century.

A handwritten signature in black ink, likely belonging to the Director of the Oriental Institute.

were established in southern Anatolia and northern Syria by the Hittite elite. One of these “Neo-Hittite” states was located in the Amuq Valley, but the results of that excavation have scarcely been published or displayed. As the result of a course taught by Professors K. Aslihan Yener and Theo van den Hout, new sculpture, as well as ceramics, seals, and beautiful jewelry from the Neo-Hittite kingdom in the Amuq were identified and are on display for the first time. The region was conquered by the Assyrian Empire under Tiglath-pileser III in 738 BC but had already been a vassal of the Assyrians for more than a century. Tribute from the Amuq Valley is recorded on the Black Obelisk of Shalmaneser, a cast of which is also placed in the gallery.

The Amuq Valley, located at an intersection of regions, had a long history of settlement with extensive economic and political contacts before the Neo-Hittite kingdom. Indeed, one of the most significant results of the Oriental Institute’s excavation project was to construct a ceramic sequence from about 7000 BC down into the twentieth century AD. The Amuq sequence not only presents the long-term history of the region, but allows dating of objects similar to those recovered in the excavations. The Amuq sequence is presented in detail in the gallery, showing not only indigenous development, but also trade contact with neighboring regions including Mesopotamia, the Aegean, Anatolia, and Egypt.

With its proximity to sources of metal ores in the Amanus and Taurus Mountains, the Amuq was an early center of metallurgical innovation. Statuettes of men and women from this region are thought to be among the first uses of true bronze, made of copper and tin. One case in the gallery is devoted to explaining the development of ancient metallurgy.

The Haas and Schwartz Megiddo Gallery presents cultures and religions in the lands of the Bible, with objects that document the cultural and historical context for the birth of Judaism and Christianity. This portion of the gallery presents objects from Oriental Institute excavations at the site of Megiddo, the biblical Armageddon, which was an important Canaanite and later Israelite city that lay on the major route connecting Egypt with the Levant. As a result, much of the exhibit documents trade of objects and imitation of styles from Egypt, the Aegean, Syria, and Anatolia. Cases present the Late Bronze Age period of internationalism highlighted by the famous Megiddo Ivories, the period of the early Israelites and the royal Israelite city. Long-standing religious traditions are also presented. Also, on display is a fragment of one of the Dead Sea Scrolls, one of the few in North American collections.

It has been a pleasure working with an unusually large and varied team in producing this gallery. It is worth naming them all: guest curators Seth Richardson, K. Aslihan Yener, Virginia Rimmer, Joan Barghusen, Theo van den Hout, Ronald Gorny, and Gabrielle Novacek; curatorial assistant Tom James; registrar Raymond Tindel; registrar’s assistant Dennis Campbell; archivist John Larson; designers Markus Dohner and Dianne Hanau-Strain; preparators Erik Lindahl, Brian Zimerle, and Joy Grad; conservators Laura D’Alessandro, Vanessa Muros, Alison Whyte, Sarah Barack, and Jeanne Mandel; and educator Carole



Installation in process in the East Wing

Krucoff. The exhibit would not exist were it not for the efforts of Gil Stein and interim museum director Raymond Tindel to give it shape and keep it on schedule.

See page 4 for the Opening Weekend Events.



Female head. Ivory. Late Bronze Age II, thirteenth century B.C. Megiddo. OIM A22264

East Wing Gallery Opening Events	4
Facing Armageddon	4
A Hittite Queen and James Henry Breasted	5
Henrietta Herbolsheimer Syro-Anatolian Gallery	7
Çadır Höyük: Zippalanda Reborn?	9
Calendar of Events (Detachable)	13
Sunday Films	14
Members’ Lectures	14
Travel Program	16
Registration Form (Detachable)	16
Members’ Survey	17
Fall Adult Education Courses	19
Correspondence Course	20
Conference on Writing	23
Suq Corner	Back Cover

EAST WING GALLERY OPENING EVENTS

EMPIRES IN THE FERTILE CRESCENT: ANCIENT ASSYRIA, ANATOLIA, AND ISRAEL

Wednesday, January 26

5:00 PM–8:30 PM

Members of the Oriental Institute are invited to a reception and exclusive viewing of the new exhibit before the public opening.

Join us for a full weekend of free festivities celebrating the opening this major new exhibition in the East Wing of the Oriental Institute Museum.

Saturday, January 29

10:00 AM–6:00 PM

Be among the first to tour the new East Wing exhibits on ancient Assyria, Anatolia, and Israel with our docents, who are available to answer your questions throughout the day. Then enjoy special opening day programs that bring the heritage of ancient Near Eastern cultures to life.

1:00–5:00 PM See local artists revive ancient arts processes, enjoy Middle Eastern music and dance performances, and have your name written in Luwian hieroglyphs, an ancient Anatolian script as fascinating as the hieroglyphs of ancient Egypt.

2:30 PM Slide lecture by Geoff Emberling, Oriental Institute Museum Director, who discusses the exquisite art and historic artifacts on view in the Empires in the Fertile Crescent exhibition.

Sunday, January 30

The Magic Carpet: A Special Day of Activities for Families

12:00 NOON–6:00 PM

Bring the whole family to celebrate the opening of our new exhibits on ancient Assyria, Anatolia, and Israel. Tour the new gallery with docents on hand and enjoy self-guided treasure hunts throughout the day. Then join us for a magic carpet ride to the ancient Near East during an afternoon filled with music, dance and ancient arts

1:00–5:00 PM Have your name written in Anatolian hieroglyphs and meet artists demonstrating ancient techniques. The adventure continues with shadow puppetry and hands-on activities with arts educators from the Spertus Museum. Then take a musical journey to the Near East with Jutta and the Hi-Dukes, an acclaimed group of musicians and dancers whose interactive performances engage audiences of all ages.

FACING ARMAGEDDON

GABRIELLE NOVACEK, PH.D. CANDIDATE AND CURATOR OF THE MEGIDDO GALLERY

As a graduate student in Near Eastern archaeology, I have spent my last five years at the Oriental Institute trying piece together stories of the past. Out in the field, as our teams dig into the ground, we work backwards through time. Sifting through layer upon layer of earth, we uncover clues in the form of a type of burial practice, an animal bone, a stamp seal, or a metal working technology. It is when all of these pieces are brought together that we are able to paint a picture of a culture — how it lived, what it valued, how it came to disappear. Sometimes a written artifact such as a tablet or inscribed pot sherd will appear, and the



**Zoomorphic vessel.
Megiddo, Stratum VI.
Iron I (1200–975 BC).
OIM A20637. OIP 127,
pl. 22:8**

principal actors of our story can be given names or assigned to a particular point in time.

In these past months I have found that the art of creating a museum exhibit essentially turns this entire archaeological process upside down. Curators first identify the story to be told and then seek out artifacts to express it. The process sounds simple enough, but how do curators decide what part of the story to tell? How do they weigh the things that are important to a modern audience against what may have been fundamental to an ancient population? Their eyes may seek out the exquisite gold jewelry found within a queen's burial, but were these items really relevant to more than just a small part of a once complex and dynamic culture?

I will never forget the lesson that my eleventh grade ancient history teacher Mr. Wood taught me — just remember that one day in the distant future, archaeologists may dig up the remains

of Disney World and be convinced that ancient Americans worshipped a pantheon of anthropomorphic animal gods, headed by a large mouse whose temple city they made pilgrimages to during a ritualistic period known as “spring break.”

Residing within the Oriental Institute Museum storerooms are the remains of eight millennia of human activity from the site of Megiddo, a large settlement mound located in Israel’s Jezreel Valley. Not only were the Oriental Institute excavations at Megiddo among the largest and most comprehensive ever to have been conducted in Israel, but the site itself carries tremendous religious importance as well. According to the Bible, Megiddo was an important administrative center in the biblical period and will be the site of the penultimate battle between good and evil described in the New Testament Book of Revelation — the battle of Armageddon, named after Megiddo itself. With these daunting facts in mind, my major concern was how to select the pages of the story to emphasize in the small amount of space that a handful of museum cases affords.

Early in the developmental stages of the East Gallery project, Professor Timothy Harrison of the University of Toronto (and formerly a student of Prof. Douglas Esse at the University of Chicago) served as a design consultant to the project. As a scholar who has worked extensively with the Megiddo materials, Prof. Harrison identified several areas in which Megiddo can serve as both a model for major cultural trends of the past, as well as a key to unlocking the legacy of ancient Israel as it impacts us today. As one of the most extensively excavated sites in modern Israel, Megiddo can serve as a teaching tool to demonstrate how archaeologists excavate a mound and use the tool of stratigraphy. Located on the vital land corridor connecting Egypt with Syria, Anatolia, and Mesopotamia, Megiddo is an excellent place to examine the movement of goods and ideas during the great age of internationalism, the Amarna period of the Late Bronze Age (1550–1200 BC). Finally, as an important

biblical center, Megiddo can demonstrate features of ancient Israelite religion and its origins, the nature of the royal Israelite court, and the continuing impact of ancient Israelite religion upon the present day.

With the elements of the story decided, the most heartbreaking of all tasks next came into play — the final culling of objects to the pieces that would appear in the exhibit. As a graduate student, to be allowed free reign to explore the collection of one of the biggest and most important excavations ever conducted in Israel was an incredible opportunity. How could anyone not enjoy rooting through box after box of scarabs, shelves of gold jewelry and bronze weapons, and virtually every textbook religious object and piece of pottery ever excavated in the region? Time and again though, I was forced to weigh my personal and academic interest in a piece with how well it contributed to the exhibit’s story (and how it would conform with the limited dimensions of an exhibit case).

This past June, I spent several weeks in the Jordan Valley of Israel conducting research for my dissertation. On my return trip to Tel Aviv, I decided to pull over for a stop at Megiddo. Archaeologists develop a connection with a site that they have had a hand in excavating — an intimate awareness of the soil, the contours, the range of artifacts, and the surrounding landscape. After the months of “excavating” in museum storage, crafting the language that would accompany the objects, and pondering the story of Megiddo and its place in the broader history of the southern Levant, I felt that connection at Megiddo even though I have never personally put my trowel in its soil.



Offering Stand. Megiddo, Stratum VI. Iron I (1200–975 BC). P 6055. OIP 127, pl. 22:2

A HITTITE QUEEN AND JAMES HENRY BREASTED: TWO DREAMS COME TRUE

THEO VAN DEN HOUT, PROFESSOR OF HITTITE AND ANATOLIAN LANGUAGES

On a winter night somewhere around the middle of the thirteenth century BC, the Hittite queen Puduhepa had one of her many dreams. Tossing and turning in her bed she found herself in the palace with a prince-like person who tells her he will show her what had happened in “your house”:

“He led me into some kind of place and there were even some deep storage pits but it was as if these storage pits had already been emptied out. Some wooden chests were lying around and in them a lot of old cheese, old figs, and old raisins had gone bad. Then that prince said: ‘Look, they already emptied out what was in the storage pit. They should clean it!’ So they swept and cleaned it.”

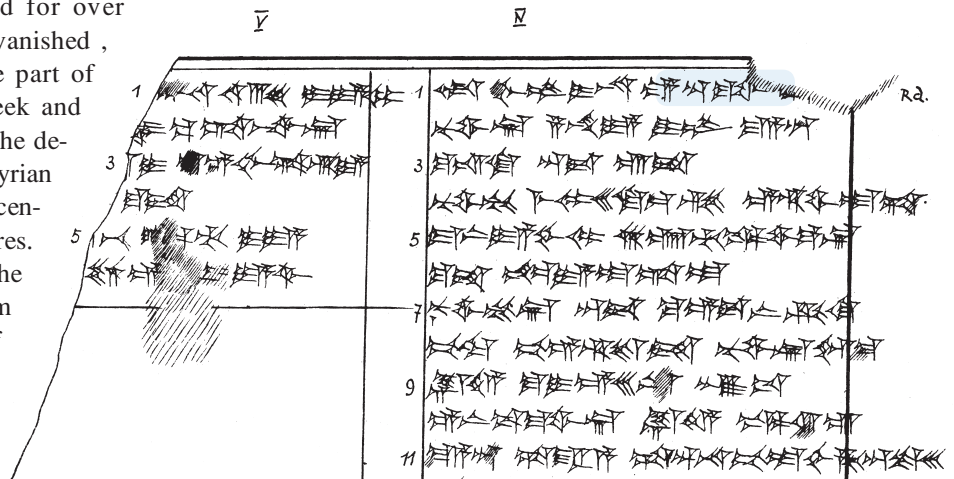
As was the custom, the queen would have consulted the royal dream interpreters and it was perhaps for this reason that the upsetting vision was recorded but in hindsight one could see it as foreshadowing the end of the Hittite Empire. Around 1180 BC, within seventy-five years or less from the night the queen had her dream in Ankuwa, the Hittite Empire collapsed and the Hittite ruling class gave up the capital Hattusa. Leaving behind what they considered unnecessary, they cleared out the silos and storerooms, emptied their offices and palaces, and left for an as yet unknown destination.

