

THE ORIENTAL INSTITUTE NEWS & NOTES

NO. 158

SUMMER 1998

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THE BEGINNINGS OF ISLAMIC HISTORICAL WRITING

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OF NEAR EASTERN LANGUAGES AND CIVILIZATIONS



ries, biographical dictionaries great and small, and even a remarkable work on the theory of human social and political evolution which is considered by some to be the first work of sociology — the *Muqaddima* of the Moroccan scholar Ibn Khaldun (d. 1406), written as the introduction to his own “universal” history, the *Kitab al-'ibar*.

The massiveness of this tradition of historical composition led many people to claim, or to assume, that Islam was from the beginning a religion with a deep sense of history. Many have seen in the Qur'an's stories of earlier prophets and peoples evidence of this primordial Islamic historical consciousness; others have suggested that the death of Muhammad in 632 CE provided a special impetus for the early Believers to write the history of their community because they wished to record what he had said and done so that it could serve as precedent for them in leading their own lives.

A closer reading of the available evidence, however, suggests that in fact the earliest Believers, both those contemporary with Muhammad and those living several decades after his death, had a markedly a-historical outlook. The Qur'an, which I

BETWEEN THE RISE OF ISLAM in the seventh century CE and the dawn of the modern era, Muslims produced one of the more elaborate traditions of historical writing of any civilization. This penchant for historical awareness was already well developed within three centuries of the death of Islam's prophet, Muhammad, in 632 CE, and continues unabated right up to the present. The substantial *History of Apostles and Kings* of the Muslim historian Muhammad ibn Jarir al-Tabari (d. 923), which fills about 7,000 pages of Arabic text (and 38 volumes in English translation) can stand as a worthy early example of the vigor and power of this tradition of historical writing. Al-Tabari's great work presents a very comprehensive view of the past, beginning with the creation and coming down to the time of its author. It includes much on earlier prophets, on ancient kingdoms and empires (Babylonian, Persian, Macedonian, and Roman), and of course, much on the story of Islam's beginnings — the life and career of the prophet Muhammad, the revelation to him of the Qur'an, Islam's holy book, and the rapid expansion, after Muhammad's death, of the Islamic state under the leadership of the caliphs. The Islamic tradition of historical writing also included many other “universal” chronicles, numerous local and dynastic histo-

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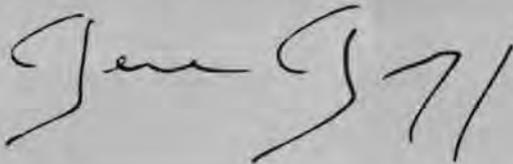
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FROM THE DIRECTOR'S STUDY

As I write the riggers are working in the gallery directly below my office. They successfully moved our monumental statue of King Tut and now are reinstalling this priceless sculpture — excavated by our own archaeologists in the 1930s — in the new Egyptian Hall.

But Tut was not the only thing on the “move” this past spring. Our Visiting Committee toured the new wing and gallery renovations in progress on April 23. They fully endorsed the outcome of our building project and expressed great enthusiasm for the new Museum design. Their leadership and support have been crucial to the successful completion of our building project, and I thank them all. And my colleagues and I have been engaged in an intellectual move, if you will. This past spring we gathered for two retreats — a sort of oxymoron in that our retreats focused on moving forward. Through position papers on initiatives and needs we are working to chart a course that will keep the Institute at the forefront of ancient Near Eastern studies and archaeology well into the twenty-first century.

We also moved forward with preliminary plans for a collaborative science and technology center bringing together the Oriental Institute, Argonne National Laboratory, and Midwestern universities. The National Science Foundation accepted our pre-proposal (one of only 44 from among some 240 applicants to make cut!). Professor Aslihan Yener and her colleagues will be laboring throughout this summer to complete the final proposal; I will keep you posted. Enjoy our Summer *News & Notes*, and see you this fall at some of our many events.



consider to be the earliest reliable source for the values of the original community of Believers, does include many reports about earlier prophets and peoples, to be sure, but its treatment of these figures and groups is, for the most part, strikingly a-historical. In most cases the Qur'an refers to these figures not in connected narratives, but rather in typological anecdotes in which they serve as emblematic figures, paradigms of good and Believing (or, sometimes, of evil and unbelieving) people. Many earlier prophets are mentioned in the Qur'an, but they come across as virtually interchangeable symbols of moral rectitude, rather than as distinct actors filling distinct and particular roles in a narrative. In this very basic sense, then, the Qur'an is profoundly a-historical in its outlook, and I think this a-historical quality reflects a similar attitude among the Believers. The earliest Believers were bound together as a community not by

any historical sense of who they were, but by their intense belief in God's sovereignty, and in the overwhelming fact of the coming Last Judgment — themes which the Qur'an hammers home relentlessly. The urgent task, in the Believers' minds, was to get ready for the impending End by living righteously and so attaining salvation, as their prophet and holy book told them to do.

It was, I think, only a generation or two after the prophet's death in 632 that the Believers felt impelled to gather materials for their own history as a community. That is, circumstances that arose during the half-century or so following the prophet's death — circumstances that we shall describe presently — required the Believers to begin to think of themselves not only as a distinct community existing in the world, in the here and now, but as a community existing over time — a community stretching back into a past that was no longer immediately accessible or remembered by all, and probably continuing into the future — perhaps far into the future. Moreover, the circumstances under which the community of Believers moved from an a-historical to a historical view of itself shaped, in large measure, the features of the Islamic view of history as we find it in the massive compilations of later centuries. It was not simply that the Believers were “always” interested in history; rather, the Believers began to think historically when they faced challenges, both internal and external, that forced them to legitimize their faith and their identity as a religious community. That is, Muslims first elaborated a vision of their own history because they needed it to affirm — and, indeed, to justify — their existence.

What, then, were these challenges or pressing issues that first gave rise to Islamic historical writing? We can discern four main issues, to be discussed below under the rubrics “prophecy,” “community,” “hegemony,” and “leadership.” Each of these issues gave rise to dense clusters of historical reports focused on a number of themes that make up what we can call the classical “Islamic origins narrative.” Let us turn, then, to the issues and the themes they contain.

PROPHECY

The earliest Believers, who had known the prophet personally, probably concentrated more on his message than on the man himself. After the prophet's death, however, the community of Believers expanded rapidly in what is usually termed the “Early Islamic Conquests” or the “Arab Conquests.” Spreading from the original centers of Muhammad's movement, the towns of Mecca and Medina in western Arabia, the Believers subdued first the rest of Arabia, and then, over the next few decades (roughly 633–656), seized from the Byzantine (later Roman) and Sasanian Persian empires vast territories, including geographical Syria, Iraq (Mesopotamia), Egypt, and Iran. Having taken these areas, the Believers then used them as springboards for their armies to invade territories even farther afield: North Africa and Spain (which they entered in 711) in the West; Afghanistan and the fringes of Central Asia in the East. What we can call the first Islamic empire, headed by a “Commander of

the Believers" and a ruling elite mainly of Arabian origin, was dated.

