



THE NEUBAUER EXPEDITION TO ZINCIRLI, TURKEY

- ACCOUNTING FOR LIFE IN PTOLEMAIC AND ROMAN TIMES
- CHICAGO HOUSE UPDATE



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NEWS & NOTES

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

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Cover photo: The Soul in the Stone. Zincirli, Turkey. Photo by
Eudora Struble

FROM THE DIRECTOR'S STUDY

It is a truism at the Oriental Institute that our greatest discoveries take place in the field and in the basement. Archaeological excavations in the Near East and the analyses of artifacts and texts in our museum collections provide fascinating complementary insights into the ancient civilizations of the Fertile Crescent.

David Schloen, director of the Oriental Institute Neubauer Expedition to Zincirli — ancient Sam'al — provides a wonderful example of the ways that the powerful tools of modern archaeology can be integrated with careful philological research to generate completely unexpected discoveries about ancient civilizations. A century after the original German excavations at this important Iron Age capital, the Oriental Institute is making new discoveries at Zincirli, emerging at a dizzying pace. Perhaps the most significant of these occurred in summer 2008 with the discovery of the Kuttamuwa funerary stele, illustrated on the cover of this *News & Notes* issue. Analysis and translation of the inscription on this stele by Dennis Pardee and his students provides us with unexpected insights into the beliefs of the Luwian and Aramean speaking inhabitants of Zincirli about death, the afterlife, and the very nature of the soul. We have every reason to anticipate additional surprises as David and his team continues their careful explorations at Zincirli.

Foy Scalf and Jacqueline Jay's article gives us a wonderful example of the ways collected and documented collections in the Institute's museum can yield incredibly rich information about the ancient Near East. Although the Institute's excavations at Medinet Habu in Egypt are best known from the monumental temples and magnificent reliefs, the many artifacts recovered during excavations give valuable insight into the later occupation at Medinet Habu. The Institute's collection of about 900 ostraca with Demotic inscriptions shows us small details of daily life in the third century BC. In this rich corpus, we can see records of an individual woman's purchases of specific household supplies, or documents of administrators and scribes in this Ptolemaic town; while never recorded on the monumental inscriptions of Medinet Habu, they provide an invaluable complement to the textual record of kings, gods, and priests. The Oriental Institute's Demotic ostraca are now being entered into a database that will make this important resource available for online scholarship around the world.

Taken together, the complementary approaches of archaeological fieldwork and research with museum collections will continue to surprise us with new discoveries and perspectives on the ancient civilizations of the Near East. — Gil J. Stein



IN MEMORIAM Nancy Sargis

IT IS WITH GREAT SADNESS that we inform you that Nancy Sargis, a friend of the Oriental Institute, passed away in June 2008. Miss Sargis, who received a PhD in nursing from Columbia University, became interested in the Oriental Institute because of her Persian descent and her belief that the Oriental Institute is an incredible resource for learning about Persian culture. She also trusted that it would continue to make one-of-a-kind discoveries for generations to come. Miss Sargis's desire to support the future endeavors of the Oriental Institute led her to designate it as the sole beneficiary of her two retirement accounts, as well as two properties, the sale of which will ultimately benefit the Oriental Institute. Although Miss Sargis wanted to establish a fund in her parents' memory, she was unsure of what the best use of her gift would be when the Oriental Institute realized her bequest. She chose to make her fund very general, thus allowing the Oriental Institute to use it for several purposes in perpetuity. The Rachel and Joseph Sargis Fund will be used to support work in Assyriology, including general research, lexicography, material remains, publications, and scholarly interaction.

For more information on designating the Oriental Institute as the beneficiary of your retirement plan or how to include the Oriental Institute in your will, please contact the Oriental Institute Development Office at (773) 834-9775, visit <http://giftplanning.uchicago.edu> or contact the University of Chicago Office of Gift Planning toll free at (866) 241-9802.

THE NEUBAUER EXPEDITION TO ZINCIRLI – ANCIENT SAM'AL

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The Oriental Institute's Neubauer Expedition to Zincirli is a long-term, large-scale archaeological project to explore an important Iron Age city in what is today southeastern Turkey, in the province of Gaziantep near the border with Syria. Excavations at Zincirli began in 2006 with the generous support of University of Chicago trustee Joseph Neubauer and his wife Jeanette. Three excavation seasons of two months each have now been completed, in the summers of 2006, 2007, and 2008, with plans for at least seven more annual seasons, making a ten-year project of exploration. An academic staff of thirty to forty archaeologists and archaeology students dig at Zincirli each summer with the help of fifty local hired workers.