When they did, it was not just the Hittite language and the cuneiform script that disappeared from Anatolia. At that same moment the Hittites and their more than 500 year history were

all but erased from the historical record for over 3,000 years. Although their empires also vanished, Egyptians and Assyrians continued to be part of “modern” western memory thanks to Greek and Roman historians and the Old Testament. The decipherment of Egyptian hieroglyphs and Assyrian cuneiform by the middle of the nineteenth century only added to the interest in these cultures. It is true that “Hittites” are mentioned in the Old Testament but in almost all cases that term refers to their first millennium successors of what we now call the Neo-Hittite city states in southeast Anatolia and northern Syria.

It was only with the decipherment of the Hittite language in 1915 that their tens of thousands of tablets and fragments became accessible and understandable. The Hittites were ready to be “reinvented” as Hans Güterbock, one of the pioneers of Hittitology who, with Harry Hoffner, founded the Chicago Hittite Dictionary, put it. The rediscovery of the Hittites gave rise to a wave of scholarly interest. In Turkey, Kemal Atatürk promoted Hittite studies and both in Europe and the United States archaeological projects were launched. In 1928 James Henry Breasted already envisioned a Hittite Dictionary and sent out two expeditions to Turkey in the 1920s and 1930s. The “Syrian-Hittite” expedition was aimed at the Amuq Valley in southeastern Anatolia and northern Syria where Neo-Hittite city states like Tell Tayinat were unearthed, about which my colleague K. Aslıhan Yener writes in this same issue. The other “Anatolian-Hittite” one, focused on the heartland, the center of Hittite civilization for much of the second millennium BC.

As the main target in the highlands of central Anatolia the site of Alishar was chosen. Under the supervision of Hans von der Osten excavations took place between 1927 and 1932. In 1993 Ron Gorny, a recent Ph.D. from the University of Chicago, returned for one season. With the Hittite capital Hattusa already claimed by the Germans, this site was an interesting and promising choice. Although never a major center of power, the site witnessed all the changes in Anatolia for more than 5,000



Portion of Hittite text KUB 31, text no. 71. Ankuwa's name is highlighted

years before the beginning of the modern era. With its rich mineral resources central Anatolia attracted newcomers from east and west already early on. It is through such newcomers that Anatolia enters history for the first time: not long after 2000 BC Assyrian merchants started up a large network of trading stations all over Anatolia in which Alishar played a role. The Assyrians were interested in gold and silver especially but also wool. In exchange they brought the much needed tin for the making of bronze. For over two centuries (ca. 1775–1735 BC) the merchants lived in the Anatolian cities negotiating with the local authorities and trading with the town's people. Their lives and worries have been preserved in the thousands of clay tablets of their administration that they left behind. One of these tablets found in Alishar carries twice the name of Anitta, the first “Hittite” king of around 1750 BC. We know him well from what is often called the oldest text of our own Indo-European language family: the Hittite Anitta text. In it he tells of his exploits and successes. With particular pride he mentions the destruction of Hattusa, how he sowed cress on its ruins and cursed anyone who would dare resettling it. Despite his bravado, within a century Hattusa became the center of the new Hittite kingdom under a dynasty of kings whose lineage may well go back to Anitta.

Alishar became part of the core of that same Hittite Empire. Since Hittite texts were never found there, we still do not know its ancient name. But ancient Ankuwa, the residence where the queen had her dream, has always been seen as the most likely candidate. Ankuwa is well known from Hittite texts. In the later seventeenth century BC, in the very early days of the Hittite kingdom a man by the name of Ashkaliya unhappily lived there. He is mentioned in one of the fragments of Hittite texts from Hattusa that is on display in the new galleries. A Hittite king tells the sad story:

“Ashkaliya was overlord in the town of Hurma and he was a gentleman in every respect. But people denounced him to my father so he had him moved and brought to Ankuwa. It was in Ankuwa that he made him



Vessel fragment with stags. Baked clay. Alishar Höyük. Phrygian. Eighth century BC. OIM A10266

administrator. He was a prominent man but he died in disgrace: in the town of Kuzuruwa he embezzled some birds (because) the birds of Ankuwa were too skinny!”

Ankuwa was also a place where Hittite kings often spent the winter probably because of its milder climate than the capital with its higher elevation.

Finds from Alishar confirm its Hittite status in the second millennium. The ceramics and the context in which they were found recall Hittite practices that we know from the clay tablets from Hattusa. The fragments of relief vases are especially characteristic. The fragments probably date to around 1500 BC and can be directly compared to similar pieces from other Hittite sites. Sealings with the so-called Hieroglyphic Luwian signs on them were also found at Alishar. These sealings as well as the text mentioning Anitta still remain in Turkey, but the ceramics and other finds that you find in the “Alishar case” in the new galleries tell the same story of Hittite culture.

When the Hittite Empire breaks down and vanishes, it seems as if central Anatolia is left in disarray, exposed to the incoming hordes from the Balkans pushing others eastwards in front of them. When in the early first millennium the dust settles, new political patterns emerge. Alishar had now become part of the Phrygian kingdom of King Midas, reigning from

Gordion. On his west flank the Lydian kingdom of Gyges and Croesus is on the rise, to his south and east are the Luwian kings in their city states. But Midas himself looked beyond those areas: he was the first Anatolian to consult the oracle of Apollo at Delphi and gave them his royal throne as a gift. He also married the daughter of a Greek local ruler on the west coast of Anatolia. From the Levantine coast in the east Phoenician traders crossed the Taurus Mountain range and reached into the Anatolian highlands. It is through this contact that the Phrygians probably picked up their alphabet. About a hundred Phrygian inscriptions can be found all over central Anatolia and Midas figures in several of them. Known from legend as the gold-obsessed ruler with the donkey ears, in real life he was a shrewd and opportunistic politician changing sides from his fellow Anatolians to collaborate with the Assyrian king Sargon.

Today, less than hundred years after central and southeast Anatolia opened up to archaeological excavations, the Oriental Institute is about to re-open its gallery devoted to Anatolian culture and history through objects from its own excavations at Alishar and Tell Tayinat. What is more, the Institute is back in Anatolia with campaigns in the Amuq, and the Hittite Dictionary that Breasted dreamed of is well under way in Chicago.

HENRIETTA HERBOLSHEIMER SYRO-ANATOLIAN GALLERY

K. ASLIHAN YENER, DIRECTOR, THE ORIENTAL INSTITUTE EXPEDITION TO ALALAKH

“Empires of the Fertile Crescent: Ancient Assyria, Anatolia, and Israel” opens in the East Wing of the Oriental Institute Museum and exhibits previous investigations in these well-known regions of the ancient Near East. The word “Anatolia” evokes certain responses about unique highland empires (the Hittites), Troy and the Homeric legends, precocious technological advancements in metallurgy (Göltepe and Kestel mine), and complex ritual symbolism during the period of the earliest settled villages, the Neolithic ca. 9000–6000 BC. Beginning with the aceramic Neolithic period, sites such as Çatahöyük near Konya display characteristics that identify a cohesive and spectacular visual imagery that continues throughout the millennia.

The Henrietta Herbolsheimer Syro-Anatolian Gallery presents a condensed and thoughtful study of the finds from Oriental Institute Expeditions to central Turkey and the multitudes of excavations in the Amuq Valley during the 1930s. As guest curator of these collections, what a surprise it was to discover crates of wonderful artifacts, some never before exhibited or published. Indeed, the collection is so vast that it was only possible to select highlights from Tayinat, Judaidah, Dhahab, Kurdu, Göltepe, Kestel, Chatal Höyük, and Alishar.

A number of themes have been developed that underscore some of the contributions of this region of multiple, often

widely divergent cultural configurations and ethnic diversity. Stressing the importance of strong local expressions in this Gallery, other ideas relevant to Syro-Anatolia are also explored such as the role of technology and trade, connectivity with other regions, and the path-breaking development of regional surveys



Tin bronzes, Phase G, ca. 3000 BC. Tell Judaidah. OIM A24198, A24199, A24007, and A24008

and cultural chronologies, especially based on research in the Amuq. The Amuq sequence case represents a stratigraphy of sequential architectural levels and finds that begin with material culture from Amuq Phase A to Amuq Phase V (twenty-two phases from ca. 6000 BC to present). This essential tool has been used as a chronological key not only for the Amuq and the northern Levant, but in neighboring regions as well.

Another theme is technological know-how. Technological knowledge is not only the capability to transform raw materials into finished objects. It has been shown that cultural logic, not just physical constraints, shape productive pathways. How artifacts were manufactured, how they circulated, and how they were used, all provide information about the objects, how they conveyed status, and the social milieu in which they were located.

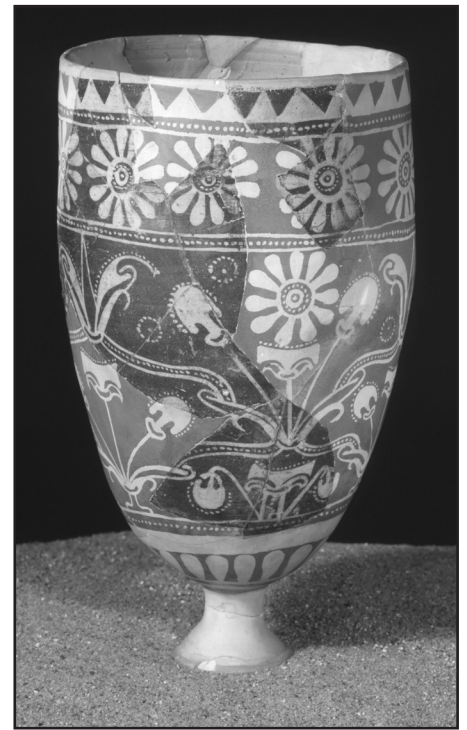
The polymetallic bronze figurines from Judaidah (Amuq Phase G, ca. 3000 BC) represent the oldest use of tin as an alloying metal in the Near East. Made of copper, tin, silver, and gold, these powerful iconic images of males and females festooned with rings and necklaces, brandishing weapons, signify the important interaction between technology and ideology. Through recent advances in instrumental analyses at the Advanced Photon Source at Argonne National Laboratories, ancient lead solder repairs were detected on the male figurine.

Discoveries such as the Early Bronze Age (ca. 3000–2000 BC) tin mine at Kestel and the miner's village, Göltepe, in the central Taurus Mountains demonstrate the importance of metal technology in Anatolian society. The Taurus Range is also known as the "silver mountains" of Hittite and Mesopotamian legends. In general, silver and other metals were used as a medium of exchange and a standard of value. Often transported in the form of cast ingots, during the Late Bronze Age tons of copper "ox-hide" shaped ingots were excavated at a shipwreck off the coast of southern Turkey at Uluburun-Kaş. A miniature votive model of a copper ingot, which was found ritually deposited in Egypt is displayed in the technology case.



Column base. Iron Age. Tell Tayinat. OIM A27859

The collapse of the Hittite Empire in central Anatolia brought with it the rise of smaller, independent kingdoms, some continuing the dynastic traditions of the earlier culture, and scattered widely throughout south-eastern Turkey, along the Levantine coast and northern Syria. One of these was the kingdom of Wadasatini, the Luwian name for the Amuq Valley which was later variously called Kunulua/Pattina/Unqi. The capital of this large, perhaps expansionist kingdom is thought



Atchana ware. Tell Tayinat. Ca. 1400–1200 BC. OIM A27849

to have been located at the site of Tayinat after the collapse of the Late Bronze Age capital, Alalakh, its sister site 700 meters away. As director of the newly reactivated site of Alalakh, it is especially satisfying to me that Tayinat, too, has now recently been granted an excavation permit so that both capitals can be explored more fully. Tim Harrison of the University of Toronto has had a successful first season of excavations at this important capital city, continuing the pioneering work of the Oriental Institute.

The expressions of power and symbols of Iron Age kingship are all displayed in various cases from the Oriental Institute expedition to Tayinat. These include a huge, but damaged bust, perhaps the sculpture of a king with its statue base and two basalt capitals with Luwian inscriptions as well as a basalt sphinx and large stone column base decorated with acanthus leaves. Obviously damaged, some perhaps intentionally by internal turmoil during the Iron Age and certainly others by the marauding Assyrian armies, all represent fragmentary remains of monumental decorations from the temples and palaces of Tayinat. The large column base demonstrates the scale of these buildings.

Glimpses can also be caught of the colorful ethnic composition of Syro-Anatolia through the languages found in the inscriptions. Especially notable are the Luwian inscriptions in relief on these sculptural pieces and building orthostats, continuing one of the Indo-European language of the Hittite Empire into the Iron Age. Inscriptions in Assyrian, Egyptian on hieroglyphic seals, and Late Bronze Age inscriptions on tablets excavated at Alalakh in Hurrian, Hittite, and Akkadian point to the diversity of peoples and cultures in the East Wing Galleries.

ÇADIR HÖYÜK: ZIPPALANDA REBORN?

RONALD L. GORNY, RESEARCH ASSOCIATE, ORIENTAL INSTITUTE OF THE UNIVERSITY OF CHICAGO

INTRODUCTION AND GENERAL NEWS

Since receiving a doctorate from the Oriental Institute in 1990, I have been exploring the history and cultural development of ancient Anatolia. The primary focus of my research has been on Hittite central Anatolia and it began with a reinvestigation of the old Oriental Institute excavations at Alishar Höyük. The focus of my research abruptly turned to nearby Çadır Höyük when I was offered the opportunity to excavate there in 1994 (fig. 1).