In the course of this rapid expansion, many people who had never known the prophet either joined the Believers, or were brought under their political control, that is, they paid tribute. Among these people were large numbers of Christians, Jews, Zoroastrians, and members of some other religious groups who had their own well-established traditions of prophecy and revealed scriptures. Under these circumstances, the Believers now found it necessary to articulate, for the first time and in clear and unequivocal terms, the reasons for their belief that Muhammad had, in fact, been truly a prophet, and that the Qur'an was truly divine revelation sent down to him by God. They needed to do this both in order to affirm the authenticity of Muhammad's prophecy and of the Qur'an as scripture for new generations of Believers who had never known the prophet personally, and also to persuade skeptical Jews, Christians, and others who thought they already knew what there was to know about such things, that their man Muhammad had, in fact, been a prophet bearing a holy book.

As a result of this concern with Muhammad's prophecy, there came into circulation many accounts relating episodes in Muhammad's life that conformed to widely-accepted notions of what a prophet did. Some of these were clearly legendary, such as accounts that told of miraculous "signs" foretelling Muhammad's prophecy even before his birth, or of angels that

seized the boy Muhammad during play in order to subject his heart and other internal organs to a symbolic cleansing with snow (always a bit hard to find in western Arabia!). Other accounts, however, appear to be firmly rooted in individuals' memories of actual events in the prophet's life. This is particularly true of events in the last decade of his life, since these events were at once chronologically less remote and part of a phase in Muhammad's life when many people in his following would have taken note of his activities. Many accounts describing how the prophet enjoined righteous behavior, or settled disputes, and of course those that relate how he received the revelations (during which, overcome by the divine spirit, he trembled uncontrollably and perspired profusely) belong to this category.

Another large group of reports deal with the question of Muhammad's prophecy in an indirect way, by relating more fully the stories of the many earlier prophets mentioned in the Qur'an. These stories probably served an exegetical function in many cases — that is, they helped the early Believers understand more fully the Qur'anic references to certain prophets by providing a fuller narrative context for their activities. But in addition to their exegetical function, such accounts also helped to establish more firmly the concept of prophecy in general, against which the prophetic activities of Muhammad were to be measured. This was important especially because Muhammad

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THE RETURN OF THE WANDERING JUGLET

BY RAYMOND D. TINDEL, ASSOCIATE CURATOR AND REGISTRAR, ORIENTAL INSTITUTE MUSEUM

Dennis Grosek of Seattle Goodwill found a small box with a pottery vessel inside among the material he was pulling together for an auction. The box was marked "1500 BC, pitcher from Armageddon, Palestine, from the Oriental Institute, Univ. of Chic." It did not look to him like the kind of item which should be appearing in a Goodwill auction, and since he likes to solve mysteries he decided to look into the matter. After some phone calls, he reached the Museum Office — did this belong to the Oriental Institute, was it stolen, was it something that Seattle Goodwill should have? There was a number A14020 on the vessel and this settled the matter.

What Mr. Grosek found was a small Bronze Age juglet which the Oriental Institute had excavated at Megiddo in 1926; it was one of the pieces allotted to the Institute from that season. In the 1930s and 1940s the Institute occasionally let out objects from the collections "on permanent loan" to prominent contributors, with the hope that the objects would be returned when they were no longer found interesting. This particular juglet was lent on May 7, 1943, to a Professor Forest C. Dana of Iowa State College in Ames, Iowa. We have no idea how it made its way to Seattle, but when the circumstances were explained to Mr. Grosek, he immediately offered to send it back. The wandering juglet is now back in the collections and we are very grateful to Dennis Grosek and Seattle Goodwill for taking the time to solve a mystery.



The juglet and the box that was its home for fifty-five years (Photograph by Jean Grant)

was considered to be the natural successor of these earlier prophets, whose preaching and actions in many ways prefigured his. Many of these “Qur’an-related accounts” about earlier prophets and communities drew on the vast body of material about the same prophets that circulated among Jews and Christians in the seventh century; by doing so, these accounts helped to legitimize the new Islamic community in the eyes of Jews and Christians, a fact that must have made it easier over the centuries for Jews and Christians to be drawn into the Islamic community.

COMMUNITY

Another great concern for the early Believers was that of establishing the legitimacy of their own religious community. It was not enough to show that Muhammad had truly been a prophet; it also had to be demonstrated that Muhammad had established a community of righteous Believers, and that the later Islamic community (whose historians were collecting the traditions with which we are dealing) was the direct descendant of the one established by the prophet himself. This need gave rise to several distinct themes of historical writing.

One such theme, which we can call “community” proper, focused on reports describing specific acts of the prophet that were constitutive of the new community of Believers in his day, or that showed how he led or guided the community at various moments. The many accounts that describe how Muhammad led his followers in diplomacy and in war belong to this broad category. So do the stories about his *hijra* or journey, in 622 CE, from persecution in his home town of Mecca to Medina, where he and his followers settled and really began the Islamic community as an independent political entity. Indeed, the *hijra* is such a central event in the retrospective self-conception of the Islamic community that the Islamic calendar takes it as its year one.

Another theme that is tied to the need to affirm the continuing existence of the Islamic community took the form of reports about cultic and administrative practices of the prophet or of his successors as political leaders of the community. Some reports detail how Muhammad established certain ritual practices or administrative procedures as normative for the community; others relate how later Muslim rulers continued these and other rituals and practices. Alongside the accounts of how Muhammad established the great pilgrimage ritual to Mecca in the last years of his life, for example, one can place the brief reports provided in which the chroniclers faithfully tell us who, in each subsequent year, led the pilgrimage caravan from the now-distant capital (in Syria or Iraq) to the Holy Cities of Arabia. These records are more than just idle trivia; by underscoring the fact that a basic ritual established by the prophet continued to be observed in this season year after year, without interruption, such accounts affirm the continuity of the community itself.

HEGEMONY

Another issue that came to be of great importance to the Believers in their first centuries was that of hegemony — specifically, the political domination of non-Muslims by Muslims. The rapid early expansion of the early Believers resulted, as we noted above, in the formation of the first Islamic empire. In this empire, for the first two centuries at least, large communities of non-Muslims (Christians, Jews, Zoroastrians, and others) were ruled by a tiny elite of Muslims, who at first were mostly of Arabian origin. The Muslims found it important to record accounts of the empire’s rapid expansion because the very rapidity of that expansion offered, in the minds of many, a sign that God had in fact been on the Muslims’ side. Such reports therefore legitimized Muslim hegemony over the vast non-Muslim communities of the Near East. Accounts of the conquests provided a devastatingly effective rejoinder to any hint raised by presumptuous Jews or Christians, for example, that their form of monotheism was preferable to Islam; if this claim were true, the Muslims could calmly respond, why would God have delivered you so precipitately to Muslim rule? This — and, at times, tribal and family chauvinism that wished to vaunt the noble deeds of one’s ancestors in the “glory days” of the conquests — explains why reports on the conquests and expansion of the Islamic state into new areas represent such a large part of the early Islamic historical compilations.