SITE LOCATION AND HISTORY

Zincirli (pronounced "Zin-jeer-lee") is located in a fertile valley about 40 miles south of the towering Taurus Mountains, on the eastern edge of the Amanus Mountains (37° 6' N latitude; 36° 40' E longitude). On the other side of the Amanus range is the northeastern corner of the Mediterranean Sea. The long, narrow valley in which Zincirli is located is only 7 or 8 miles wide. This valley, formed by the intersection of tectonic plates, is the northernmost extension of the four-thousand-mile Syro-African rift valley system that skirts the eastern shore of the Mediterranean and includes the Orontes River Valley in Syria, the Bekaa Valley in Lebanon, the Jordan River and the Dead Sea, and extends all the way to

the great Rift Valley of Kenya in east Africa. These rift valleys were natural corridors of travel and communication in ancient times. Through the valley near Zincirli flowed the Karasu River, a northern tributary of the Orontes River that joined the lower Orontes in the plain of Antioch (the Amuq Valley), 60 miles to the south. Zincirli lies near the northern end of the Syro-African rift valley system, in the middle of the vast arc of the "fertile crescent" stretching from southern Mesopotamia in the east to the Nile Valley of Egypt in the west. Zincirli is in the Mediterranean



climatic zone, which is characterized by dry summers and rainy winters, with abundant resources for rain-fed agriculture in the valley bottom and for pasturing herds and flocks in the nearby highlands.

The modern Turkish site name is Zincirli, meaning "place of the chain" (Turkish *zincir* means "chain"), so called because in the nineteenth century there was a military well on the road nearby that boasted an iron chain — an unusual feature in this remote valley, populated at that time mainly by seminomadic pastoralists. The ancient name was Sam'al, meaning "the North[-city]" — obviously so designated from the perspective of the West Semitic settlers coming from the south who inhabited it (the Semitic word *šm'l* means "left" but also means "north," which is the direction to your left as you face east, toward the rising sun; likewise, the Semitic word for "right," *ymn*, also means "south"). The well-fortified city inhabited by these Semitic-speaking settlers guarded a major pass over the Amanus Mountains, a steep north-south mountain range that separates the north-Syrian interior from the Mediterranean Sea to the west. Sam'al therefore controlled the caravan traffic from inland Syria and Mesopotamia that traveled toward the Cilician plain and Mediterranean coast from the Euphrates River, 60 miles due east, where the Euphrates comes closest to the Mediterranean. The heavily forested Amanus Mountains were famous in antiquity for their timber, especially



Figure 1. Plan of Zincirli (ancient Sam'al) showing city walls and palaces excavated in the 1890s and current Oriental Institute excavation areas

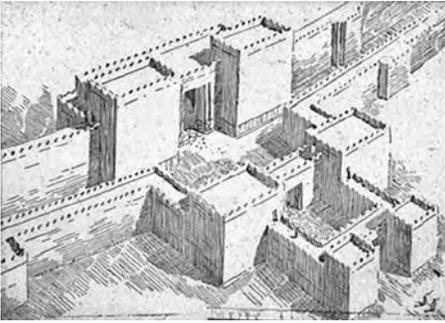


Figure 2. Reconstruction of South Gate by Robert Koldewey (1896)

pine and cedar, and ancient texts show that the inhabitants of Zincirli produced large quantities of timber that was shipped overland to the Euphrates and downstream to treeless Mesopotamia.

From 1888 to 1902, German archaeologists conducted five seasons of excavation at Zincirli and determined the basic architectural plan of the Iron Age city walls and gates (figs. 1–2), and of several monumental palaces and other buildings on the upper mound in the center of the site (fig. 3). Dozens of sculpted stone pieces were recovered and are now in museums in Istanbul and Berlin, including statues of lions and sphinxes that had guarded palace or temple entrances, decorated column bases from the porticoes of royal palaces, and rows of relief-carved basalt orthostats (rectangular standing slabs) that had lined the walls of the principal gateways into the city (fig. 4). Several royal inscriptions were also found, written in alphabetic Phoenician or Aramaic and in Akkadian (Neo-Assyrian) cuneiform (fig. 5).

Although the nineteenth-century excavators' methods were quite good by the standards of the day, and their detailed architectural plans are a valuable resource for modern archaeologists, they excavated rapidly on a massive scale, with



Figure 3. Reconstruction of Iron Age royal citadel by Robert Koldewey (1896)

a staff of only a few archaeologists managing hundreds of workmen, and they had no understanding of debris-layer stratigraphy and ceramic dating methods. As a result, many details concerning the date and function of the structures they unearthed are unclear and it is impossible reliably to associate the artifacts they found with their findspots. Moreover, they focused their efforts on the monumental architecture in the center of the site, neglecting to excavate any ordinary dwellings in the large lower town, which constitutes four-fifths of the 100-acre site.