Although we continue to investigate issues related to Alishar and the surrounding region, our vision is now fixed on this incredibly rich multi-period mound. Every year we gain a better understanding of not only the mound itself, but how Çadır Höyük evolved and the role it played in the region's historical development. With a mound whose occupation spans the entire range of ancient Anatolian historical periods, we have positioned ourselves to make significant contributions to the overall understanding of ancient Anatolia's history and cultural landscape. In the final analysis we hope to provide data related to how the Anatolian cultures came into being, how they functioned, and why they collapsed. The key element in our effort remains the long-term nature of settlement at Çadır Höyük. This factor is pivotal in understanding the basic underpinnings of cultural change because it allows us to look for environmental, sociopolitical, and historical trends that repeat themselves over very long stretches of time and which may be looked on as historical indicators that explain why these cultures rose and fell on the central plateau.

The 2004 excavations at Çadır Höyük continued to explore the historical and cultural development of this large mound near the village of Peyniryemez in central Turkey. We were funded by grants from the Loeb Foundation of Harvard University, Hood College, the Anatolian Archaeological Research Foundation, and the University College London Institute of Archaeology. Since the largest portion of this season's funding was a Loeb Foundation grant dedicated to the exploration of the Byzantine settlement at Çadır Höyük, our primary focus was on the

Byzantine period. The additional grants, however, allowed for the continuing investigations of the earlier periods. The project was sustained by excellent workers from Peyniryemez and a dedicated field team.¹

Excavation during the 2004 season continued in five of the six previously opened areas and our efforts produced some notable results (fig. 2). As wonderful as all these discoveries were, however, the biggest events of the season may have been the drilling of our own well and the establishment of a permanent water supply for the excavation house.

Previous to this, the excavation house had shared the village water supply (fig. 3), which meant that in dry times we not only taxed the village water supply, but also had make long treks to a local spring to fill large plastic containers with water to meet our needs. Arrangements for the well were accomplished by our government representative, Mr. Dursun Çalar, who facilitated the transfer of land from a local landowner to the Department of Monuments and Museums. This transaction insures our access to water on a permanent basis and will make those trips to the local spring a thing of the past!

EXCAVATION OF THE BYZANTINE PERIOD SETTLEMENT

The main thrust of our efforts in 2004 took place on the citadel where we continued to make excellent progress in exposing the Byzantine settlement that once crowned the top of the mound (fig. 4).

While we identified at least three sublevels to the Byzantine acropolis, this review is concerned primarily with the last major rebuilding. In 2003 we uncovered portions of three rooms in a large building from this period, one of which (Room C, possibly a "pen") was filled with a thick layer of animal bones (fig. 5).

Our efforts to clear these remains continued in 2004 and helped distill a theory about not only what happened here, but also the manner in which this event can help us understand the wider history of the site itself.



Figure 1. View of Çadır Höyük (left) from Çaltepe Mountain and (right) aerial photo (courtesy Geoff and Françoise Summers)

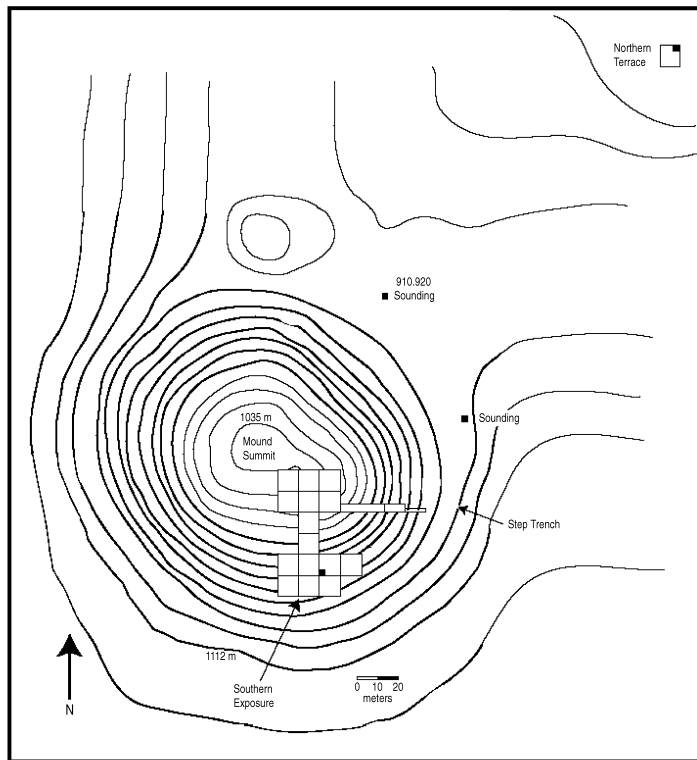


Figure 2. Çadır Höyük excavation areas

The analysis of the bones from the citadel is incomplete, but a mix of animals in the pen includes pig, sheep, horse, and cow. The building is approached by a paved street and additional animal remains were found lying on that street, indicating that some animals never got to their intended destination. Current thinking is that the room in which the animals were found is

actually outside the main building and represents a holding pen of some sort. It appears that the animals perished after having been left there during a time of extreme danger. The actual presence of the animals in this room would then fit well with an idea we previously posited suggesting that the whole structure represents the remains of a Byzantine *kastron*.²

Among the fascinating small finds in this area were a key, a small cross, and a lock or locket inscribed with images on both sides (fig. 6). The latter piece appears to show the Virgin Mary (along with two anthropomorphic teardrops with faces) on one side and a wild animal (showing eastern influences) on the other. In 2002 part of a processional cross was found nearby while in 2004, a seal with a five line inscription also came to light.

The presence of these religious relics may be of note as they are beginning to give a suspiciously sacral flavor to the mound in this period. That being said, however, it is interesting to note that several pieces of wire found in this same area were rolled into a peculiar form (fig. 8) that suggests they might have been used to attach good-luck charms to the animals.

This was presumably done by local inhabitants who left the animals in the pen in hopes of returning to claim them once the danger had passed by. It may be that the locket and the cross were used for this purpose. The question then becomes one of whether the area was religious in character or just a convenient place to keep and protect the animals (with the religious good-luck charms).

Despite the precautions taken by the local inhabitants to protect their livestock, the animals did not survive. Evidence of heavy burning in the western part of the room has led to speculation that the animals died from smoke inhalation. It may be that some of the animals were tied up to a line along the wall



Figure 3. (left) Drilling a well for our own water supply means we will have an ample supply of water in the excavation house. (right) The wash basin is in the breezeway of the excavation house



Figure 5. Çadır Höyük Byzantine citadel remains

and then locked into the room. If this were the case, the animals could have panicked and choked to death, either through smoke inhalation or by being strangled on their own bonds. It remains unclear, however, whether the fire was accidental or not.

Adding to the mystery are the numerous coins found under the animal remains, coins that probably came from a cache dropped by a local inhabitant as he fled in haste (fig. 10). The coins have provided us with the luxury of a pretty conclusive date for the destruction of the compound. Because the latest coins date to the reign of Constantine X, the building must have been destroyed around 1070 or rather late in the eleventh century AD. The defining event of this period was the battle of Manzikert in 1071, a contest that paved the way for the Turkish conquest of Anatolia. While we are still unsure of the details, it would seem that the end of Çadır Höyük was connected in some way to this event and the change of culture that followed in its wake. This theory was enhanced this summer by the discovery of a seal belonging to Samuel Alusianos who was part of the Bulgarian Royal family and a military commander under Romanus IV (1068–1071); see figure 9. Alusianos had been commissioned by the emperor with the task of pushing the Turks out of Anatolia. Only a couple of seals belonging to Alusianos are known, and ours appears to be the only excavated one.³ The presence of this individual's seal at Çadır Höyük seems to be an indication of the mound's strategic value and may well confirm earlier observations that the site looked as if it had been strengthened during the eleventh century in anticipation of an enemy siege, a siege that apparently took place and left Çadır Höyük's Byzantine settlement in ruins. A thirteenth century Selcuk coin from a nearby farm provides a brief but telling glimpse of the subsequent population.

OTHER PERIODS OF INVESTIGATION

Settlement at Çadır Höyük runs the gamut from the Chalcolithic to the Late Byzantine periods. Although much could be said about each of these periods, this section of our review provides only a few windows through which we may look in at the mound's historical development. One of these windows has been clouded for a long time but is now beginning to clear. Be-



Figure 6. Animal bones in room c with final remains built above

tween the fall of the Hittite Empire and the emergence of the Phrygians was a period of which we know very little. This so-called "Dark Age" has puzzled Near Eastern scholars for a long time. We now know that Çadır Höyük has a level of materials from this period that is quite extensive and will contribute a great deal to the study of central Anatolian culture immediately after the fall of the Hittites. In previous seasons we found enough out-of-context "Dark Age" pottery to postulate the existence of this level, but now we have actually reached it. While excavating what appears to be a segment of the Middle Iron Age (Phase 5) Phrygian citadel wall and an accompanying gate, this "Dark Age" level began to appear directly beneath the gate and immediately over the Hittite Empire period remains.

While the exposure is small, the secure context of these elusive materials is proving extremely valuable as we continue to probe for answers into the mysterious collapse of the Hittite Empire and the emergence of the ensuing Iron Age cultures in central Anatolia.

As for the preceding Hittite periods, it would be fair to say that Hittite materials are simply oozing out of the mound. The abundance of Hittite pottery unearthed across the mound shows that the Hittite Empire settlement was much more significant than we suspected on our arrival at the site in 1994. In the east trench (Area 1), for instance, we now have a sequence of occupation spanning the Early Bronze Age III (ca. 2300 BC) period all the way through the Hittite Empire period (1200 BC). This second millennium sequence is substantial and spans most of the 40 m step trench we cut into the mound's east slope (fig. 11).



Figure 7. (left) Front and (right) back of locket



Figure 8. Bent wires for charms?

In addition, a monumental gate from the late second millennium was uncovered on the north slope, along with impressive Hittite structures on the lower south slope, and more second millennium remains on the terrace.

Pottery is not only abundant in the second millennium remains, but very informative. Among the pottery of the Empire period are pieces of thin porcelain ware vessels, red burnished wares, Hittite painted wares, and the ubiquitous mass-produced plain wares. In addition, we have observed the special red-lustrous ware particular to cultic vessels found in Empire period deposits at Boğazköy-Hattusa. From the style and abundance of the Empire period ceramics, it has become clear that Hittite Empire period occupation existed much higher up on the mound than I had earlier guessed and was of a greater significance than first assumed. Several levels of the Old Hittite period have also been identified below the Empire period remains with pottery characterized by plain wares, gold-glimmer ware, red striped or banded ware, and the beautiful red polished wares associated with the Old Hittite period at places such as Alishar, Ferzant, and Kültepe. Overall, the pottery speaks of long continuity with the preceding Old Assyrian period.

The abundance of Hittite Empire remains and the depth of the Old Hittite deposit, combined with multiple rebuildings during the Old Assyrian period, indicate that Çadır Höyük was a significant Hittite site throughout the entire second millennium, a situation we are coming to see is much different from Alishar and one that could ultimately transform our understanding of that site, along with the geography of all central Anatolia in the second millennium. Of particular note for the Hittite period is the cultic character of Çadır Höyük. Not only have we found the small votive bowls so common in Boğazköy cultic contexts, but we've also discovered sherds from red lustrous ware cult vessels, along with small idols and figurines. Of added interest are several clay wheels, presumably from wagons intended to carry images of the gods, in this case perhaps the Storm god, thus carrying on a tradition that must have begun centuries before.

The Chalcolithic period has been a prime focus of excavations through most of our earlier work. In previous seasons we identified a complex of buildings that included a city wall, city gate, a shrine, and what we presume to be a burned courtyard dating to approximately 3200 BC. The remains of a building inside the gate affectionately called the "omphalos House" contained many omphalos bowls along with numerous "fruit

stands." The same combination of vessels was found piled in several heaps on the floor of the "shrine room" and more of the same were found scattered around a stone platform uncovered just west of the gate. The materials from this southern part of the mound leave one with an overall impression that this part of the Chalcolithic settlement may also have served a cultic function, much like its Hittite and Byzantine counterparts. Heavy burning in the area suggests that the settlement was brought to an end by a fire of some sort. An earlier sublevel dating to ca. 3600 BC underlies much of this later level, while materials from the deep sounding show settlement going back at least as far as 5200 BC.

Our primary goal for the Chalcolithic project in 2004 was to trace the transition from the Chalcolithic to the Early Bronze Age more definitively. Our previous attempts had been thwarted by intrusive construction projects from the Hittite and Iron Age periods so we hoped for better luck in 2004. In order to accomplish this goal, we opened a new trench just east of our original excavation area and were fortunate to find several transitional level houses that had not been disturbed by later intrusions.