LEADERSHIP

The fourth major issue that generated a large number of historical reports was that of leadership within the Islamic community itself, particularly disagreements over that leadership. The most painful episode in the life of the Islamic community is without question the conflict generally known as the First Civil War (656–660), during which a band of dissidents mutinied against and murdered the third caliph, ‘Uthman, raising in his stead the prophet’s cousin and son-in-law, ‘Ali, who was in turn attacked by one of ‘Uthman’s kinsmen of the Umayyad family; meanwhile, claimants from several other groups pursued their own bids for supreme authority in the young Muslim community. Many of the partisan groups that developed during the First Civil War survived after the end of the actual fighting in 660 and continued to wage hostilities with the pen, attempting to undermine the claims of their opponents and to justify their own. The erstwhile supporters of ‘Ali (who are known as the Shi’a), particularly those from the Iraqi city of Kufa, seem to have been among the first to collect elaborate narratives of the First Civil War and subsequent events in an effort to explain why ‘Ali, despite their conviction that he was the most entitled to rule, had not succeeded in winning universal recognition as *amir al-mu’minin*; as often as not, these reports depict ‘Ali’s opponents (particularly the Umayyads, who came out on top after the First Civil War) as devious and unscrupulous. The Umayyads, to counter this challenge, seem to have patronized the collection of reports that presented their side of the story, and as time went

On, other parties that claimed political leadership of the Muslim community (such as the Zubayrids, who raised a credible threat to Umayyad rule in the Second Civil War, 680–692) circulated their own narratives.

As a result of this issue, the civil wars and political infighting among the early Muslims constitute a significant theme in early Muslim historical writing. As an extension of it are numerous reports that offer anecdotes about principal actors in the political sweepstakes, that encapsulate a moral depiction of them; this one is reported to have done something that reveals his es-

entially noble, selfless, and pious (or base, selfish, and licentious) qualities.

The four issues sketched out above — Prophecy, Community, Hegemony, and Leadership — generated the overwhelming bulk of the accounts we find in the early Islamic historical tradition as it developed in the first four centuries of the Islamic era (roughly 7th–10th centuries CE). With time, these themes and issues were articulated into a connected “salvation history” of the Islamic community, the main components of which look something like this:

5,000 YEAR OLD FIGURINE IN THE SPOTLIGHT

BY K. ASLIHAN YENER, ASSOCIATE PROFESSOR OF ANATOLIAN ARCHAEOLOGY

The Amuq figurines in the Oriental Institute Museum belong to one of the more famous metal hoards ever discovered in the ancient Near East. The hoard, found by Robert and Linda Braidwood during the 1930s excavation of Tell al-Judaidah, is composed of six tin bronze figurines, three male warriors and three females, dating to Amuq Phase G (ca. 3000 BC). The figurines are important because they represent a major technological shift in ancient metallurgy, from the use of arsenical copper alloys to tin bronze, and are some of the earliest objects cast in complex molds.

A team of archaeologists and scientists from the University of Chicago and Argonne National Laboratory recently had the opportunity to analyze one of the male figurines. Elizabeth Friedman (Ph.D. candidate in the Department of Near Eastern Languages and Civilizations), Laura D’Alessandro (Oriental Institute Museum Head Conservator), and Aslihan Yener (Associate Professor of Anatolian Archaeology) assisted Argonne National Laboratory physicists Dean Haeffner, Armon McPherson, and Esan Ercan Alp in the compositional analysis of this priceless figurine.

Using synchrotron radiation, the figurine was subjected to x-ray fluorescence analysis at the Advanced Photon Source at Argonne. Synchrotron radiation, a very fast and non-destructive technique, is far superior to wet chemical analysis for obtaining the elemental composition. It also has the advantage of beam penetration to a depth of 2–3 mm, thus avoiding all corrosion and modern chemical treatments.

The data collected from the x-ray fluorescence analysis suggest that the figurine is manufactured from an alloy of copper and tin, just as was found by Nachtrieb, Burke, and Braidwood in the original 1950s wet chemical analysis. A surprising new find emerged from the recent analysis, however, the appearance of high arsenic peaks at two specific points on the figurine, along cracks on the lower leg and across the groin. A number of possibilities may explain this unusually high concentration of arsenic. The first is that the figurine was broken and repaired in antiquity with an arsenic-rich compound, perhaps remelted scrap metal. Other more metallurgically difficult explanations come to mind, but in order to determine how the piece was manufactured

and what happened to it, a look at the interior with high energy x-ray imaging will be necessary. This non-invasive technique resembles a CT scan but will be attempted on previously untried material — metal. This experiment is one of a number of joint projects to be included in this year’s Argonne National Laboratory/University of Chicago collaborative seed grant renewal awarded jointly to Aslihan Yener and Ercan Alp.



Laura D’Alessandro, Head Conservator, and Esan Ercan Alp of Argonne National Laboratory position the 5,000 year old figurine during analysis (Photograph courtesy of Argonne National Laboratory)

- 1) The creation of the world, lives of early prophets and their communities, etc. — all of this sets the stage for the appearance of Muhammad and Islam in cosmological terms.
- 2) The *jahiliyya* or “period of barbarism” of the Arabs before Islam — another way of setting the stage for description of Muhammad’s career, providing in the descriptions of the moral depravity of Arabian life a dark background against which the light of Islam and its prophet can shine all the more brightly.
- 3) The life of Muhammad and creation of the Islamic community — from the Islamic point of view, the crucial turning-point in history between God’s creation of the Universe, and His coming annihilation of it at the Last Judgment.
- 4) The conquests — God “opens” the lands of unbelieving states to Muslim rule; the quasi-miraculous character of the conquests as a reflection of divine favor for Islam.
- 5) The civil wars — description of these painful divisions within the community over political leadership, usually described (whatever one’s political point of view) as the consequence of human weakness or the result of the struggle of the pious against the impious tyrant.
- 6) The caliphate — the succession of political rulers heading the state, whether pious or impious; good or evil, they symbolize the community’s unbroken continuity stretching back to the prophet. Often ending with a description of how the dynasty ruling at the time came to power, promising to be the righteous rulers for which all Muslims yearned.

A “universal” chronicle such as that of al-Tabari, then, remains an impressive work, to be sure, but when we see the predominance of these themes in it, we realize that it is hardly “universal.” Actually, it is tightly focused on a very limited number of themes of salvation-historical importance, which make up probably ninety-five percent of its content.

This basic historical “story line” continued to circulate for centuries in the Islamic community because it remained meaningful as a description and affirmation of Islam’s claim that it originated in the activities of a true prophet, recipient of the revelation of God’s Word, who established a community that then grew with divine support to world prominence. In many later texts, however, this basic story is preserved in significantly abbreviated form, because the essential claims advanced by the narrative itself were no longer in dispute. Universal histories written during the reign of the Mamluk sultanate in Egypt (1260–1517), for example, or those penned by authors in the Ottoman Empire (14th–20th centuries), generally begin with shorter or longer versions of what we find in early compilations such as that of al-Tabari, before going on to describe in fuller detail the history of the centuries immediately preceding their own time.