Subsequent study by Prof. Gunnar Lehmann of the pottery collected by the nineteenth-century excavators indicates that the site was originally settled in the mid-third millennium BC and existed as a small, 20-acre walled town for a thousand years, during the late Early Bronze Age and the Middle Bronze Age, from about 2500 to 1500 BC. For the next five hundred years occupation seems to have been scanty — perhaps only a small village — during the Late Bronze Age and the early Iron Age, from the fifteenth to the tenth century BC. But then the settlement was dramatically expanded and heavily fortified by a new Iron Age ruling dynasty founded by a man named Gabbār, who is mentioned in later inscriptions (fig. 6). The original 20-acre settlement mound was turned into a royal citadel with its own massive gate and walls (fig. 7), while a circular outer wall (actually two concentric walls separated by a 20-foot gap) was constructed on empty farmland to encompass a large lower town with an urban area totaling 100 acres. The massive outer wall, 10 feet wide, had stone foundations more than 10 feet high and a mudbrick superstructure (now eroded away) on top of the foundations that would have been at least 30–40 feet tall. This wall ran for a distance of almost a mile and a half in a perfect circle around the site and had 100 projecting towers, evenly spaced, which served as firing platforms for archers and spearmen defending the city (figs. 1–2). A concentric wall of the same dimensions with corresponding towers was built 20 feet inside the outermost wall, forming a unique double-walled fortification system — a formidable obstacle to any attacker, who, having captured the



Figure 4. Excavation of the orthostats lining the Citadel Gate in 1888. From Felix von Luschan (ed.), *Ausgrabungen in Sindschirli*, vol. 2, p. 91 (Berlin, 1898)

outermost wall, would have been trapped in the 20-foot gap between the walls and subjected to withering fire from defenders who had fallen back to man the inner wall. Indeed, there is no evidence that the Iron Age lower town was ever taken by force during the three centuries in which it was occupied.

The expansion and fortification of Sam'al in the tenth century BC is attributed by many scholars to the migration of Arameans from their putative homeland in the Euphrates River region to the southeast. Various Neo-Assyrian and West Semitic inscriptions reveal that several Aramaic-speaking warlords established small kingdoms in Syria in this period, often at the expense of the Luwian-speaking “Neo-Hittite” rulers of Anatolian extraction who had previously dominated the area for two centuries, from the twelfth to the tenth century BC, having inherited power from



Figure 5. Late eighth-century orthostat with inscription of King Barrākib from citadel, found in German excavations. Photo by E. Struble

<i>Kings of Sam'al</i>	<i>Kings of Assyria</i>
Gabbār (from ca. 920 B.C.)	Aššur-dan II (934–912 B.C.)
BNH (Bānihu?)	
Ḥayyā (from ca. 870/860)	Šalmaneser III (858–824)
Ša'īl son of Ḥayyā	
Kulamuwa brother of Ša'īl (ca. 840–815)	Šamši-Adad V (823–810)
(King X)	
QRL (Qurila?/Qarli?)	Adad-nirāri III (809–782)
Panamuwa I son of QRL (until ca. 745)	
<i>Interregnum following the murder of Baršūr, the heir apparent.</i>	Tiglath-pileser III (745–727)
Panamuwa II son of Baršūr (743?–733/2)	
Barrākib son of Panamuwa II (733/2–ca. 720)	Šalmaneser V (726–722)

Figure 6. The Iron Age dynasty of Sam'al (after J. Tropper, *Die Inschriften von Zincirli*)

the Hittite empire. Hittite kings based far to the northwest in central Anatolia (modern Turkey) had projected their power southward and ruled the region south of the Taurus Mountains from 1350 bc until their empire's collapse around 1200. Luwian, an Indo-European language very similar to the Hittite royal dialect, was the language of many of the Anatolian people who entered the region in the wake of the Hittite empire. Luwian inscriptions written in a distinctive hieroglyphic script, several of which have been found in the region around Zincirli, reveal the names of a number of rulers who emerged in the post-Hittite period. It is these Luwian-speaking rulers who were replaced, in the Zincirli region at least, by the Semitic-speaking dynasty of Sam'al, sometime after 1000 bc.

Subsequent cuneiform texts and local Sam'alian inscriptions show that Sam'al, like the other independent kingdoms in the region, was later incorporated into the vast Neo-Assyrian empire during the eighth century bc and paid annual tribute to Assyria. It was initially ruled by the Assyrians through native vassal kings, who continued the dynasty of Gabbār (a West Semitic name that means “hero” or “mighty”), who apparently conquered the region and founded the dynasty; but at the end of the eighth century, Sam'al was “provincialized,” with the removal of the native dynasty and the installation of an Assyrian governor. When the Assyrian empire retreated several decades later, in the latter part of the seventh century, the city was abandoned — not destroyed, but

apparently evacuated in an orderly manner, leaving no people or goods behind. Thus in the entire lower town and in most places on the citadel mound, seventh-century remains of the late Assyrian empire period form the final phase and are easily accessible for excavation. There is a small area of subsequent occupation on the highest point of the citadel mound — probably a Persian-period villa or small fort. But even there, no ceramic evidence was found of occupation after 300 bc, due to the Greek conquest under Alexander the Great. A new Greek city called Nikopolis (modern Işlahiye) was built in the Amanus foothills 6 miles to the south, and the mound of Zincirli, the former capital of the region, lay unoccupied until a modern Turkish village grew up on the western part of the site in the last hundred years.