Figure 9. Seal of Samuel Alusianos, a military commander under Romanus IV (AD 1068-1071)

While the carbon-14 results are not in yet, it appears that we have found the remains of several Early Bronze Age I or transitional Chalcolithic houses situated just above our main Chalcolithic level settlement. This discovery should help us determine the manner in which cultural change took place at this critical juncture in Anatolia's history and provide solid evidence for distinguishing the elusive dividing line between the two periods. A discovery of some note in this regard is that the so-called and undated "incised-punctated" ware known so well from the Oriental Institute's Alishar excavation seems to come only from this transitional level. Çadır Höyük's carbon-14 samples, up to this point, have provided dates between 3200 and 2800 BC for what we presume to be the Early Bronze Age I settlement and we expect samples from this area to be consistent with our earlier samples. Our expectation is that the final dating of materials from this area will result in the recognition of clear

(continues on page 29)

CALENDAR OF EVENTS

JANUARY

- 9 Sunday** **Film: Mesopotamia: I Have Conquered the River**
2:00 PM
See page 14 for details
- 12 Wednesday** **Life and Legacy of Zoroaster**
Adult Education Course
Wednesdays, January 12–March 2
7:00–9:00 PM
Oriental Institute
See page 19 for details
- 15 Saturday** **Architecture in Ancient Egypt: Technique, Design, and Symbolism**
Adult Education Course
Saturdays, January 15–February 26
10:00 AM–12:00 NOON
Oriental Institute
See page 19 for details
- 16 Sunday** **Film: Cleopatra: Destiny's Queen**
2:00 PM
See page 14 for details
- 17 Monday** **Cuneiform by Mail**
Correspondence Course
January 17–May 9
See page 20 for details
- 18 Tuesday** **The Myths and Epics of Ancient Mesopotamia**
Adult Education Course
Tuesdays, January 18–March 8
7:00–9:00 PM
The Gleacher Center
See page 20 for details
- 23 Sunday** **Film: Nubia and the Kingdoms of Kush**
2:00 PM
See page 14 for details
- 29 Saturday** **"Empires in the Fertile Crescent" Opening Weekend**
10:00 AM–6:00 PM
See page 4 for details
- 30 Sunday** **The Magic Carpet: A Special Day of Activities for Families**
12:00 NOON–6:00 PM
See page 4 for opening weekend events

FEBRUARY

- 6 Sunday** **Film: Mount Nemrud: Throne of the Gods**
2:00 PM
See page 14 for details

- 13 Sunday** **Film: Samson and Delilah**
2:00 PM
See page 14 for details
- 16 Wednesday** **The Ancient Middle East: Exploring the World's First Global Cultures**
Educators' Open House
3:30–6:30 PM
See page 20 for details
- 17 Thursday** **Turkish Delights**
Cuisine and Cookery of the Near East
7:00 PM
Cousins Turkish Dining
See page 21 for details
- 20 Sunday** **Film: Deciphering the Dead Sea Scrolls**
2:00 PM
See page 14 for details
- 27 Sunday** **Film: Out of the Fiery Furnace: From Stone to Bronze**
2:00 PM
See page 14 for details

MARCH

- 5 Saturday** **Kingdoms of Ivory, Kingdoms of Iron: Opulence and Empire in the Ancient Near East**
Symposium
9:00 AM–4:00 PM
Breasted Hall, Oriental Institute
See page 21 for details
- 6 Sunday** **Film: Out of the Fiery Furnace: From Swords to Ploughshares**
2:00 PM
See page 14 for details
- 13 Sunday** **Film: Mysteries of the Holy Land**
2:00 PM
See page 14 for details
- 20 Sunday** **Film: Ancient Treasures of the Deep**
2:00 PM
See page 14 for details
- 27 Sunday** **Women in Ancient Egypt**
Lecture for Women's History Month
2:00 PM
See page 15 for details

All programs subject to change.

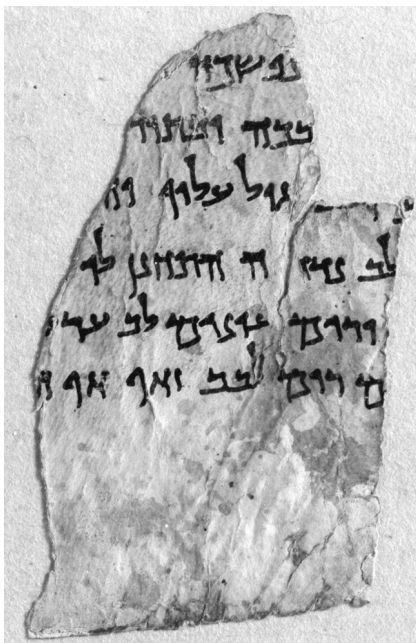
SUNDAY FILMS

Each Sunday afternoon, you can enjoy the best in documentary and feature films on the ancient Near East at the Oriental Institute. Films begin at 2:00 PM. Unless otherwise noted, film running times range from 30 to 50 minutes and there is no admission fee. Following the films, museum docents will be available in the galleries to answer questions about our exhibits.

January 9 *Mesopotamia: I Have Conquered the River*. 2000. Literally "the land between the rivers," Mesopotamia was home to one of the world's earliest and most powerful civilizations. Shot on location in Iraq, this film combines the disciplines of archaeology, anthropology, engineering, and climatology to explore the vital role of ancient Mesopotamia's waterways. A 3-D computer recreation of the ancient city of Ur offers a glimpse of life along the Euphrates River more than 4,000 years ago.

January 16 *Cleopatra: Destiny's Queen*. 1994. This film from the Arts and Entertainment Biography series mixes rare footage with updated research and exclusive interviews to present a biographical portrait of Cleopatra that strives to separate myth from fact in its depiction of ancient Egypt's legendary queen. COURTESY A&E NETWORK.

January 23 *Nubia and the Kingdoms of Kush*. 2001. This film highlights the splendors of an ancient kingdom in what is now the country of Sudan. Footage includes visits to several archaeological sites, focusing on the discoveries and preservation efforts underway. Created by Emmy-award-winning producer Judith McCrae, the film also explores the natural beauty of the region, accompanied by an original musical score composed by Nubian artist Hamza El Din.



Fragment of a Scroll. Parchment. First century AD. OIM A30303

January 30 No film showing. Special programming for East Wing Gallery opening (see p. 4)

All of the following films relate to displays in the new Empires in the Fertile Crescent: Ancient Assyria, Anatolia, and Israel exhibition, which are now on view in the East Wing of the Oriental Institute Museum. Enjoy the screenings and then visit the exhibition to discover art and artifacts linked to each film theme, region, or era.

February 6 *Mount Nemrud: Throne of the Gods*. 2001. Discover the eighth wonder of the ancient world in this film highlighting the massive ruins located on Mount Nemrud in Eastern Turkey. A source of mystery and debate for more than 2,000 years, these ruins are the focus of a documentary that presents archival footage of excavations, on-site interviews with scholars, 3-D computer animations, and superb battle re-enactments.

February 13 *Samson and Delilah*. 1949. Get ready for Valentine's Day with a really old-time love story. This Cecil B. DeMille classic stars Victor Mature as the Biblical strongman and Hedy Lamarr as the seductress who captivates and then betrays him. Don't miss this spectacular, Oscar-winning sword-and-sandal epic. (128 min.)

February 20 *Deciphering the Dead Sea Scrolls*. 2002. This film explores the discovery and disputes surrounding the authorship and interpretation of the Dead Sea Scrolls, the oldest and most complete biblical manuscripts ever found. The film features commentary by scholars from around the world, including Norman Golb, Ludwig Rosenberger Professor in Jewish History and Civilization, University of Chicago.

February 27 *Out of the Fiery Furnace: From Stone to Bronze*. 1986. This first episode from a PBS series on the discovery, mining, and use of metal resources highlights bronze, the first high-tech metal of ancient times

March 6 *Out of the Fiery Furnace: From Swords to Ploughshares*. This episode traces the transition from bronze to iron, and the impact of this change on human history.

March 13 *Mysteries of the Holy Land*. 1994. From the award-winning Archaeology series produced by the Archaeological Institute of America, this film hosted by John Rhys-Davies investigates some of the best-kept secrets of Old Testament times.

March 20 *Ancient Treasures of the Deep*. 1987. From the PBS *Nova* series, this documentary on the underwater excavation of a 14th century BC shipwreck found off the southern coast of Turkey shows how the ancient world from Africa to the Baltic was united by trade.

MEMBERS' LECTURE SERIES

The following two lectures are co-sponsored by the Archaeological Institute of America.

SEEKING THE PAST IN THE PRESENT: ETHNOARCHAEOLOGY AT AL-HIBA IN IRAQ

Edward Ochsenschlager

February 16, 2005

8:00 PM, Breasted Hall

Reception to follow

What can the present tell us about the past? From 1968 to 1990, Edward Ochsenschlager conducted ethno-archaeological field-work near a mound called al-Hiba, in the marshes of southern Iraq. In this lecture, he chronicles what is now a lost way of life by examining the material culture of three tribes, helping us understand ancient manufacturing processes, an artifact's significance and the skill of those who create and use it, and the substantial moral authority wielded by village craftspeople. Discover the complexities involved in the process of change, both natural and enforced, as the archaeological evidence at al-Hiba provides insights into everyday life in antiquity.

Edward L. Ochsenschlager is Professor Emeritus at Brooklyn College and director of excavations at Thmuis and Taposiris Magna in Egypt; and Sirmium in Yugoslavia; assistant director at al-Hiba in Iraq; and Shibam, Yemen

Following the lecture, we will host a book signing for Professor Ochsenschlager's most recent publication, *Iraq's Marsh Arabs in the Garden of Eden*.

NEW LIGHT ON AKHENATEN, THE HERETIC PHARAOH

Donald Redford

March 16, 2005

8:00 PM, Breasted Hall

Reception to follow

At the height of its imperial power in the fourteenth century, ancient Egypt throws up the curious phenomenon of revolution in art and belief systems. Pharaoh Amenophis IV, or Akhenaten as he preferred to be known, championed the belief of one god, the sun-disc, abandoned mythology and its symbolism as a means of conveying religious thought, and introduced a startling and eccentric canon of art. This lecture focuses on the latest excavations and research by the Akhenaten Temple Project of the University of Pennsylvania to reveal evidence of the earliest experimental stage of the reign of the world's first monotheist.

Donald Redford is Professor of Classics & Ancient Mediterranean Studies at Pennsylvania State University. He is the Director of Penn State Excavations at Mendes, Lower Egypt, and was Director of the Akhenaten Temple Project from 1972 to 1976.

LECTURE FOR WOMEN'S HISTORY MONTH

WOMEN IN ANCIENT EGYPT

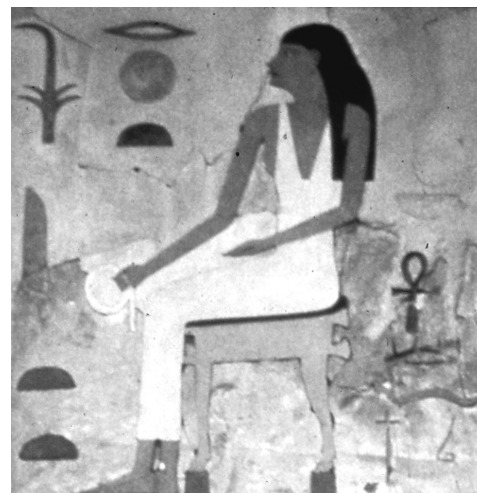
Emily Teeter

Sunday, March 27

2:00 PM

From household managers to priestesses of the gods, women played many important roles in ancient Egyptian society, and—unique for ancient Near Eastern cultures—they had essentially the same legal status as men. Women could inherit property separately from their husbands, buy and sell land, serve on juries, sue for divorce, serve in temples and the government, and even become pharaoh. Such rights for women were unknown elsewhere in the ancient world. This slide-illustrated lecture explores the broad spectrum of women's lives in ancient Egypt, including education and literacy, legal status, occupations, and family activities.

Emily Teeter holds a Ph.D. in Egyptology from the University of Chicago. She is an Egyptologist and Research Associate at the Oriental Institute, the author of a wide variety of books and scholarly articles, and she frequently appears on television specials dealing with ancient Egypt.



Lady Itet shown on a relief from her tomb at Maidum. Fourth Dynasty, ca. 2639 BC

TRAVEL PROGRAM

CITY OF STONE IN CINCINNATI

January 15–16, 2005

Cincinnati, Ohio

Discover ancient Jordan and the skilled artistry of the Nabataeans at the special exhibition *Petra: Lost City of Stone*, making its only Midwestern appearance at the Cincinnati Art Museum. On Saturday, enjoy a welcome reception and preview these remarkable achievements in stone with an illustrated lecture by tour escort Aaron A. Burke, Oriental Institute Ph.D. Then on Sunday, learn the fascinating history of creating this exhibit with a special presentation by Glenn Markoe, Curator of Classical and Near Eastern Art and Art of Africa and the Americas at the Cincinnati Art Museum and co-curator of the exhibition. We then tour the exhibit and enjoy a private lunch at the museum, leaving the afternoon at your leisure.

The trip includes:

Saturday evening dinner
Hotel at the Vernon Manor
Lecture and reception
Sunday exhibition admission
Curatorial presentation and guided tour
Private lunch
Gift shop discount
Museum gift

**Transportation to Cincinnati not included*

Call the Membership Office at (773) 702-9513 for more information.