Indeed, this same origins narrative was eventually “discovered” by Western historians and, in translated form, provided the basis for modern scholarly accounts of “what happened” in the early Islamic centuries. It is noteworthy, for instance, that

most texts on early Islamic history by Western authors, like the traditional Islamic sources themselves, devote considerable space to discussing the pre-Islamic Arabian background, particularly Arabian paganism, but relatively little space to the broader Near Eastern background, particularly the broader religious background. Yet it would seem appropriate for the intellectual historian interested in early Islam to be more interested in the broader Near Eastern context in which Islam established itself than in the Arabian context because Islam contains many concepts — the very ideas of prophecy, revelation, holy book, last judgment, heaven and hell, for example — that hail from this broader canvas of Near Eastern religious thought, rather than from the strictly Arabian or pagan milieu. Only in the past few decades have some Western scholars begun seriously to challenge the traditional Islamic origins story. This is, in principle, a step forward in developing a truly historical view of Islam’s beginnings, but unfortunately the thrill of discovery (and sometimes, one suspects, a sheer iconoclastic glee) has overwhelmed their sober judgment as historians, resulting in highly idiosyncratic and generally unsatisfactory revisionist interpretations. Unfortunately, space does not permit us to explore the strengths and shortcomings of these various interpretations here. Suffice it to say that in my view, our clearer understanding of the way the Islamic tradition of historical writing arose suggests that, in fact, most of the main events of early Islamic history, from the prophet’s *hijra* onward, probably occurred much as they are reported by traditional sources, but that the significance of these events for the community itself may originally have been markedly different than they are portrayed by the traditional Islamic origins story.

There remain two aspects of the classical Islamic origins story, however, that seem to me to have particularly interesting (and, for many Muslims, potentially problematic) implications, and I would like to devote the final part of this article to looking briefly at them.

First, by presenting the political hegemony of the Islamic community in its golden age as the product of divine favor, the classical Islamic origins story raises the suspicion that loss of Muslim hegemony might be the product of divine disfavor — a problem that had not yet arisen when the origins story crystallized between the seventh and tenth centuries CE. This is, of course, a very unwelcome thought for Muslims, and it means that historical episodes when Muslim states have been defeated and subjected by non-Muslim powers pose acute problems of historical interpretation for Muslim historians.

An early case of this difficulty involved the conquest of much of the Middle East (Iran, Iraq, Syria, Anatolia, the Caucasus) by the pagan Mongols in the thirteenth century. Although one does not wish to exaggerate the destructiveness of the Mongol conquests, there is no doubt that the Mongols murdered the last Abbasid caliph in Baghdad in 1258, ending an institution that had symbolized (and sometimes realized) the ideal of Islamic political unity stretching back to the time of the

prophet himself. Nor is there any doubt that the Mongols destroyed a number of major cities in Iran and elsewhere so thoroughly that they never recovered, or that their troops killed hundreds of thousands of Muslim villagers and townspeople who tried to resist them. Subsequent Muslim historians, looking back on this period, had to decide how to deal with the "Mongol question." Should they condemn the Mongols and their rule as horrible cataclysms? Or, should they argue that the last Abbasid caliphs of the thirteenth century were so corrupt and so inept in government that the Mongols, though non-Muslims, were actually an improvement? (At least, it might be said, the Mongols established a relatively tolerant and just political order.) Although it might seem that no Muslim historian would see things this way, the Ottoman historian Mustafa Ali, about whom my colleague Professor Cornell Fleischer has written at length, adopted just this point of view.

The interpretive dilemma in which post-Mongol Muslim historians found themselves was made more acute by the fact that many later Muslim dynasties (including the Ottomans, the Moguls in India, and several in Iran) drew not only on Islamic political traditions, but also on Mongol political traditions in conducting statecraft. Like it or not, the awesome reality of the Mongol juggernaut had a legitimizing power of its own that few contemporary rulers, even those who were good Muslims, could afford to ignore. The problematic character of the Mongol episode, for Muslim historians, was tempered in long retrospect only by the fact that, eventually, the Mongol rulers of the Near East themselves embraced Islam.

Another, and much more difficult, instance of Muslim loss of hegemony involves the recent history of Muslim states that, over the past two centuries, have been bullied, humiliated, meddled with, occupied, overthrown, or dismembered by Western powers. As with the Mongol case, there is a noticeable tendency on the part of rulers in Muslim states to adopt some of the institutions and trappings of the conquerors — from Western-style military uniforms to the Swiss civil code — in the search for a new basis of their own legitimacy. For dedicated Muslims, however, the Western onslaught is much more difficult to explain, or to explain away, than the Mongol one. For one thing, there is very little evidence that the West at large is about to embrace Islam (although I hear that some Muslim groups in the Middle East are very enthusiastic about the recent progress of Islam in the United States and foresee the year 2000 as the date when the decisive shift toward a Muslim majority will occur here). For many serious-minded Muslims, the present domination of the world by the West and Western culture forces upon them a profound reconsideration of the nature of their beliefs.

Second, the classical Islamic origins story legitimizes the faith — Islam — partly in terms of a community that is simultaneously religious and political in character. That is, being a Muslim is viewed as the basic component of one's identity. Notions of ethnic nationalism, however, which have become widespread since the late nineteenth century, have sometimes posed

a sharp challenge to this Muslim identity, and to the expression of identities by practicing historians who are Muslims. There is little doubt that religious minorities living in Muslim societies sometimes saw in ethnic nationalism a way to transcend their minority status; some Ottoman Christians, for example, were ardent champions and leading ideologues of nascent Arab nationalism because they thought that as Arabs they could attain equal footing with their Muslim neighbors. On the other hand, some Arab Muslims have attempted essentially to reduce the tension between their national and their religious identities by collapsing them together — that is, by arguing that only a Muslim Arab is truly an Arab. Others reject such arguments, and clearly the debate is not closed. The fervor over ethnic nationalism seems to have been at its peak during the period 1945–1975, a time when in the Middle East, at least, religious identities appeared to be on the defensive. Over the last two decades, however, Islam in particular, and religious identities in general, seem to have been making a comeback in the Middle East (a trend in which the Iranian Revolution of 1979 marked a major turning point), and it will be very interesting to watch how historians in Muslim countries over the next several decades deal with the questions of religion, ethnicity, and national identity.

On another level, of course, we can observe that, by their very nature, all revealed religions — whether Judaism, Christianity, or Islam — because they need history as a means of legitimization, also make themselves vulnerable to it. They need historical explanation to recount how the routine operation of the mundane world was decisively interrupted at one or more unique historical moments, when God intervened on their behalf; but the very techniques of historical explanation they need to do this can all too easily be turned against them, as historians scrutinize ever more closely the evidence for these supposed supernatural interventions, and challenge them, as historians must do with every category of evidence, in order to test their reliability. So, in a very basic sense, there is always an implicit tension between the beliefs of revealed religions — including Islam — and the practice of historians. What is most interesting, however, is not the existence of the tension itself, but how historians who subscribe to revealed religions — in our case, Muslim historian — strive to deal with it.