DISCOVERIES OF THE NEUBAUER EXPEDITION

Three field seasons have now been completed with the financial support of the Neubauer Family Foundation and the Oriental Institute, resulting in the excavation of 2,200 square meters (24,000 sq. ft.) of the latest phases of occupation in seven different areas of the site (Areas 1 to 7). The results to date have been

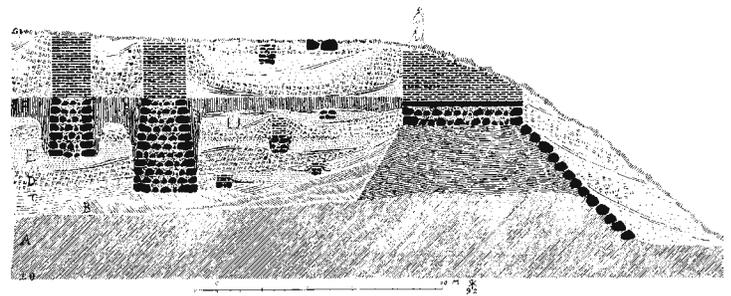


Figure 7. Cross-section of the citadel rampart, drawn by R. Koldewey in 1892

very good, with a number of significant discoveries.

In Area 1, the “Northeast Gate,” a 45-meter-wide portion (150 ft.) of the outer city wall was exposed in 2006, revealing details of the construction technique and demonstrating that the massive wall was founded on virgin soil (probably in the midst of Iron Age agricultural fields) with one or two courses of stone set into a trench below ground and the rest of the basalt wall foundation rising above ground (fig. 8). The top of the stone foundation is slightly concave, which is probably an intentional feature designed to reinforce the mudbrick superstructure built on top of the foundation by forcing the vertical brick courses to lean inward toward the center of the wall, supporting one another. A 250-square-meter (2,700 sq. ft.) area of the Northeast Gate chambers and adjoining walls was excavated in 2007 and 2008, exposing the gap between the outermost wall and the concentric wall built 20 feet farther in (figs. 9–11). It appears that the two walls were built at the same time, together with the gate, according to a single, coherent architectural plan — contrary to the opinion of the nineteenth-century German excavators of the site, who believed that a difference in constructional technique between the two walls (with much shallower foundations in the inner wall) was an indication that they were built centuries apart. The difference in technique is more likely the result of the different functions of the



Figure 8. Outer city wall near Northeast Gate, looking to southwest toward the citadel mound



Figure 9. Northeast Gate excavation (Area 1)

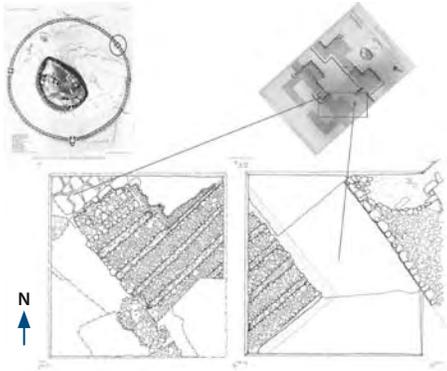


Figure 10. Plan of the Northeast Gate (Area 1)

walls, because the more massive and deeper foundation of the outermost wall was needed to withstand battering rams and undermining, while the inner wall's foundation served only to support the mudbrick superstructure on which the inner ring of defenders could stand.

In Area 2, the “Eastern Citadel,” a small trench was excavated in 2007 to investigate a basalt sculpture that had been partially excavated by local villagers at the bottom of an undocumented German trench from 1888. The area was highly disturbed by the nineteenth-century excavators and by the modern villagers, but the sculpture proved to be the schematized head and front quarters of a large lion, 5 feet tall, of a type well known at the nearby Iron Age sculpture quarry



Figure 11. Outer city wall adjacent to Northeast Gate (Area 1), looking to the southeast

of Yesemek, 15 miles south of Zincirli (figs. 12–13). Such sculptures were used to flank the entrances to Iron Age palaces and temples, suggesting that Area 2 in the eastern part of the citadel will be a promising place to find additional monumental architecture — perhaps even the temple of Sam'al, which has not yet been found. This is near the highest point of the upper mound, a likely place for a temple or other important building, but excavating it will be a long process because in this area there is a post-Iron Age sequence of material several feet thick dating from the time of the Persian empire and the early Hellenistic period (sixth to fourth centuries BC), as shown by the pottery and other artifacts recovered in Area 2.