Other Upcoming Trips:

The Wonders of Ancient Egypt, March 3–19, 2005

The Museums of Paris and Berlin, May 6–16, 2005



*Gemini panel from Zodiac limestone frieze. Khirbet edh-Dharrah temple façade. From *Petra Rediscovered* (New York, 2003), p. 95, illus. 78*

EDUCATION OFFICE REGISTRATION FORM

	MEMBERS	NON-MEMBERS	TOTAL
<input type="checkbox"/> Life and Legacy of Zoroaster	<input type="checkbox"/> \$195	<input type="checkbox"/> \$225	<input type="checkbox"/>
<input type="checkbox"/> Architecture in Ancient Egypt	<input type="checkbox"/> \$185	<input type="checkbox"/> \$215	<input type="checkbox"/>
<input type="checkbox"/> The Myths and Epics of Mesopotamia	<input type="checkbox"/> \$195	<input type="checkbox"/> \$225	<input type="checkbox"/>
<input type="checkbox"/> Cuneiform By Mail	<input type="checkbox"/> \$235	<input type="checkbox"/> \$265	<input type="checkbox"/>
<input type="checkbox"/> Kingdoms of Ivory, Kingdoms of Iron	<input type="checkbox"/> \$71	<input type="checkbox"/> \$79	<input type="checkbox"/>
Middle-Eastern-style box lunches can be ordered by request at \$16 per lunch. Each lunch includes a beverage.			
I would like to order <input type="checkbox"/> box lunch(es) at \$16 per lunch			
My entree choice(s) are:			
<input type="checkbox"/> beef <input type="checkbox"/> chicken <input type="checkbox"/> vegetarian			
<input type="checkbox"/> Turkish Delights	<input type="checkbox"/> \$35	<input type="checkbox"/> \$40	<input type="checkbox"/>
		TOTAL	<input type="checkbox"/>

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

MEMBERSHIP SURVEY

Please complete and return in the enclosed pre-paid envelope.

DEMOGRAPHIC INFORMATION

Marital status:

- Single Married
 Widowed/Widower

Family information (choose all that apply):

- No children Children in college
 Children at home Adult children

Age:

- 18–24 55–64
 25–34 65–74
 35–44 75 or better
 45–54

Location:

- Hyde Park/Kenwood Chicago suburbs
 Other Chicago Other Illinois
 Other (please specify): _____

What is the highest level of education you have completed?

- Less than High School
 High School/GED
 Some College
 2-year College degree (Associates)
 4-year College degree (BA, BS)
 Master's Degree
 Doctoral Degree
 Professional Degree

What is your total household income, including all earners in your household?

- Less than \$10,000
 \$10,000–\$19,999
 \$20,000–\$29,999
 \$30,000–\$49,999
 \$50,000–\$69,999
 \$70,000–\$99,999
 \$100,000–\$149,999
 \$150,000–\$249,999
 More than \$250,000

How did you first hear about the Oriental Institute? (choose all that apply)

- As a student at the University of Chicago
 From a friend or colleague
 The Oriental Institute Web site
 From a newspaper or magazine article
 The WTTW Channel 11 documentary
 Other (please specify): _____

GENERAL INTEREST

Why did you join the Oriental Institute? (choose all that apply)

- Museum Galleries
 Discount at the *Suq* Gift & Book Shop
 Support Archaeological Projects
 Support Philology Projects
 Access to Travel Program
 Members Lecture Series
 Adult Education Opportunities
 Other (please specify): _____

Have you recently taken advantage of visiting the Museum or other Oriental Institute programs?

- Yes
 No

Is there something that prevents you from attending the museum or lectures?

- Yes
 No (please skip the next question)

How can the Oriental Institute make itself more accessible for you? (choose all that apply)

- Improved parking opportunities
 Extended museum hours
 Afternoon or lunchtime lectures
 More guided museum tours
 Other (please specify): _____

How many times in the last year did you visit the Oriental Institute?

- 0 7–9 times
 1–3 times 10 or more times
 4–6 times

MEMBERSHIP QUESTIONS

Are you a member of other cultural institutions such as the Field Museum of Natural History or the Art Institute Chicago?

- Yes
 No (please skip the next two questions)

How comparable are your Member Benefits from the Oriental Institute with other memberships you have?

- Very comparable Hardly comparable
 Somewhat comparable Not comparable

What other types of member benefits would you like to see at the Oriental Institute?

Please indicate your level of satisfaction with the following programs or departments at the Oriental Institute:

	<i>Very Satisfied</i>	<i>Satisfied</i>	<i>Dissatisfied</i>	<i>Very Dissatisfied</i>	<i>No Opinion</i>
Museum Galleries	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Suq</i> Gift Shop	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Education/Outreach	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Travel Program	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Volunteer Opportunities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Publications	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Member Benefits	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Archives	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Lectures	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

How do you feel the Oriental Institute could best serve its members and the greater community?

What do you feel is the most important benefit you receive from being a member of the Oriental Institute?

Do you, or your children, take advantage of the educational programming, member lectures, travel program, correspondence courses, or other member benefits?

- Yes
 No (please explain below)

On the scale below, rate how well the Oriental Institute informs you of upcoming events.

(poorly) 1 2 3 4 5 (very well)

Have you visited the Oriental Institute Web site located at <http://oi.uchicago.edu>?

- Yes
 No (please skip the next two questions)

How recently have you visited the Web site?

- In the last week
 In the last month
 In the last six months
 In the last year
 Over a year ago

Did you find the Membership Section of the Oriental Institute Web site readily accessible and easy to navigate?

- Yes
 No

Would you be interested in a section of the Web site exclusively for Oriental Institute Members with downloadable *News & Notes* and information on Members Only events?

- Yes
 No

ADULT EDUCATION COURSES

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

LIFE AND LEGACY OF ZOROASTER

Ilya Yakubovich

Wednesdays, January 12–March 2

7:00–9:00 PM

Oriental Institute

Spitama Zarathustra, referred to as *Zoroaster* in western texts, was the founder of one of the world's oldest monotheist religions. Zoroastrianism was the dominant faith in ancient Iran and central Asia for more than a thousand years, and it significantly influenced Judaism and early Christianity. But do we know who this prophet was in real life and what prompted him to promulgate his message? Zoroastrian believers worship him as a Mohammad-like figure who received revelation from the supreme god Ahura Mazda, while some scholars portray him as a populist politician whose agenda was fighting against mass cattle sacrifices to Iranian gods. Others view him as a witch doctor inspired by drug-induced visions. Is it possible to strike a balance between these theories?

This course focuses on comparing the message of Zoroaster, preserved to us in his own poems (*Gathas*), with interpretation of his writings in later Zoroastrian literature and religious practice. Special emphasis is placed on the connection between the changing faces of Zoroastrianism and the history and culture of various countries with a significant Zoroastrian population. The course includes visual materials that range from traditional Zoroastrian iconography to the rites of modern Zoroastrians.

Instructor: Ilya Yakubovich, a graduate student in the University of Chicago's Department of Near Eastern Languages and Civilizations, is the author of several scholarly publications dealing with the languages, history, and culture of ancient central Asia. He has extensively studied Zoroastrian religious writings in their original languages, Avestan and Middle Persian (Pahlavi). He has also taught the Avestan language to the Zoroastrian community of Northern California.

This class meets at the Oriental Institute from 7:00 to 9:00 PM on Wednesday evenings beginning January 12 and continuing through March 2. Pre-registration is required.

CPDUs: 16

Required Texts

Textual Sources for the Study of Zoroastrianism. Mary Boyce, editor. Textual Sources for the Study of Religion. Chicago: University of Chicago Press, 1990.

Zoroastrianism: Its Antiquity and Constant Vigour. Mary Boyce. Columbia Lectures on Iranian Studies 7. New York: Mazda Publishers, 1992.

ARCHITECTURE IN ANCIENT EGYPT: TECHNIQUE, DESIGN, AND SYMBOLISM

Emily Teeter

Saturdays, January 15–February 26

10:00 AM–12:00 NOON

Oriental Institute

One of the greatest and most famous legacies of ancient Egyptian civilization is its architecture. This course discusses the materials, tools, and techniques employed by the ancient engineers, the impact of changing technology on architectural forms, the mythical sources of the design of temples and tombs, how cult function is reflected in design, and the development of architectural forms from the Early Dynastic period to the Roman era. Selected class sessions include visits to the Oriental Institute's Joseph and Mary Grimshaw Egyptian Gallery.

Instructor: Emily Teeter, who holds a Ph.D. in Egyptology from the University of Chicago, is a Research Associate at the Oriental Institute. She is the author of numerous publications on ancient Egypt, including *Ancient Egypt: Treasures from the Collection of the Oriental Institute, Egypt and the Egyptians* (with Douglas Brewer), and *Scarabs, Scaraboids, and Seals from Medinet Habu*.

This class meets at the Oriental Institute from 10:00 AM to 12:00 NOON on Saturdays beginning January 15 and continuing through February 26. Pre-registrations is required

CPDUs: 14

Required Texts

Building in Egypt: Pharaonic Stone Masonry. Dieter Arnold. Oxford: Oxford University Press, 1991. (paperback)

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



Step pyramid complex of Djoser, which incorporated new construction techniques. Photograph by Emily Teeter

THE MYTHS AND EPICS OF ANCIENT MESOPOTAMIA

Jacob Lauinger

Tuesdays, January 18–March 8, 7:00–9:00 PM

The Gleacher Center, 450 N. Cityfront Plaza

See the world through the eyes of an ancient people as you read the myths and epics of ancient Mesopotamia, the land that is now Iraq. Preserved on ancient clay tablets, the mythic traditions of Mesopotamia are an enduring legacy of this great civilization's literary heritage. This course provides insights into the beliefs, values, and human aspirations of ancient Mesopotamian society as we examine and discuss such revealing works as the Babylonian Creation Epic; the Babylonian Story of the Flood, a Biblical antecedent; and the Descent of Inanna to the Netherworld, a mythic journey of the goddess of love and war. The class culminates with discussion of the Epic of Gilgamesh, a world literature classic that describes the deeds of the hero as he deals with the meaning of friendship, the nature of evil, and humankind's quest for immortality.

Instructor: Jacob Lauinger is a graduate student in Mesopotamian History in the University of Chicago's Department of Near Eastern Languages and Civilizations and an epigrapher on the Oriental Institute's excavations at Tell Atchana in Turkey.

This class meets at the Gleacher Center, the University of Chicago's downtown center at 450 Cityfront Plaza, from 7:00 to 9:00 PM on Tuesday evenings beginning January 18 and continuing through March 8. Pre-registration is required.

CPDUs: 16

Required Text

Myths from Mesopotamia: Creation, the Flood, Gilgamesh, and Others. Stephanie Dalley, translator. Oxford: Oxford University Press, 2000.

CORRESPONDENCE COURSE

CUNEIFORM BY MAIL

Dennis Campbell

January 17 through May 9

The cuneiform script is one of the oldest writing systems in the world. From 3100 BC to AD 75, scribes in the ancient Near East — particularly those in ancient Mesopotamia who wrote texts in the Akkadian language — used cuneiform to write a wide variety of documents such as law collections, private and official letters, business records, royal inscriptions, myths and epics, and scientific and astronomical observations. This eight-lesson course familiarizes students with the development and history of the cuneiform script in the ancient Near East while teaching them 110 frequently used cuneiform signs and introducing them to the Akkadian language.

Complete each lesson and return the exercises by mail or fax to the instructor, who will correct the exercises, answer any questions, and return the materials to you. This course begins on Monday, January 17, and continues for 16 weeks. Registration deadline: January 10. Pre-registration is required.

Instructor: Dennis Campbell is a graduate student in Hittitology in the University of Chicago's Department of Near Eastern Languages and Civilizations. He also works with Hurrian and Akkadian materials.

Required Texts

A Workbook of Cuneiform Signs. Daniel C. Snell. Aids and Research Tools in Ancient Near Eastern Studies, Volume 5. Malibu: Undena Publications, 1979.

Cuneiform. C. B. F. Walker. Reading the Past, Volume 3. London: British Museum, 1987.

EDUCATORS' OPEN HOUSE

THE ANCIENT MIDDLE EAST: EXPLORING THE WORLD'S FIRST GLOBAL CULTURES

Wednesday, February 16

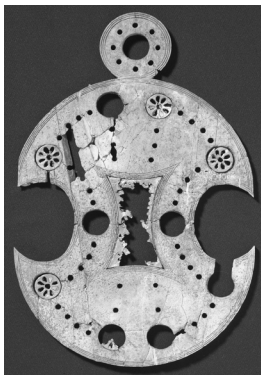
Continuous from 3:30–6:30 PM, Lecture at 4:30 pm

FREE!

CPDUs: 3

Join us for a free open house in conjunction with *Empires in the Fertile Crescent: Ancient Assyria, Anatolia, and Israel*, a spectacular new exhibition at the Oriental Institute Museum. Discover exquisite art and intriguing artifacts unearthed by Oriental Institute archaeologists during historic excavations in Iraq, Turkey, and at the ancient Israelite city of Megiddo — the Biblical Armageddon. Learn how these artifacts can become exciting teaching and learning tools, both at the museum and as web-based resources for your classroom. Exhibit tours, curriculum materials, field trip information, and light refreshments are all part of this event that provides 3 CPDUs of recertification credit from the Illinois State Board of Education.