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ORIENTAL INSTITUTE IN THE NEWS

From Clay Tablets to CD-ROMs, an open house for the dictionary projects of the Oriental Institute held on 8 March 1998, was featured in a *Chicago Tribune* article by reporter William Mullen. The article, which appeared on 13 March 1998 and was later picked up by newspapers in several cities including Baltimore, Columbus, Detroit, and Toronto, introduced another facet of the Institute to readers who were more familiar with our Museum and Museum Education programs.

Professor Martha Roth, Editor-in-Charge of the Chicago Assyrian Dictionary, was interviewed on National Public Radio by Daniel Zwerdling on 2 May 1998. The discussion with Professor Roth covered both the Dictionary project and elements of everyday life, from debt collection to the education of women, in ancient Mesopotamia.

On 13 April 1998, the front page of the *Chicago Tribune* focused on the innovative analysis conducted on a 5,000 year old figurine at Argonne National Laboratory (see page XX for more details on the figurine). The article, by William Mullen, outlined the efforts of the team led by Oriental Institute Associate Professor K. Aslihan Yener and Esan Ercan Alp of Argonne to apply advanced radiation techniques to artifacts. These methods not only maintain the physical integrity of the objects but also offer insights into composition and structure that cannot be obtained from any other source.

The James Henry Breasted Society

The James Henry Breasted Society provides an annual source of unrestricted funds for the most pressing research needs of the Oriental Institute. 100% of Breasted Society funds are used directly for project and research support. Members of the Breasted Society meet periodically in small groups with Institute and visiting scholars and dignitaries.

The next Breasted Society event will be a dinner with **Barbara Mertz, Ph.D.**, on 17 September 1998. Ms. Mertz, an alumna of the Department of Near Eastern Languages and Civilizations, will join Breasted Society members for a dinner in the Director's Study before her appearance in Breasted Hall to sign copies of her most recent book (written as Elizabeth Peters), *The Ape Who Guards the Balance*. Breasted Society Members will receive their invitations in August. For more information, or to join the Breasted Society, please call Cynthia Echols at (773) 702-9513.

The following members of the Breasted Society joined or renewed their memberships in the first half of 1998: the Oriental Institute is grateful for their support.

Director's Circle

Mr. and Mrs. Richard Gray
Mr. and Mrs. Thomas C. Heagy
Mrs. Theodore D. Ticken
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JUNE 1998

13 Saturday



Akhenaten and the Amarna Age in Ancient Egypt

Frank Yurco
Continues through 8 August
10:00 AM–12:00 NOON, Oriental Institute

See page 11 for more information

17 Wednesday



Islamic Art and Architecture

Judith Pfeiffer
Continues through 15 July
7:00–9:00 PM, Oriental Institute

See page 11 for more information

20 Saturday

Akhenaten and the Amarna Age (cont.)

See 13 June

24 Wednesday

Islamic Art and Architecture (cont.)

See 17 June

27 Saturday

Akhenaten and the Amarna Age (cont.)

See 13 June

JULY 1998

1 Wednesday

Islamic Art and Architecture (cont.)

See 17 June

4 Saturday

NO AKHENATEN CLASS

8 Wednesday

Islamic Art and Architecture (cont.)

See 17 June

11 Saturday

Akhenaten and the Amarna Age (cont.)

See 13 June

12 Sunday



As It Was in the Beginning

2:00 PM, Breasted Hall
See page 13 for more information

15 Wednesday

Islamic Art and Architecture (cont.)

See 17 June

18 Saturday

Akhenaten and the Amarna Age (cont.)

See 13 June

19 Sunday



Chronicles and Kings

2:00 PM, Breasted Hall
See page 13 for more information

25 Saturday

Akhenaten and the Amarna Age (cont.)

See 13 June

26 Sunday



Mightier Than the Sword

2:00 PM, Breasted Hall
See page 13 for more information

AUGUST 1998

1 Saturday

Akhenaten and the Amarna Age (cont.)

See 13 June

2 Sunday



Pyramid

2:00 PM, Breasted Hall
See page 13 for more information

3 Monday



Be an Ancient Egyptian Artist

Continues through 7 August
9:00 AM–1:00 PM, Lill Street Studios
See page 12 for more information

8 Saturday

Akhenaten and the Amarna Age (cont.)

See 13 June

9 Sunday



Glassmakers of Herat/Stone Knapping in Modern Turkey

2:00 PM, Breasted Hall
See page 13 for more information

12 Wednesday

SPECIAL SUMMER LECTURE

See back cover for more information

16 Sunday



Iraq: Cradle of Civilization

2:00 PM, Breasted Hall
See page 13 for more information

19 Wednesday



Egyptian Holiday

Informational Reception
Karen L. Wilson, Paul Walker, Basamm el Shammaa
7:30 PM, Breasted Hall

See page 15 for more information

23 Sunday



Egypt: The Habit of Civilization

2:00 PM, Breasted Hall
See page 13 for more information

30 Sunday



The Royal Archives of Ebla

2:00 PM, Breasted Hall
See page 13 for more information

SEPTEMBER 1998

4 Friday



Gods, Saints, and Kings: Discovering Central Anatolian Turkey

Richard L. Chambers
Continues through 20 September
See page 15 for more information

13 Sunday



The Face of Tutankhamun: Wonderful Things

2:00 PM, Breasted Hall
See page 13 for more information

16 Wednesday



Jewels of the Nile and Beyond

Associates Luncheon
11:30 AM, The Fortnightly, 120 East Bellevue
See page 13 for more information

17 Thursday



Elizabeth Peters Book Signing

Co-sponsored by 57th Street Books
7:00 PM, Breasted Hall
See page 12 for more information

28 Saturday



57th Street Children's Book Fair

1:00-5:00 PM, 57th and Kimbark
See page 11 for more information

LATER 1998

5 December



Egypt Unveiled

Gallery Preview and Black-Tie Dinner
Egyptian Hall and Research Archives
See page 12 for more information

6 December

Members Preview

12:00 NOON-6:00 PM, Egyptian Hall

12-13 December

Public Opening

Egyptian Hall

21 December



Egyptian Holiday

Karen L. Wilson and Paul Walker
Continues through 2 January 1999
See page 15 for more information

KEY TO SYMBOLS



ADULT EDUCATION COURSES



CORRESPONDENCE/INTERNET COURSES



DINNERS/LUNCHEONS



FAMILY/CHILDREN'S PROGRAMS



MEMBERS LECTURES



SPECIAL EVENTS



SUNDAY FILMS



TRAVEL PROGRAMS

EDUCATION OFFICE REGISTRATION FORM

Title	Members Price	Non-Members Price	Comments	Total
_____ Akhenaten and the Amarna Age in Ancient Egypt	\$115	\$135	8 wks	_____
_____ Islamic Art and Architecture	\$124	\$144	6 wks	_____

To register for Be an Ancient Egyptian Artist, please call Lill Street Studio at (773) 477-6185

TOTAL EDUCATION PROGRAMS

_____ I would like to become a member of the Oriental Institute. Enclosed is \$35 for individual membership or \$45 for family membership. **Please send a separate check for membership fee.**

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 E. 58th St., Chicago IL 60637

ADULT EDUCATION REGISTRATION AND REFUND POLICY For multi-session courses, a full refund will be granted to anyone who notifies us of cancellation before the first class meeting. A student who notifies us of his/her cancellation after the first class meeting, but before the second class meeting, will receive a full refund minus a \$45 cancellation fee. After the second class meeting, no refunds will be given unless the course is canceled by the Education Office. Those who are not registered may not attend classes. The Education Office reserves the right to refuse to retain any student in any course at any time. All schedules are subject to change. Most courses will be subject to a small materials fee which will be announced at the first class meeting. No refunds are granted for single-session programs, but if the Oriental Institute is notified that you cannot attend at least 48 hours before the program begins, a credit voucher will be issued for the full amount paid, less a \$5 cancellation fee. The credit voucher will be usable for any Museum Education single-session program for one full calendar year from the voucher date.