In Area 3, the “South Citadel,” a 10-meter-wide (33 ft.) step trench has been opened, extending 70 meters (230 ft.) from the level of the lower town on the south side of the citadel mound, up the slope of the Iron Age citadel rampart, and onto the upper mound at the top (fig. 14). This excavation area will be expanded and deepened considerably in future seasons. It is situated in one of the few places on the upper mound that was not previously excavated and has not been covered by the modern village. It is therefore the prime location for investigating the two-thousand-year architectural and ceramic sequence of the site from its beginnings in the Early Bronze Age until the end of the Iron Age. So far, this excavation area has revealed details about the Iron Age fortification of the upper mound and the earlier fortifications of the Bronze Age. The Iron Age builders laid a stone glacis (probably originally plastered to create a slick surface) on the slope of the Bronze Age mound and they erected a 10-foot-wide wall on the crest of the mound to protect their new royal citadel (fig. 15). This citadel wall was replaced by a later, narrower wall built slightly higher up the slope, probably during the Assyrian period. Underneath the Iron Age glacis and wall was a free-standing earthen rampart that dates back (most probably) to the Middle Bronze Age. This old fortification had been augmented with additional fill material to provide a level surface for the Iron Age wall. A deep section cut into the rampart in the 2008 season revealed burned

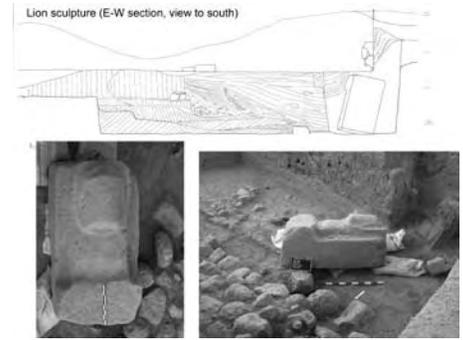


Figure 12. Eastern Citadel excavation with basalt lion sculpture (Area 2)



Figure 13. Lion sculpture upside down in situ (Area 2)

bricks of a still earlier wall — possibly the Early Bronze Age town wall of the third millennium BC — buried underneath the Middle Bronze Age rampart. Early Bronze Age potsherds were found at this level (figs. 16–17).

Although there is no architecture in Area 3 that postdates the Iron Age, small amounts of pottery and other artifacts that had been dropped in the area reflect occupation at the site during the Persian period and into the early Hellenistic period, as was shown also in Area 2, higher up in the eastern part of the citadel. Of particular interest is a gold coin (a stater weighing 8.5 grams) bearing the name of Alexander the Great that was found in 2008 near the modern surface in Area 3 (figs. 18–19).



Figure 14. Upper mound of Zincirli (Iron Age royal citadel) looking to the Amanus Mountains in the northwest

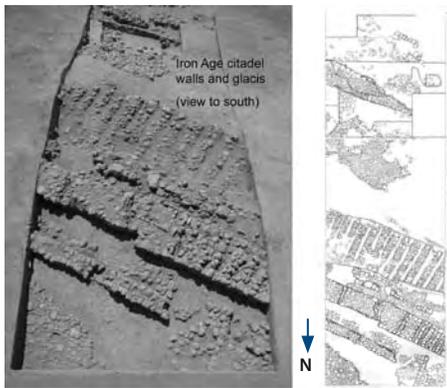


Figure 15. Southern Citadel excavation showing Iron Age fortifications (Area 3)

In Area 4, the “South Lower Town,” a 400-square-meter (4,300 sq. ft.) trench was opened in 2007 to investigate the main street leading into the city from the South Gate and the buildings flanking this street (fig. 20). A well-built cobbled street was found but it was disappointingly clean, as were the buildings beside it (probably administrative structures and storerooms), with hardly any pottery or other artifacts to be found — not even the garbage one would normally expect in a street environment. It seems that the area was evacuated in an orderly manner and swept clean in the mid-seventh century BC, presumably when the Assyrian garrison and governor withdrew to Assyria (along with the rest of city’s inhabitants?) during the period of the decline and collapse of the Assyrian empire. Among the sparse finds, however, was a seventh-century stone cylinder seal carved in the Neo-Assyrian style, reflecting the administrative activity that took place just inside the city gate.