Special feature at 4:30 PM: A richly illustrated slide lecture by Geoff Emberling, Director of the Oriental Institute Museum, who will discuss the artistic and historic treasures on view in the *Empires in the Fertile Crescent* exhibition.



Ivory gameboard.
Megiddo Stratum VIIA, Late Bronze IIB (1300–1200 BC). OIM A22254.
Not to scale

CUISINE AND COOKERY OF THE NEAR EAST

TURKISH DELIGHTS

Thursday, February 17, 7:00 PM

Cousins Turkish Dining, 2833 North Broadway

This winter, the Oriental Institute begins a unique series of cooking demonstrations and dining experiences focusing on the cuisine and cookery of the Near East. Join us to expand your cooking knowledge and recipe repertoire with Turkish Delights, a special visit to Cousins Turkish Dining restaurant, where co-owner and chef Ahmet Obali invites you observe his preparation of a traditional Turkish dish. Then enjoy the chef's creation as part of a full course meal that includes appetizer, main course, dessert, and beverage. This program complements

the opening of the Oriental Institute's new exhibit on ancient Anatolia — today's Turkey.

This event program begins at 7:00 PM on Thursday, February 17. Meet at Cousins Restaurant, 2833 N. Broadway, Chicago, IL. Parking in a public garage with an hourly rate is available across the street just north of the restaurant

Fee: \$35 for Oriental Institute members, \$40 for non-members, which includes tax, gratuity, and recipes to take home. Cocktails available but not included. Pre-registration required.

Watch for more Near Eastern restaurant visits in future issues of *News & Notes*.

ORIENTAL INSTITUTE/GRAHAM SCHOOL OF GENERAL STUDIES SYMPOSIUM

KINGDOMS OF IVORY, KINGDOMS OF IRON: OPULENCE AND EMPIRE IN THE ANCIENT NEAR EAST

Saturday, March 5, 2005

9:00 AM–4:00 PM

Breasted Hall, Oriental Institute

Enter a remarkable era of internationalism ca. 2000–500 BC, when ancient kingdoms from the Tigris to the Nile were bound together by trade in goods of opulence and splendor, and ancient lands were united by some of the world's earliest peace treaties. Even when peace failed, the clash of great armies led to the emergence of vast empires that linked peoples and places in ways that transformed the entire ancient Near East.

The Oriental Institute and the Graham School invite you to a symposium on this extraordinary era, which is presented in conjunction with "Empires in the Fertile Crescent," a landmark new exhibit of art and artifacts from the Institute's renowned collections on ancient Assyria, Anatolia, and Israel.

Join eminent scholars to learn the latest findings about ancient Anatolia, heartland of the great Hittite Empire and home to such sites as Troy of Homer's Iliad and the Iron-Age realm of the legendary King Midas. Hear the most recent interpretations on ancient Assyria, which ruled a vast domain built on a war machine unparalleled in history. And discover how Oriental Institute excavations at Megiddo, the Biblical Armageddon, have revealed ways this site in ancient Israel was a portal for ideas and products from distant lands. See how a trove of exquisitely carved Megiddo ivories show artistic influences ranging from Egypt to Mycenaean Greece, and view ritual objects that reveal ways ancient Israelite religion drew upon the symbols and beliefs of neighboring societies.

Symposium presenters from the Oriental Institute include:

Gil Stein, Oriental Institute Director and Professor of Mesopotamian and Anatolian Archaeology

David Schloen, Associate Professor of Syro-Palestinian Archaeology

Theo van den Hout, Professor of Hittitology and Editor of the Oriental Institute Hittite Dictionary Project

K. Ashhan Yener, Associate Professor of Anatolian Archaeology

Guest lecturers may include:

Trevor Bryce, Fellow of the Australian Humanities Academy and one of the world's leading scholars on Hittite history

J. David Hawkins, Professor of Anatolian Languages, Department of Languages and Culture, University of London

Marion Feldman, Assistant Professor, Department of Near Eastern Studies, University of California at Berkeley

Fee: \$71 for Oriental Institute members; \$79 for non-members. Pre-registration is required. Program includes packet of materials, continental breakfast, closing reception, and private viewing of the "Empires in the Fertile Crescent" exhibit. Optional box lunches are available on request.



Female sphinx. Basalt with white and green stone inlay. Iron Age, ca. 800 BC. Tell Tayinat. OIM A27853

NEWS FROM THE ORIENTAL INSTITUTE

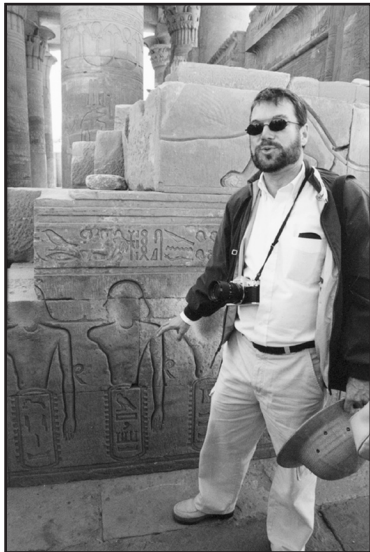
ASSYRIAN EMPIRE GALLERY NAMED

The Oriental Institute is pleased to announce the naming of the Dr. Norman Solhkhah Family Assyrian Empire Gallery

We would like to thank Dr. Solhkhah and his family for their generosity and leadership in making this gallery a lasting monument to Assyrian culture and heritage.



Dr. Norman Solhkhah (center) with his sons Ramon (right) and Cyrus (left)



Professor Robert K. Ritner

ROBERT K. RITNER PROMOTED TO PROFESSOR

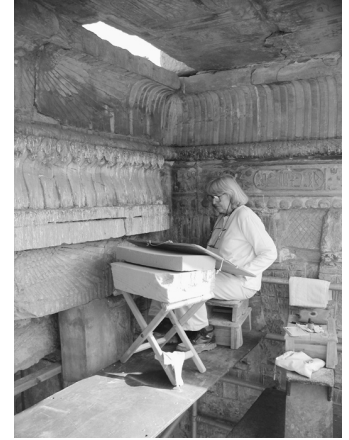
Oriental Institute Director Gil Stein is pleased to announce that Robert K. Ritner was promoted to Professor of Egyptology on July 1, 2004.

NEW EPIGRAPHIC SURVEY CONTACT INFORMATION

There are new phone numbers for the Epigraphic Survey's headquarters in Luxor, Egypt, Chicago House. Egypt has updated its telephone numbering system in Upper Egypt, and added a "2" to all numbers in Luxor. The new Chicago House numbers are (dialing from the US):

Tel: 011-20-95-237-2525

Fax: 011-20-95-238-1620



NEW DISCOVERIES SUPPORT DEAD SEA SCROLLS RESEARCH

The University of Chicago *Chronicle* reports that discoveries in Israel now reinforce the long-held view of Norman Golb, the Ludwig Rosenberger Professor of Jewish History and Civilization in Near Eastern Languages and Civilizations and the College, that the Dead Sea Scrolls were not written exclusively or even largely by the Essene sect of antiquity, famous for its abstemious celibacy. Golb contends that the scrolls were the product of many hands and represent a broad range of perspectives rather than just the thinking of a tight-knit religious group. Extensive excavations by archaeologists Itzhak Magen and Yuval Peleg at Khirbet Qumran — the archaeological site close to the caves where the scrolls were found — show that its inhabitants were not poor ascetics such as the Essenes, but actually prosperous. Jewelry, imported glass, and stone cosmetic containers were among the finds, used as part of a trade based on balsam perfume and stone vessels manufactured nearby. These discoveries lend a strong voice to the chorus of those who question the original Qumran-Essene theory, a perspective Golb began to challenge over thirty years ago.

CONFERENCE ON WRITING

Margins of Writing, Origins of Cultures:
Unofficial Writing in the Ancient Near East and Beyond

Seth L. Sanders

February 25–26

Oriental Institute

If the victors write history, how did they learn to write? *Margins of Writing, Origins of Cultures: Unofficial Writing in the Ancient Near East and Beyond*, a small but high-powered conference at the Oriental Institute from February 25 to 26, will seek an answer by bringing together linguists, anthropologists, and scholars of the ancient Near East to discuss the politics of writing and forge new directions for research. Scholars have long focused on the official, state-sponsored written culture of the ancient Near East, devoting intimate attention to canonical literature and scribal scholarship. Yet a crucial blind spot in this view occurs in the relationship between the vast but circumscribed body of cultivated writing and the actual life of language, as it was spoken and imagined by ancient Near Eastern people. This conference attempts to set a new agenda for ancient Near Eastern studies by focusing on the rise of marginal language from low-status spoken “dialects” to enduring symbols of whole cultures. This process, which arguably produced “Babylonian,” “Israel,” and “Aramaic,” among other written artifacts, is arguably *the* decisive event in setting the parameters of written ancient history. Participants include Peter Machinist, Harvard University; William Schniedewind, University of California, Los Angeles; Michael Silverstein and John Kelly, Anthropology Department, University of Chicago; and Theo van den Hout and Christopher Woods, Oriental Institute, University of Chicago.

The Oriental Institute will publish the results of the conference, which is being organized by Post-Doctoral Scholar Seth L. Sanders. Look for a report in a future issue of *News & Notes*.



Clay tablet inscribed with cuneiform enclosed in a clay envelope. Text 482. OIM A2517. OIP 115, pl. 39

FROM THE DEVELOPMENT OFFICE

Planned Giving at Year-end

There are many ways your financial plans can benefit both you and the Oriental Institute. Two of the most popular types of planned gifts, bequests and charitable gift annuities (CGAs), are described below. Please contact Monica Witczak, Director of Development, to discuss how a planned gift can provide for you and your family, and, at the same time, make a lasting contribution to sustain the Oriental Institute’s renowned programs in archaeology, philology, and community education.

Name the Oriental Institute in Your Will

A bequest is a gift made through your will. The gift can be a simple bequest of a specific amount, or a percentage of your estate or the residuum of your estate.

The following language can be taken to your professional counsel:

I give, devise, and bequeath [insert amount of gift, percentage of estate, or residuary of estate] to the Oriental Institute of the University of Chicago located at 1155 E. 58th Street, Chicago, IL 60637.

If you have a particular area of interest which you wish to support, you may indicate that in a simple sentence following the above paragraph.

Charitable Gift Annuities

The Oriental Institute, through the University of Chicago, offers charitable gift annuities, which are a simple contract between a donor and an organization such as ours, to pay the donor a fixed amount, usually quarterly, for the rest of his or her life, in exchange for an initial gift of \$10,000.00 or more. Gift annuities are easy to establish and offer a tax deduction at the time of the gift. In addition, a portion of the lifetime payments made to the annuitant may be tax-free. Gift annuities may be established for one or two annuitants over the age of 55 and may be funded with cash or appreciated stock.

***The Oriental Institute strongly encourages donors to work with their attorneys and financial professionals to determine which type of planned gift may be most suitable for their individual situation. The Oriental Institute’s development staff will be pleased to answer any questions you or your advisor may have.

HIDDEN TREASURES OF EASTERN TURKEY DIARY

Travelers recently returned home from the Oriental Institute's *Hidden Treasures of Eastern Turkey* tour, escorted by Director Gil Stein. Included in the group were many of the Oriental Institute's own volunteers and docents. Toni Smith, a Tuesday Museum Docent and Volunteer for Registrar Raymond Tindel, kept a diary throughout the trip.

SEPTEMBER 28: ARRIVE ANKARA

After two Lufthansa flights, we arrived to meet Tansu Uygun our Turkish guide and the rest of our party who were converging on the Ankara Hilton from various other points ... Ankara is an attractive city of high-rise buildings and many small street level shops and markets. Built on hills, the small streets off the main roads wind around like ancient goat paths.

SEPTEMBER 29: ANKARA/GORDION

Our first stop was at the Temple of Augustus, especially interesting because of the layers of cultures and religions built on the same spot. Next the renowned Museum of Anatolian Civilizations ... Then on to King Midas' tomb under a massive tumulus with wooden coffin still intact. Gordion, the capital of King Midas, is huge, rock-strewn, and mystical ... Long bus ride back in rush hour traffic. Dinner, like most dinners and all breakfasts were buffet; lunch in a restaurant with meals pre-chosen for us, almost always including a good lentil soup and a salad of peeled cucumbers and tomatoes. Turkish food is varied and very good.

SEPTEMBER 30: BOĞAZKÖY, YAZILIKAYA, CAPPADOCIA (ÜRGÜP)

Wake-up call at 5:00 AM; bags outside the door at 5:30; breakfast at 5:30; on the bus at 6:30 sharp. (A pattern to be followed throughout where wake-ups at 6:30 became the norm and 7:30 was total luxury). Drove to Boğazköy (Hattusha) through the



Oriental Institute Volunteer Carole Yoshida at Temple 3 at Boğazköy

“bread basket” valley surrounded by soft brown hills (much like summer in Southern California), the landscape broken by stands of poplar and occasional ranks of willows ... Spent the morning in ancient, evocative Boğazköy. A huge site dating to 1500 BC covering several hillsides strewn with tumbled rocks. Straight lines of rock delineated rooms in temples, palaces, and homes; rock walls yielded lion and sphinx sculptured gates and reliefs of kings, gods, and soldiers.