Akhenaten and the Amarna Age in Ancient Egypt**Frank Yurco****Saturdays****13 June–8 August****10:00 AM–12:00 NOON****Oriental Institute**

With the possible exceptions of Tutankhamun and Cleopatra, few ancient Egyptians have inspired more interest than the pharaoh Akhenaten and his queen, Nefertiti. Ruler of Egypt from 1350 to 1334 BC, Akhenaten is best known for the dramatic religious revolution he led from the capital city he built at the Egyptian site of Tell el-Amarna. Based on the most recent scholarship, this course will present new insights on the reign and influence of Akhenaten, the role of Nefertiti, and the radical modification of ancient Egypt's system of worship that occurred during the time period which has come to be known as the Amarna age. One course session will feature a film showing and discussion of the *The Egyptian*, a depiction of the Amarna period based on the bestselling novel by Finnish author Mika Waltari.

Instructor Frank Yurco is an Egyptologist who has taught numerous courses on topics of ancient Near Eastern history, culture, and language, both at the Oriental Institute and the Field Museum.

This course will meet at the Oriental Institute on Saturdays from 10:00 AM to 12:00 NOON, beginning 13 June and continuing through 8 August 1998. There will be no class on 4 July.

Required texts:

Akhenaten: King of Egypt. Cyril Aldred. London: Thames and Hudson, 1988

Moses the Egyptian. Jan Assmann. Princeton: Princeton University Press, 1997.

Akhenaten: The Heretic King. Donald B. Redford. Princeton: Princeton University Press, 1984.

Islamic Art and Architecture**Judith Pfeiffer****Wednesdays****17 June–7 July****7:00–9:00 PM****Oriental Institute**

Calligraphy, illumination, miniature painting, and the varying forms of mosques and palaces will all be explored in this six-session course on Islamic art and architecture. Discussion will begin with earlier traditions — Mesopotamian, ancient Persian, and Byzantine — and then turn to a consideration of styles, techniques, color, and imagery in Islamic art over a period of more than a thousand years. Lectures will feature slides from the University of Chicago's Department of Art History as well as the instructor's private collection, and the course will include a bus tour highlighting special examples of Islamic-style architecture in the Chicago area.

Instructor Judith Pfeiffer is a graduate student in the Department of Near Eastern Languages and Civilizations. An experienced instructor who has taught courses both in Europe and at the University of Chicago, she has also traveled extensively in the Middle East.

This course will meet at the Oriental Institute on Wednesdays from 7:00 to 9:00 PM beginning on 17 June and continuing through 15 July. The bus tour will take place on a weekend date selected by the participants.

Required text:

Islamic Arts. Jonathan Bloom and Sheila Blair. London: Phaidon Press Limited, 1997.

Recommended texts:

Persian Miniature Painting. Lawrence Binyon, J. V. S. Wilkinson, and Basil Gray. New York: Dover, 1971.

Architecture, Ceremonial, and Power: The Topkapi Palace in the Fifteenth and Sixteenth Centuries. Gülru Necipoglu. Cambridge, Massachusetts: MIT Press, 1991. (May also be available through the Architectural History Foundation, New York, New York.)

**THE ORIENTAL INSTITUTE
AT THE 57TH STREET CHILDREN'S BOOK FAIR**

Saturday 28 September 1998**1:00–5:00 PM****57th Street between Kenwood and Kimbark, and Kimbark between 56th and 57th Streets**

Don't miss this free festival celebrating the wonderful world of children's books. At the Oriental Institute booth you are invited to make your own colorful version of an ancient Egyptian-style book or create a special bookmark using ancient Egyptian designs. For additional information, call the Museum Education Office at (773) 702-9507.

EGYPT UNVEILED**Save the Date — 5 December 1998**

Are you a major donor to the Legacy Campaign? If you support the Campaign for expansion, renovation, and climate control with a multi-year pledge or gift totaling \$25,000 or more, you will be among the honorees at Egypt Unveiled, the gala preview of our new Egyptian Hall and black-tie dinner hosted by the University President in the Reading Room of the Oriental Institute Research Archives.

Interested in being a part of the Legacy Leadership during the Countdown Phase?

For more information call Cynthia Echols, (773) 702-9513.

ELIZABETH PETERS BOOK SIGNING**Thursday 17 September, 7:00 PM****Breasted Hall, Oriental Institute**

The Oriental Institute Membership Office and 57th Street Books are delighted to present a discussion and book signing by award-winning mystery writer Elizabeth Peters (Barbara Mertz, Ph.D. in Egyptology from the University of Chicago). Ms. Peters' heroine, Amelia Peabody, has unraveled Egyptian mysteries in hugely popular novels such as *Night Train to Memphis*, and returns in *The Ape Who Guards the Balance* (Avon Books, 1998). Admission is free, and no registration is required.

**ORIENTAL INSTITUTE/LILL STREET STUDIOS SUMMER CAMP FOR KIDS****Be an Ancient Egyptian Artist****Ages 8-12****Monday 3 August-Friday 7 August 1998****9:00 AM-1:00 PM****Lill Street Studio****1020 West Lill Street, Chicago**

Travel back in time to spend a week exploring the arts of ancient Egypt. In this repeat offering of last summer's popular camp program, children ages 8-12 will use a variety of art materials to create pottery, jewelry, and paintings like those found in the palaces — and tombs — of the pharaohs. Enjoy clay activities, painting sessions, metalwork, papermaking and more.

The week-long summer camp program will take place at Lill Street Studios, 1020 W. Lill Street in Chicago. Fee: \$140, includes all supplies and materials. Please bring a sack lunch and juice each day. Pre-registration is required and space is limited. To register, call Lill Street Studios at (773) 477-6815.

ILLINOIS ARCHAEOLOGY AWARENESS WEEK**The Face of Tutankhamun: Wonderful Things****Sunday 13 September 1998, 2:00 PM, Breasted Hall**

13-19 September is the eighth annual celebration of Illinois Archaeology Awareness Week. In conjunction with this statewide event, join us at 2:00 PM on Sunday 13 September for a special showing of *The Face of Tutankhamun: Wonderful Things*. This film, the second episode from a four-part BBC series on King Tutankhamun, explores the discovery of the king's tomb, which has been hailed as the greatest archaeology event of the century, or indeed of all times. The film showing is presented by special permission of the Arts and Entertainment Network.