Area 5 and Area 6 in the “North Lower Town” were opened in the summer of 2008. These areas will be the nucleus of very large horizontal exposures



Figure 16. Deep section cut into citadel rampart (Area 3)

of the Iron Age city. The initial work in Area 6 (only 200 square meters so far [2,150 sq. ft.]) has already revealed a large, well-built domestic structure in the latest phase of the city, under which is an even larger building (judging by the wall thickness) from earlier in the Iron Age (figs. 21–22). A somewhat larger exposure in Area 5 (450 square meters, about 4,800 sq. ft.) spans a street in the outermost part of the lower town near the city wall (figs. 23–25). On the north side of the street is a series of stone-paved rooms equipped with stone-lined drainage channels and basins that may originally have been plastered, possibly stables for horses or other livestock, or used for some industrial purpose — further excavation is needed to clarify their function. These rooms may have been part of a courtyard house that extended to the north, judging by the geomagnetic map of the area. The street itself is satisfyingly rich in trash, including animal bones, broken pottery, and various lost or intentionally discarded iron and bronze objects. On the south side of the street a small part of another architectural complex was exposed, probably a domestic dwelling. A spectacular find provides an



Figure 17. Citadel mound with deep section cut looking to the northeast (Area 3)

indication of whose house it was — a man named Kuttamuwa, whose inscribed funerary stele was found just below the modern surface after only a week of digging. The top of the basalt stele had been repeatedly scratched by plows tilling the wheat fields under which the Iron Age lower town lies, the latest plowing having occurred just a few months before the excavation. But fortunately there was little damage to the inscription and to the image carved on the stone. It belonged to “Kuttamuwa, servant of Panamuwa,” an official of King Panamuwa II, who sat on the throne of Sam’al from 743 to 733 BC (or possible King Panamuwa I, who ruled before 745 BC, although the style of the iconography suggests a date later in the eighth century). The 800-pound round-topped stele, 3 feet tall and 2 feet wide, is unique in its combination of pictorial and textual features (fig. 26). It is extremely well made, being very delicately carved with a fineness of detail rarely found in this period. It is also very well preserved, being the first funerary stele of its kind to be found intact and upright in its original location, with its protruding tenon still inserted into a slot in a flagstone platform that had been built for it (fig.



Figure 18. Gold stater bearing the name of Alexander the Great (Area 3)



Figure 19. Drawings of obverse and reverse of gold stater by Karen Reczuch. Scale 2:1

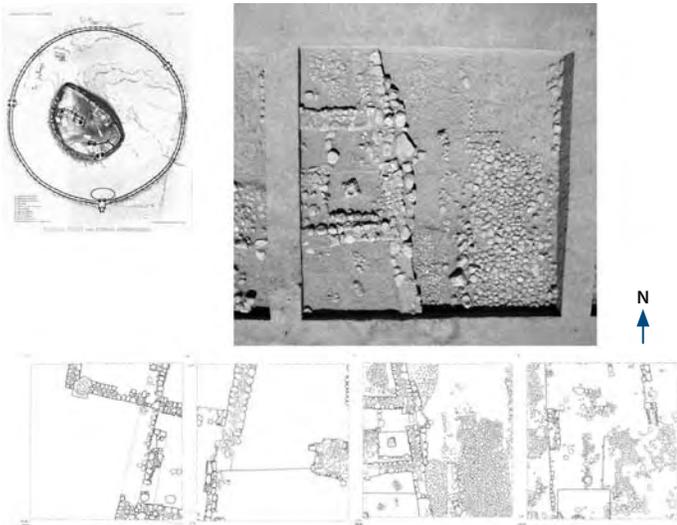


Figure 20. South Lower Town excavation showing cobbled street inside South Gate (Area 4)

27). It was set against a wall in the corner of a small room that seems to have been converted from an original function as a kitchen (judging by the two clay bread ovens found in an earlier phase of the room's floor) into a mortuary chapel that was apparently an annex to Kuttamuwa's house (fig. 28). Kuttamuwa is depicted on the stele as a handsome, bearded figure

of polished stone bowls of the type depicted in the stele on Kuttamuwa's table. In future seasons, the rest of Kuttamuwa's house will be explored in order to understand his social position in Sam'alian society and the size and organization of his household within the larger urban environment.

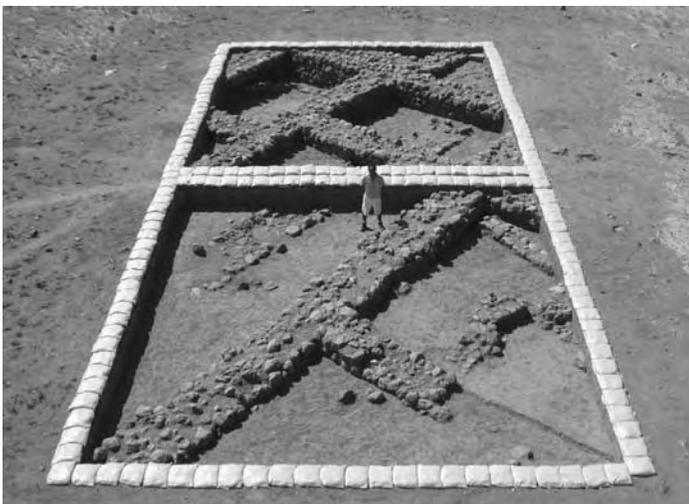


Figure 21. North Lower Town excavation looking to the west (Area 6)