OCTOBER 1: CAPPADOCIA

Another early start to get to Kanesh (Kültepe) before the heat of day ... While some members of the group rested and fought off travelers' queasiness, the rest explored the church caves of Cappadocia and visited a caravanserai, a somewhat Moorish structure where tolls for passage on the trading routes were collected.

OCTOBER 2: CAPPADOCIA/ADANA

Morning at Kaymaklı, the “underground city.” Actually at least forty such “cities” honeycomb the hills and outcrops of Cappadocia. One cave has been excavated to eight stories beneath its entrance; it connects to another “city” via a 9 km tunnel. We then visited a jewelry factory store with beautiful handmade gold and silver jewelry and nicely aggressive salesmen. Then a long ride to Adana through the piney, rocky Taurus Mountains, ending at a new Hilton Hotel overlooking the river and the second largest mosque in Turkey.

OCTOBER 3: ADANA/ANTAKYA

Another long ride but with various stops along the way. Missa, where there are beautiful mosaics of biblical scenes ... Anavarza, an ancient Roman colony ... Karatepe, on a pine forested hillside overlooking a river with fabulous panels of reliefs, inscriptions, and orthostats. Kathleen Mineck, whose scholar-



Oriental Institute Director Gil Stein at Nişantaş Boğazköy

ship had shone at Boğazköy, was totally in her element here ... Finally, an overlook of the Amuq Valley as at last we emerged from the Taurus Mountains in sight of the Mediterranean.

OCTOBER 4: ANTAKYA

First stop: the Mosaic Museum, which houses some of the Oriental Institute finds. It has a huge collection of Hellenistic and Byzantine mosaics ... Then on to the Oriental Institute site at Alalakh (now Atchana), on the final day of the 2004 dig. With K. Aslihan Yener as our guide we visited Woolley's original digs at the palace ("a modest palace for a regional king") ... We lunched in the dig house where artifacts lay on tables awaiting analysis for ultimate identification and recording.

OCTOBER 5: YESEMEK/URFA

Yesemek was the "workshop" for this area. The landscape is marked with black basalt lava fields and strewn boulders. Here the stones were quarried and rough cut before shipping them off to their final destinations where the final carving would take place ... An hour's drive brought us to groves of pistachio trees and subsequently to lunch in Gaziantep, home of pistachios and outstanding Baklava! Its archeological museum has huge mosaics and sculptures, grave steles and statuary, as well as Hittite steles and Byzantine mosaics ... Then to the modern Biracek Dam and Roman ruins on the dammed lake, which include mosaics just discovered that day! Last stop before Şanlıurfa was a walk across a bridge over the Euphrates (thus into Mesopotamia), and a glimpse from a distance of the trenches Gil Stein had dug on his excavation site.

OCTOBER 6: HARRAN/KAHTA

Spent the morning in Harran, a citadel on a mound with the "low city" spread around it ... The last Assyrian king made his final stand against the Medes and Babylonians here. On the road we drove past cotton fields and herds of sheep and goats. South of Urfa is Arab territory. In Urfa today, Arabs, Kurds, and Turks coexist (not without some tension). The museum, in addition to the aforementioned steles, held many others from Paleolithic to medieval times. Final stop on this leg was the somewhat touristy "Abraham's pool" and the nearby covered bazaar.



Oriental Institute Director Gil Stein lecturing at Kültepe/Kanesh



K. Aslihan Yener shows group around the Oriental Institute excavations at Alalakh in the Amuq Valley

OCTOBER 7: NEMRUT DAĞ/DIYARBAKIR

5:00 AM wake-up call for a 5:30 departure and a two hour drive to Nemrut Dağ. We stopped part way up the mountain for a breakfast of bread, cheese, tomatoes, cucumbers, and olives. The road stopped about a mile from the base of a tumulus on the highest mountain in its range, making it look much like an Egyptian pyramid. We climbed at a fairly steep angle up loose scree (gravelly stones) and worn stone steps. The reward (beyond being finally able to catch one's breath) was the vista of great headless statues with their fallen heads now neatly on the hillside at their feet ... We then stopped briefly at Arsemia, the wooded hillside burial place of queens, marked by a large stele of Antiochus and Heracles shaking hands. Then another walk across a bridge spanning the Euphrates and river ferry which looked ominously like The African Queen ... Finally Diyarbakır ("abode of the Baqr"), with its medieval walls and gates originally built in 334 AD, now fields of huge watermelons and cotton.

OCTOBER 8-9: AHLAT/AKDAMAR/VAN

Long day's journey into Van. First stop was Ahlat and a Seljuk cemetery. Random ranks of "türbe" — carved stone mausoleums as evocative as any aging New England cemetery — stretching out seemingly forever. Then a walk across the 1147 bridge over the Tigris, side by side with a modern bridge and dam. Stopped in Tatvan for lunch and then drove all the way around beautiful Lake Van. Nearby Suphan Mountain had snow at the top and for the first time we pulled out our sweaters.

OCTOBER 9: VAN

Luxury: 7:00 AM wake-up call. Visited another Seljuk cemetery with a view of Aktamar Adası. We took a ferry to this rocky is-

land set in Lake Van, surrounded by virtually barren soft brown mountains. On approach, the single structure — a brown round church with conical towers — grows larger but still undefined until you disembark and climb up a short path from the landing. The church exterior is completely covered with carvings and friezes from the Old Testament in roughly four ranks from top to bottom. Inside the walls are painted with New Testament and some more of the Old ... Then from the old world to the new: the carpet factory and outlet center. A little apple tea or Turkish coffee and voila! lots of carpets are headed to Chicago.

OCTOBER 10: VAN

Lake Van was the heartland of the Urartian kingdom ... We drove through the first of several army check points in this Kurdish area less than an hour from the Iranian border. Once forested, the hills are bare, soft brown with only tufty, straggly, weedy growth ... The still extant Urartian aqueduct looks like a Chinese dragon perched on the crest of the ridge. Then Çavuştepe, surmounting a rocky ridge with a 360° degree view of the plain below — once forested — now fertile farmland. The Van Museum has dozens of steles written in Urartian, carved animal tombstones, incredible and unique statuary of warriors with Chagall-like representations of their conquests of both animals and enemies. In the afternoon we visited Van's ancient walls ... A precarious climb took us to a long Urartian text carved on a rock face. Unfortunately the path was so narrow and precipitous that most of us used the inscriptions only as a place to lean into as we passed. The view (once we could stop on a level space) was spectacular and included two medieval mosques. The final climb brought into view a mudbrick Urartian tower with beams sticking out (giving it a look like the castles of Mali), and a connected Ottoman arch.

OCTOBER 11: MT. ARARAT/DOĞUBEYAZIT/KARS

On the road at 7:30 to Muradiye, a lovely broad waterfall reached by a slatted wooden hanging bridge that bounced when you walked on it. Then a long drive to Mount Ararat. The fields here are jumbled piles of lava — black, dark gray, and a dark



Oriental Institute tour group at Nemrut Dağ

orange-rose. Otherwise the landscape is barren hills and high rugged mountains ... Watch towers on a hill indicate the nearby Iranian border. And — suddenly — Mount Ararat in snow clad isolated splendor, guarded from afar by the lava fields, thistles, and red tinged foothills. On to Ishakpaşa, a large castle keep named for a Kurdish ruler in the seventeenth century, located at 7–8,000 feet on scrub brush cliffs with lava boulders near a Urartian castle on an adjacent hill ... Lunch at Doğubeyazıt (fondly nicknamed “dog biscuit”). Traveling along the Armenian border with Ararat looming large and majestic around various bends in the road, we could also see snow capped mountains in Armenia. We passed one village located in both countries, its two halves separated by a river. Just before Kars we passed numerous stone foundations where current day nomads pitch their tents for the summer in the high meadow.

OCTOBER 12: ANI/ISTANBUL

Final day in Eastern Turkey. Early call to get to Ani by 8:30. Tansu had called ahead and cajoled the guards to open Ani an hour before its usual time ... Ani was first settled in the fifth century and promptly came under Persian influence ... The known line of kings/dynasties starts from the fourth century and the whole period was “a seething cauldron of factions” (thank you, Gil Stein) ... An Armenian church can be seen across the gorge, as well as Paleolithic caves in the hills leading down to the river. Our last night was spent in Kars where the Insight Guide describes the magnificent fortress as having “the usual Urartu-Byzantine-Armenian-Turkish-Mongolian-Russian pedigree.”

We flew from Kars to Istanbul, arriving at the Four Seasons around 5:00 PM. We wallowed in the luxury of our hotel, situated between the Hagia Sophia and the Blue Mosque. We spent the next two days in Istanbul, visiting mosques, museums, and bazaars — but Istanbul is another story, well covered by guide books. Our archeological odyssey officially ended at Kars, a unanimously praised and treasured trip.



Kathleen Mineck at the Istanbul Archaeological Museum

THE ORIENTAL INSTITUTE WELCOMES NEW CAMEL DIRECTOR SCOTT BRANTING

OI: Welcome to the Oriental Institute (OI). How long have you been here now and where did you come from?

Scott Branting (SB): I first came to the Oriental Institute as a student between 1992 and 1996. I received a Masters from here, then worked over in the Anthropology Department and with the University as a whole as the primary GIS specialist from 1997 through 2000. At that point I wanted to complete my Ph.D. and so I went off to Buffalo, New York for four years to participate in an interdisciplinary doctoral program funded by the National Science Foundation. The program was set up such that I got my Ph.D. in Anthropology, but along the way I also was required to take several classes in spatial data analysis, cognition, and theory in a variety of different disciplines such as geography, philosophy, and engineering. In fact, I had so many classes in geography that I was able to get a Masters in Geography as well. I received my Ph.D. this past March, and came right back here a few months later. The Oriental Institute was a very attractive place to come back to, both for the direction it's headed in as an institution and for the enormous possibilities of what the CAMEL laboratory could grow into.

OI: Has that background helped you in your work at the OI, since the Center for the Archaeology of the Middle Eastern Landscape (CAMEL) is such an interdisciplinary endeavor? What do you see in CAMEL's future?

SB: When I was a student at the Oriental Institute I was studying both Hittite and Anatolian archaeology, so I have a background in both textual analysis as well as archaeology. One direction that I hope to apply this in is to see more CAMEL projects originating from within textual analysis using new techniques from historical geography and other disciplines to enhance our understanding of the documents and their locations and also to understand from the documents how people would have lived and moved around within the landscape of the ancient Near East. I am also very interested in ancient cities and urban landscapes. Given the Oriental Institute's wealth of data, expertise, and ongoing research projects in this general subject I would very much like to see CAMEL develop a strong component of research in this area.

OI: Does CAMEL collaborate with other University of Chicago departments? Does it have connections outside of the University of Chicago?

SB: Yes, we already have established collaborations with faculty in departments such as Anthropology and over in Geosciences. We also have worked very closely with Argonne National Laboratory. We are actively seeking out new collaborations to help raise funding for the upgrade and operating expenses of the CAMEL facilities. This includes collaborative work with Economics as well as establishing links to departments and organizations outside of the University of Chicago community. I am currently involved in a collaborative project that includes the geography department at the University of Florida and will be looking to expand our connections to geog-



Detail of the landscape around Babylon as captured by a CORONA satellite image during the 1970s. Processed by Carrie Hritz (courtesy U.S. Geological Survey, used with permission)

raphy departments in the Chicago area as well. Finally, we are hoping to develop connections with federal agencies such as NASA.

OI: Tell us more about the NASA partnership.

SB: We originally talked to people from NASA around 1997. That year we went to a particular conference that not only opened a dialogue with them but also directly led to Tony Wilkinson's interest in CORONA images, declassified images taken by spy satellites in the 1950s to 1970s. These are extremely useful images since they are very detailed and they predate much of the urban sprawl or even some of the modern agricultural practices that obscure large parts of what remains of the ancient landscape. Acquiring, georectifying, and making available to researchers a wide number of CORONA images taken of portions of the Near East has been a major focus of the CAMEL laboratory up to this point. We hope not only to continue this but also to expand it, in part through a potential partnership with NASA that tries to keep the costs down. My dream is to see CAMEL collect and make available and usable for research all of the available CORONA images for the Near

East, defined by an ambitious box stretching from the edge of Bulgaria over to Afghanistan and southwards down past the Persian Gulf area and down into what was Nubia. In addition I would like eventually to expand into acquiring and making usable for research all other federally or commercially available satellite or map data available for this large area within a single GIS framework. By having it all in one accessible place this will provide us with a perspective that nobody else has. Researchers have often tended to have a myopic view centered on an individual site or an individual region from which they are reading texts. They may incorporate a 10 km or 20 km area around the site to do a regional survey, but the cost of collecting data or acquiring satellite data from a much wider region has kept them from looking fully at how their area might fit into this bigger picture. It is sort of a Swiss cheese approach to research, where we end up looking just at the holes and not at the whole slice. Yet it is precisely the larger view of trying to look at the whole slice that has a long history at the Oriental Institute stretching back to Breasted's founding vision. This sort of broader scale, more holistic approach to research at the Oriental Institute has always been a part of its unique appeal and I hope to see CAMEL, in collaboration with NASA and other organizations, continue this rich tradition by providing access to these important sources of data and the tools and expertise to integrate and analyze them.