Summer Sundays at the Movies — It's Cool Inside!

Join us in newly air-conditioned Breasted Hall for the best in documentary films on ancient Near Eastern history, art, and archaeology. Beginning on 12 July and continuing through August, with a special additional film showing on Sunday 13 September, all movies will start at 2:00 PM and last approximately one hour, except where noted. Admission is free.

The Museum Gift Shop, the Suq, invites you to browse or shop before or after the movie. Suq Sunday hours are 12:00 NOON-4:00 PM.

12 July *As it Was in the Beginning* — This film is the first episode in the *Testament: The Bible and History* series which *Archaeology* magazine calls "the best program of this type ever made." Hosted by John Romer, the film goes in search of the roots of the Book of Genesis, showing that many of the ideas of the Old Testament owe much to the great civilizations of Mesopotamia and Egypt.

19 July *Chronicles and Kings* — How accurate is the Bible as a geography, archaeology, and history text? This second episode from the *Testament* series traces the links between what archaeology tells us and the earliest history of ancient Israel.

26 July *Mightier Than the Sword* — This third episode from the *Testament* series explores aspects of the importance of the written word in Judaism. Romer visits Qumran and Masada in search of the origins of the Dead Sea Scrolls and shows how the destruction of Jerusalem resulted in the urgent compilation of all the texts that make up the Hebrew Bible.

2 August *Pyramid* — Bring the family to see this acclaimed animated and live-action film on ancient Egypt that captivates both children and adults. Recommended for ages 7 and up. Special pyramid souvenir for all children in the audience.

9 August *Glassmakers of Herat* (30 min.) and *Stone Knapping in Modern Turkey* (15 min.) — Art and craft techniques from the world's earliest civilizations are still in use throughout the Middle East. These two films introduce artisans of today whose work reflects glassmaking and toolmaking traditions that go back to the beginnings of recorded history.

August 16 *Iraq: Cradle of Civilization* — From the PBS *Legacy: Origins of Civilization* series hosted by Michael Wood, who seeks reminders of the ancient past in the present. *Archaeology* magazine called this series "entertaining and highly educational."

23 August *Egypt: The Habit of Civilization* — Also from the PBS *Legacy: Origins of Civilization* series.

30 August *The Royal Archives of Ebla* — The excavation and significance of cuneiform tablets dating to 2300 BC is documented in this film made in Syria at the site of the tablets' discovery.

13 September *The Face of Tutankhamun: Wonderful Things* — A special film showing in conjunction with Illinois Archaeology Awareness Week. (See page 12 for more information.)

JEWELS OF THE NILE AND BEYOND: AN ASSOCIATES LUNCHEON WITH BARBARA NATOLI WITT

Wednesday 16 September, 11:30 AM

The Fortnightly, 120 East Bellevue

The Oriental Institute Membership Office is proud to present a luncheon and jewelry display by Barbara Natoli Witt, the pre-eminent designer of woven bead jewelry. Among the many sources upon which Ms. Witt draws are the ornamental traditions, both ancient and modern, of the Near East. Her work has been featured in several national publications, including *Con-*



noisseur. After a buffet lunch, Ms. Witt will introduce her technique and display a selection of her beautiful hand-crafted creations, each of which is unique. Guests will be invited to model the pieces. The Victorian charm of The Fortnightly will provide the perfect setting for this afternoon of art and elegance.

Places for *Jewels of the Nile and Beyond* are available for \$50.00 per person for Associate Members (\$100 per year and above), members of The Fortnightly, and their guests. Associate and Breasted Society Members will receive invitations by mail in early August. Basic members of the Oriental Institute may reserve places for the luncheon at \$75.00 per person by calling the Membership Office at (773) 702-1677.

ELECTRONIC HOLDINGS IN THE RESEARCH ARCHIVES

CHARLES E. JONES, RESEARCH ARCHIVIST

Readers of *News & Notes* will have noticed more and more articles devoted to the development and use of electronic resources and the implementation of analytical techniques based on technological innovations of one sort or another in the context of projects at the Oriental Institute. Needless to say, the Oriental Institute's contributions to the use and development of digital resources has not developed in a vacuum. It is one of the many roles of the Research Archives to collect, describe, catalogue, and make accessible the wide variety of published results of electronic projects in ancient Near Eastern studies from around the world.

The Research Archives has two catalogues. The primary catalogue documents the materials we actually hold in the collections. It consists of the card catalogue and the on-line catalogue. Until late in the 1980s the card catalogue remained the central (in fact the only) catalogue of the collections. At that time we initiated the development of the on-line catalogue, into which we deposit the records of all newly acquired materials, and process materials in our retrospective cataloguing project. At the moment of writing the catalogue includes something over eighty thousand records. This catalogue is the core research tool produced here. The second of the two catalogues is Abzu. Abzu is a catalogue of academically based resources for the study and presentation of the ancient Near East available on the Internet. It is thus a catalogue of materials we do not actually hold in our collections, but which we have described and catalogued in such a way as to make it accessible to our users (or to anyone else who has access to the Internet).

There is a category of materials which falls, in a sense, between the two kinds of materials described above. These are electronic resources that the Research Archives acquires and holds, but which are accessible and distributable (either individually, locally, or globally) by electronic means. Most of these are distributed on CD-ROMs. Most present a corpus of data and the tools to manipulate it in ways that would not be possible with versions of the material printed on paper. Some present corpora of data that would, in addition, have been prohibitively expensive to produce on paper. As a group they represent, I believe, the tentative first steps in the electronic publication of materials for the study of the ancient Near East. I will single out a few of these to illustrate the range of resources currently available in this form.

Image Repositories: Three very interesting examples of the publication of high quality photographic reproductions of materials in museum collections are represented by the CD-ROMs produced by the Brooklyn Museum (*Ancient Egyptian Art*), the Metropolitan Museum (*Art of Ancient Egypt*), and the Bible Lands Museum (*Seals — A Journey in Time*). Each of these includes a large number of photographs and a set of tools or in-

dexes that allow the user to move through the data smoothly and efficiently. The last of these additionally provides explanatory material of the kind found on labels and descriptive material normally associated with museum installations. The laser disc entitled *Ancient Egypt* presents more than 2,800 images relating to ancient Egypt. Produced in association with the installation of an exhibition at the Carnegie Museum of Natural History, it ties the images together with descriptive text and documentary film.

Text Bases: The grandfather of all such projects for ancient studies is the *Thesaurus Linguae Graecae* (local use of which we license jointly with a group including the University of Chicago Libraries). The TLG database is now astonishingly large and substantially complete, including more than seventy-four million words and covering Greek texts from their earliest appearance through the Byzantine period. While the project does not produce an integrated "tool kit" for the organization and manipulation of the data, any number of such products are commercially available, and the TLG is now an indispensable tool for research in Classics departments throughout the world. There are a number of comparable (though much smaller) projects underway for text corpora in ancient Near Eastern studies. Those which have progressed far enough for publication include the *Banco de Datos Filológicos Semíticos Noroccidentales* (Ugaritic texts) and the *Davka Corporations CD-ROM of Hebrew Bible* (including a large selection of canonical Jewish commentaries and other writings).