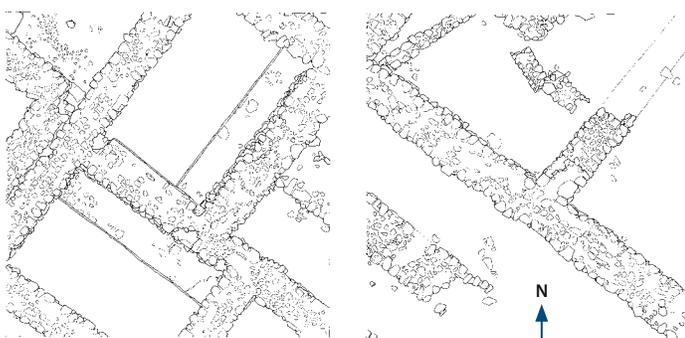


Figure 22. Plan of the North Lower Town excavation (Area 6)

wearing a tasseled cap and fringed cloak and raising a cup of wine in his hand. He is seated on a chair in front of a table laden with food, symbolizing the pleasant afterlife he expected to enjoy. Beside him is his inscription, elegantly carved in raised relief, enjoining upon his descendants the regular duty of bringing food for his soul. Indeed, on the floor in front of the stele were fragments

Finally, in Area 7, the area of the "South Gate," a small excavation was begun in 2008 to investigate a structure revealed in the geomagnetic map that lies 300 feet south of the city walls, in what was long assumed to have been unoccupied open land. A farmer plowing his field in this area turned up a large carved orthostat showing an elaborate "tree of life" beside a standing figure holding a scepter, the kind of figure that usually appears as one of several in a row of orthostats, representing a royal entourage of high officials or political subjects (fig. 29).

When we plotted its location, we realized that the heavy basalt orthostat, which weighs more than a ton, had left a distinct magnetic signature in our geomagnetic map. A number of other magnetic features extending south from the South Gate are presumably a series of buried orthostats flanking a processional route that led into the city, whose existence we had not suspected. Furthermore, a building located just east of the orthostat appears to be a temple, where those entering and leaving the city would have made offerings to the gods. We therefore immediately applied for and received permission to expand our excavations to include the area south of the city walls and we began digging the extramural temple (fig. 30). In future seasons, we will excavate the road and associated structures that led into the main city gate from the south.

LONG-TERM RESEARCH GOALS

In our 2008 excavations in Areas 5 and 6, in particular, we have demonstrated that Zincirli is unusually well suited to large horizontal exposures of well-preserved urban architecture in the Iron Age lower town. This is important because a quantitative increase in the scale of excavation will produce a qualitative leap in our understanding of Iron Age urban life and culture. The urban cultural fabric and its socioeconomic organization cannot be understood from a limited sample of individual houses but requires careful study of clusters of adjoining houses spanning thousands of square meters. Indeed, it is necessary to study entire neighborhoods or insulae bounded by streets and open spaces, and in different parts of the city, because these urban neighborhoods were coherent architectural and social units whose inhabitants interacted and cooperated in ways that actually constituted Iron Age "urbanism." In order to grasp the economic and social structures through which the city functioned and cohered for hundreds of years as a populous and thriving settlement, the Neubauer Expedition is examining not just individual houses (their size, layout, production and storage facilities, activity areas, and related faunal, botanical, and artifactual remains) but also interlocking groups of houses (their shared facilities, overall architectural arrangement,

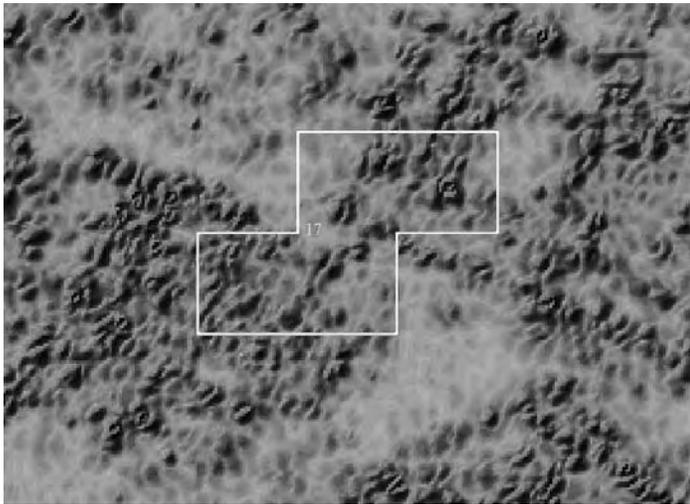


Figure 23. Geomagnetic map of the North Lower Town (Area 5). Created by Jason Herrmann

and degree of isolation from other house clusters). By this means, the social and economic relationships that existed across households, and not just within them, can be understood in light of historical and anthropological analogies in better-known Mediterranean and Middle Eastern cultures.

More specifically, the Neubauer Expedition is focusing on the following research questions: (1) settlement chronology and context, (2) population composition and cultural influences, and (3) the socioeconomic organization of the Iron Age lower town.