OI: Describe your team. Do all of you focus on one project or does everyone work independently?

SB: Prior to my arrival, CAMEL had only three computers, and so access to CAMEL was difficult. Projects that were able to provide some funding to CAMEL had priority while others used what time remained. The laboratory, though small, has seen a remarkable amount of cross-fertilization of ideas between projects in terms of methods and techniques as well as data and theory. So while it has been small it has been extraordinarily productive. We are in the process of raising money to expand our resources, up to what I hope will be a central laboratory of 10–15 computers with plenty of available disk storage, to make it available to many more projects and researchers. With this we will be able to apply our perspective of an integrated landscape for the entire Near East as a framework within which various projects and researchers, both here at the Oriental Institute and outside it, can work together and innovate. Just as the Archives here at the Oriental Institute has established a worldwide reputation that draws in scholars from all over to use its resources, so to we would like to see CAMEL provide a place that scholars of both the ancient and more modern time periods can come and work with the rich variety of spatial data from the Near East. In so doing we hope to cultivate our own reputation as well as that of the Oriental Institute. Currently the CAMEL staff is comprised of myself and a senior graduate student serving as Associate Director. In the near future we will need to expand that through volunteers and additional students as funding is available.

OI: Has CAMEL published any of its work?

SB: Work done using the CAMEL facilities has appeared in dozens of publications, including Tony Wilkinson's recent

book. We will also be working to develop a series of books that can over time bring together collections of articles on the work done by CAMEL.

OI: Tell us about your own archaeological project.

SB: I am the Co-director of the archaeological project at Kerkenes Dağ in central Turkey. The city is immense by pre-classical standards, about one square mile in size, and dates from the mid-600s to ca. 550 BC. It was laid out and built nearly all at once, inhabited for only a hundred years or so, and then completely and deliberately destroyed in a massive conflagration and abandoned. Very little was built on top of it by subsequent civilizations, and so we have an entire city basically buried about 50 cm below the modern ground surface. We can most likely equate the city with the ancient city of Pteria mentioned by Herodotus when discussing the rise to power of the first Persian king, Cyrus the Great. We also have just begun to find monumental inscriptions written in Phrygian in the gateway to the Palace Complex, so we hope the inscriptions will allow the ancient inhabitants to tell us even more. The city was originally part of a brief Oriental Institute excavation in the 1920s, but lay untouched after that until we began working at the site in 1993. During the first ten years of the project we focused on collecting as much data as possible about the site using remote sensing and a few test excavations. This initial work has allowed us to map out the entire city, both in terms of its major compounds as well as individual buildings, and we have now begun to use this map to excavate at precise locations to answer particular questions. This procedure allows us to leverage our limited resources of time and money in order to provide the most bang for our buck and to provide exciting data about the entire urban landscape useful in simulating how the ancient inhabitants lived in and used this city. My own dissertation research dealt with how people walked about within this ancient city and used that as an exploratory model to understand where would have been high-traffic areas and low-traffic areas. This model allowed me to understand the layout of the city and how the ancient inhabitants lived out their daily lives within this city in the distant past.

OI: How does that mesh with your duties at CAMEL?

SB: Kerkenes will certainly be one of the projects integrated within CAMEL. We have the wealth of remote sensing data that is being used in simulations and models to understand the dynamics of what life was like in this ancient city. So Kerkenes will fit well within the overall vision of CAMEL.

OI: Thank you for time, Scott, and welcome — back — to the Oriental Institute!

To learn more about Scott Branting's work, visit the CAMEL Web site at: <http://oi.uchicago.edu/OI/PROJ/CAMEL/Main.html> and the Kerkenes Project site at: <http://www.kerkenes.metu.edu.tr>



Figure 10. Byzantine coins

Çadır Höyük: Zippalanda Reborn? (cont. from p. 12)

diagnostic indicators capable of distinguishing clearly the Late Chalcolithic and Early Bronze Age I in central Anatolia.

FINAL OBSERVATIONS AND A NEW THEORY

Our staff members are having an ongoing discussion regarding the fate of Çadır Höyük in the late eleventh century. This debate may well fashion our overall understanding of not only how Çadır Höyük fits into Byzantine history, but also how it fits into the broader scheme of long-term central Anatolian cultural development as a whole. I am of the opinion that the settlement was destroyed in a siege, though some members of my staff are not as convinced. Çadır Höyük is a good sized mound with a large lower city, but whether it was important enough to be besieged and sacked is a matter of debate among those of us working there. The view taking shape in my own mind is preliminary and admittedly speculative. It has to do, not so much with political relevance as with cultic significance, and to my mind, the evidence is beginning to suggest that Çadır Höyük was sacked because of its religious character instead of its political significance.

Numerous lines of evidence need to be taken into account when analyzing Çadır Höyük's history, but the understanding that Çadır Höyük's Byzantine citadel may have been a monastic settlement, or at least religious in character (above), has been somewhat of an epiphany for me and relates to Çadır Höyük's other stratigraphic features. Among the mound's stratigraphic curiosities is the fact that, despite widespread Roman settlement in the surrounding area, no Roman occupation is evident on the mound. Since the Romans normally did not build on the site of local cults, it is possible to hypothesize the existence of a pre-existing cult center on the mound during that period. If this theory holds true after further excavation, a long tradition of sacred activity would have been connected to the site with the

Byzantine acropolis representing the last in a succession of religious centers that embraced even the Roman period. History is replete with examples of the continued use of holy spots by one religion after another. In this case, we already know that strong cultic elements are represented at the site during the Hittite and Chalcolithic periods and the addition of a Byzantine religious center gives us a third level of religious significance. If the lack of a Roman occupation means that a local cult was active there during the Roman period, we would be left with a fourth level of religious activity to take into account.

If Çadır Höyük had a religious reputation in antiquity, as opposed to a political or military one, it may have provided a motive for sacking the site. Whether this would have been purely for the symbolic

value of destroying an important religious community that inspired such destructive activity or, perhaps, the vision of looting spoils that an important religious center may have contained, remains unclear. Evidence for the ensuing siege comes from the numerous dead animals found on the citadel, apparently left in what the locals hoped would be the secure confines of the citadel, from a number of large siege stones found in the excavation, from the fire that seems to have engulfed the stable and killed the mix of animals inside, from the attempts to strengthen the latest set of exterior walls, and from the destruction seen in the southeast corner of the mound. In addition, the presence of Samuel Alusianos' sealing at Çadır may even point to the person responsible for strengthening the mound's defenses in anticipation of an enemy siege. The fact that there is not more debris is probably attributed to the fact that the local inhabitants briefly attempted to rebuild the site and that attempt must have entailed a cleanup which removed much of the debris. Evidence of rebuilding is everywhere though it seems not to have gotten far. In some cases, building material was found still piled in the sanitized central courtyard awaiting its recycling into new structures. In other cases the new structures are simply built over the debris, as in the case of the animals in Room C. Evidence from the southeastern corner of the mound suggests that this final rebuilding was ended by an earthquake, probably not long after the initial siege. In any case, once this belated attempt was scuttled, Byzantine settlement at Çadır Höyük came to an end, and along with it, thousands of years of human habitation.

In the final analysis, the fact that we have what appears to be a sequence of religious centers occupying the mound at Çadır Höyük is significant and I believe it provides a vital clue for identifying the name of the site in Hittite times. In this pursuit, we are aided by texts from the Hittite capitol at Boğazköy-Hattusa that tell us of an important cult center in our region, the city of Zippalanda. It is my contention, based on literary descriptions, geographic information, and excavated materials,

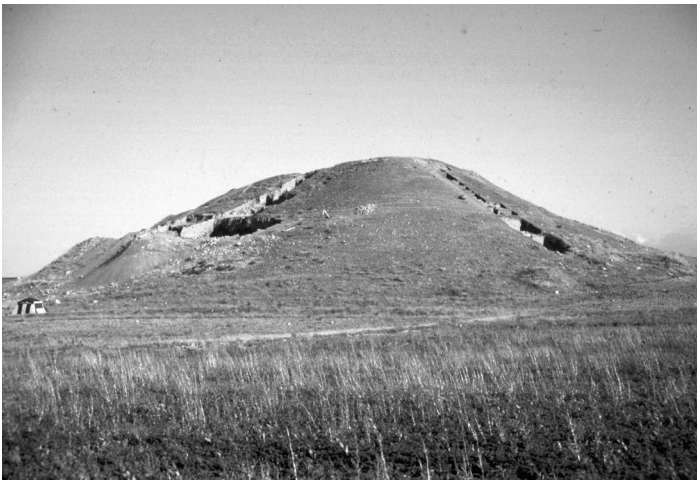


Figure 11. View of step trench on east side of the mound

that the Hittite name for Çadır Höyük was, indeed, Zippalanda. Such an identification, however, is not without problems.

Previous preferences, my own included (“Zippalanda and Ankuwa: The Geography of central Anatolia in the Second Millennium B.C.,” *Journal of the American Oriental Society* (1997): 117: 549–57), placed Zippalanda at Kuşaklı Höyük near Kerkenes Dağ. Although I initially proposed this equation in 1990 (“Alishar Hoyuk in the Second Millennium B.C.,” Ph.D. dissertation, University of Chicago, pp. 433–34), recent discoveries have caused me to reconsider central Anatolia’s geography in the second millennium and to now identify Kuşaklı with the important Hittite town of Hurransassa, as well as Çadır Höyük with Zippalanda.

A variety of additional arguments could be brought to bear in support of the identification of Çadır Höyük with Zippalanda, most of which are based on geography and evidence regarding the city’s known topography. In the absence of time and space, however, those arguments await publication in the final report. In the meantime, we continue to investigate Çadır Höyük as a whole, hopeful of bringing more overall meaning to the mound’s constituent parts. While events related to the fall of the

eleventh century Byzantine citadel are of interest in their own right, I believe they are even more significant as the culmination of a historical process that began in the Chalcolithic period and which brought the second millennium Hittite settlement to a prominence that extended beyond the local Kanak Su Valley. The association of Çadır Höyük with Zippalanda has the potential to provide a new and useful paradigm for understanding the problematic history and geography of central Anatolia. In this light, no matter how correct or how interesting such an identification may be, we are reminded that it only represents one piece in the more complex puzzle of how cultural entities arose in central Anatolia, how they maintained themselves, and ultimately, how and why they changed. Understanding the high degree of interconnectedness between the evidence from all these levels is critical in coming to a fuller understanding of the place Çadır Höyük occupied in central Anatolian history.

Notes

1. Members of the excavation team included Ronald Gorny (Director), Sharon Steadman, Samuel Paley, Carol Schneider, Jenni Ross, Claudia Glatz, James Carlson, Lisa Kealhofer, Peter Graves, Holly Oyster, Amy Chang, Amy Lloyd, Marica Cassis, Rob Cochrane, and Janet Meiss.
2. The *kastron* was a symbolic representation of power in late Byzantine Anatolia and was at the center of every sphere of life during the period. In essence, it served as the administrative, economic, and social hub of the community, offering security for both humans and animals in time of threat, as well as provision for armies on the march. The *kastron* was typically a fortified citadel that protected a walled lower city but could also be a smaller fortification, lookout, or tower that was manned by local guards. *Kastrons* could also be associated with monastic buildings or religious centers.
3. A parallel can be found in *Das byzantinische Bleisiegel als Kunstwerk: Katalog zur Ausstellung*, by Werner Seibt and Marie Luise Zarnitz (Vienna: Verlag der Österreichischen Akademie der Wissenschaften, 1997), no. 3.1.9. The inscription reads: “Theotokos help Samuel, Proedros, and Dux of Alusianos.”



Reliefs from Khorsabad showing tribute brought to Assyria by men from Anatolia. 722–705 bc. Sargon II’s palace. OIM A 7363

MUMMY'S NIGHT!



Volunteers Kathleen Mineck and Caryn Noble help families try their hand at origami bat-making



"Cleopatra" (aka Education Programs Assistant Constance Schuett) helps visitors have an up-close and personal experience with mummification using a reproduction mummy on loan from The Field Museum

More than 400 parents and children joined in the fun on Mummy's Night, the Oriental Institute's pre-Halloween celebration for families on Wednesday evening, October 27.

Photographs by Wendy Ennes



Dressing up from "King Tut's Closet" was a highlight for this young visitor



Storyteller Judith Heineman and musician Daniel Marcotte present ancient-style tales and melodies from the stage in Breasted Hall

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Replica of a human-headed winged bull from the entrance to the throneroom in the Palace of King Sargon II, Khorsabad. Neo-Assyrian Period, ca 721–705 BC. Limestone.

*3" x 9" x 10". \$54
Members \$48.60*



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