Integrated Research and Teaching Tools: As with text bases above, it is our colleagues in Classics who have made the most progress in the production of materials of this kind. *Perseus: Interactive Sources and Studies on Ancient Greece* includes more than 24,000 images, most of Greek literature up to the time of Alexander the Great (with English translations), a Greek dictionary, a color atlas of the Mediterranean world, historical and archaeological articles, and a large bibliography. It is designed to complement the use of traditional libraries in the teaching of the classical world and succeeds admirably. It is a model we would all do well to observe closely. The same project is developing a comparable resource for Roman studies.

"Books": Essentially facsimiles of traditional publications, this category includes both reprints and original works. Of the first a representative is Champollion's *Grammaire Égyptienne*, recently reissued by the Universidad Autónoma de Puebla (Mexico). This puts back in print in a fully searchable and newly indexed version this Egyptological classic. Of the second a notable recent example is *The Evolution of the English Bible: From Papyrus to King James*, edited by K. L. Beam and T. Gagos and published by the University of Michigan Press. Profusely illustrated with examples of original documents from the papyrus collection of the University of Michigan, this "book" provides a

**FINAL MONTHS OF LEGACY CAMPAIGN
COUNTDOWN PHASE PROGRESS REPORT**

To date we have raised \$9,536,156 — 94% of our \$10,115,000 goal. We thank all of you who have made this progress possible. With only \$578,844 needed to reach full funding, we hope all of our members will consider gifts or pledges. Among the many giving options are:

- Gifts of appreciated securities. By making a gift of appreciated securities to the Oriental Institute you may:
- Avoid the capital gains tax on appreciated assets.
- Qualify for an income tax charitable deduction (with certain limits) equal to the fair market value of the assets at the time of the gift, regardless of what you paid for it.
- Charitable Gift Annuities. You can transfer cash or securities to the Oriental Institute in return for an annuity that pays a fixed income for life to you and/or your spouse or designated beneficiaries. Potential advantages include:
 - Income for life backed by the full faith and credit of the University.
 - Charitable deductions determined by ages of the income beneficiaries, the annuity rate, and the gift amount.

Call Cynthia Echols to discuss gift opportunities and recognition — (773) 702-9513.

**GODS, SAINTS, AND KINGS:
DISCOVERING CENTRAL ANATOLIAN TURKEY**

4–20 September 1998

Join Professor Emeritus Richard L. Chambers on this study trip of the treasures of central Turkey. The tour, which is co-sponsored by the Oriental Institute and the Center for Middle Eastern Studies, begins in Istanbul and includes Ankara, Cappadocia, Urfa, and Antakya. A particular highlight will be a tour offered by Professor Aslihan Yener of her dig site near Antakya. Nonstop departures are available from both Chicago and New York City.

Cost (per person, double occupancy): \$3550 from Chicago, \$3500 from New York (land/air package, plus air taxes); \$605 single supplement; \$2525 land-only; \$400 tax-deductible contribution to the University of Chicago.

EGYPTIAN HOLIDAY

21 December 1998 – 2 January 1999

Join Oriental Institute Museum Director Karen L. Wilson and Paul Walker on a study trip of Egypt specially designed to coincide with most school vacations. This departure, which features visits to ancient and Islamic sites, is an ideal opportunity for parents or other relatives to experience the treasures of Egypt with their children.

Cost (per person, double occupancy): \$5100 Land/Air from Chicago; \$680 Single Supplement; \$3640 Land Only; \$280 Optional Abu Simbel extension; \$400 tax-deductible contribution (per adult) to the University of Chicago. Triple and Quadruple rates available on request. Our experience suggests that children should be at least 11 years of age by the time of the tour; those who have already studied Egypt in school find the experience much more rewarding. All children must be accompanied by a responsible adult.

For more information or to reserve space on these tours, please call the Membership Office at (773) 702-1677.

unique perspective on the development of bibles from manuscripts through early modern printed versions. Large numbers of additional titles (of varying utility and quality) are available or are in production. While most such projects are still produced for the mass market (in which very little ancient Near Eastern scholarship can penetrate) it is also clear that the medium is particularly well suited for the production and distribution of short-run scholarly materials. While the vision that some people may have of a paperless library in which all necessary resources are electronically processed and integrated remains entirely in the realm of fantasy, there is no doubt that an increasingly large component of the resources we use will be available in this form. Libraries everywhere are investigating ways to in-

tegrate these resources into our paper-based collections. One of these methods is to provide adequate facilities for the networked use of portable personal computers at virtually every seat in the library. Precisely such capabilities have been integrated into the basic design of the Research Archives' space in the new wing. In addition, through the generosity of the Elizabeth Morse and the Elizabeth Morse Genius Charitable Trusts, whose grant we announced in the last *Annual Report*, we expect to be able to rewire the reading room to accommodate these new research strategies as we approach the beginning of the next millennium.

SUNDAY FILMS IN NEWLY AIR-CONDITIONED BREASTED HALL: SEE PAGE 13

THE
ORIENTAL INSTITUTE

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JUST ADDED! SUMMER LECTURE

Wednesday 12 August • 8:00 PM • Air-conditioned Breasted Hall

The City of the Hawk: Recent Excavations at Hierakonpolis

Renee Friedman, Director, Hierakonpolis Expedition

The lecture will focus on the last three seasons at Hierakonpolis, including the excavation of a Predynastic cemetery and evidence for artificial hair coloration and mummification. Dr. Friedman will also deliver a progress report on the ongoing conservation of New Kingdom tombs previously documented by the late Klaus Baer, Professor of Egyptology at the Oriental Institute.

Please join us for this special summer Members Lecture in our newly air-conditioned auditorium. A reception will follow.

New Title from the Publications Office

Cuneiform Texts from the Ur III Period in the Oriental Institute, Volume 1: Drehem Administrative Documents from the Reign of Shulgi. Oriental Institute Publications, Volume 115

Markus Hilgert. 1998. Pp. xxxii + 576; 44 plates (hardback). \$100.00

In this volume are published for the first time all of the 499 cuneiform tablets in the Asiatic Collection of the Oriental Institute Museum that come from the ancient administrative center of Puzrish-Dagan (modern Drehem) and date to the reign of Shulgi, the second ruler of the Ur III Dynasty (ca. 2094–2047 B.C.). One hundred twenty administrative documents from the business archive of Queen Shulgi-simtum are the highlight of this innovative text edition. The volume features a comprehensive catalog, transliterations of all cuneiform texts, complete indices and detailed analytical charts for all documents, as well as philological notes and illustrations for selected tablets.

Members receive a 20% discount on all titles. To place an order, please contact The Oriental Institute, Publications Sales, 1155 East 58th Street, Chicago, IL 60637; Telephone (773) 702-9508; Facsimile (773) 702-9853; E-mail oi-publications@uchicago.edu

News & Notes

A Quarterly Publication of The Oriental Institute, printed for members as one of the privileges of membership

Editor: Tim Cashion • Telephone: (773) 702-1677 • Facsimile: (773) 702-9853 • oi-membership@uchicago.edu

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