1. Settlement Chronology and Context

Although a very basic settlement chronology was established by the old German excavations, a much more refined stratigraphic sequence is needed to determine the phases of occupation at the site and to isolate the architecture and the artifactual assemblages associated with each phase. After three years of excavation, the Neubauer Expedition has explored only the final phase of the Iron Age occupation in the seventh century BC. In future seasons, the step trench in Area 3 on the southern slope of the royal citadel will be enlarged and deepened to obtain a complete sequence from the Early Bronze Age to the end of the Iron Age, when the site was largely abandoned. Another step trench will be opened on the summit of the upper mound, in Area 2, where there is a sequence of Persian-period occupation. Enough material has

been collected to show that the pottery of the site, although broadly similar to the pottery of other sites in the wider region, is highly local in character, with many idiosyncrasies and very few imported wares. This is in keeping with Zincirli's relatively isolated geographical position in a narrow valley hemmed in by mountain ranges. The total quantity of pottery and the range of forms are actually quite limited, at least in the latest Iron Age phase, suggesting that metal and wooden vessels may have played a larger-than-normal role at this site. Radiocarbon samples are being taken from every phase in order to establish an absolute chronology for the architectural phases and the local ceramic sequence. Occasional imported wares also provide a means to link the local sequence to ceramic sequences elsewhere.

This aspect of the research, although fundamentally descriptive, is essential for understanding the site within its wider context, as well as for making temporal correlations from one excavation area to another within the site. Not only will it provide an essential framework for future archaeologists who excavate in the same valley, but it will be essential

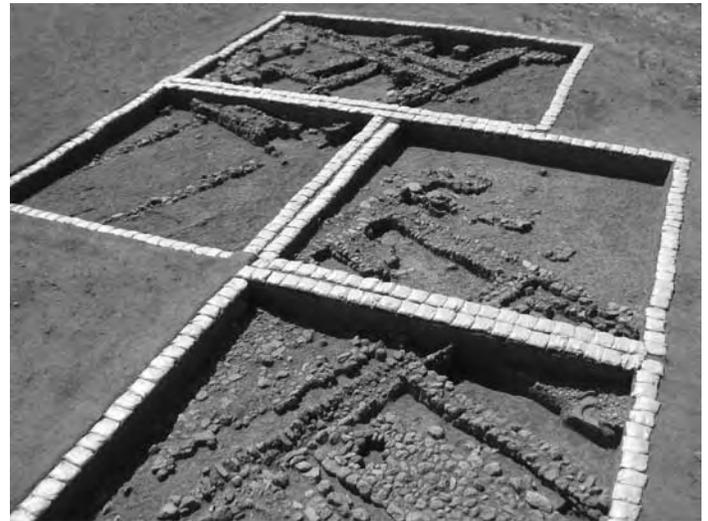


Figure 24. North Lower Town excavation looking to the west (Area 5)



Figure 25. Plan of the North Lower Town excavation (Area 5)

for the regional survey project of the Neubauer Expedition (a related project that is planned for future seasons), in order to date the periods of occupation of the approximately 100 settlement sites in the vicinity. The Expedition will use the Zincirli ceramic sequence to understand the settlement history of the region, comparing the Zincirli material with surface artifacts collected from surveyed sites identified on the ground and via satellite imagery. A chronologically refined settlement history will be of great value for understanding the economic and political functioning of the kingdom of Sam'al in the Iron Age, and also of earlier polities in the region, by indicating how many and what kind of settlements existed in a given period. With a sufficiently precise chronology, the wider settlement history and the architectural changes at Zincirli itself can be related to broader political and cultural changes



Figure 26. Kuttamuwa Stele

of the Bronze and Iron Ages, such as the imperial conquests and population migrations documented in ancient texts.

2. Population Composition and Cultural Influences

Zincirli is located in a border region between the ancient Anatolian and Syrian cultural zones. Bounded on the north and west by the towering Taurus and Amanus mountain ranges, it is in the most northwesterly region of habitation of Semitic-language speakers, and in many periods it had cultural ties with Syrian population centers to the south and east. But within the royal dynasty of Iron Age Sam'al were kings who bore non-Semitic Luwian (Indo-European) names, reflecting the powerful political and cultural influence of Luwian-speakers of Anatolian extraction who had migrated southward into the region centuries earlier from across the Taurus Mountains under the aegis of the Hittite empire. After the collapse of the Hittite empire around 1200 BC, various "Neo-Hittite" rump kingdoms emerged that were ruled by Luwian-speaking elites. In particular, Carchemish on the Euphrates River, 75 miles east of Zincirli, which was formerly the seat of the Hittite viceroy (and prince of the imperial dynasty) who ruled Syria on behalf of the Hittite king, became in the early Iron Age (ca. 1200 to 900 BC) the capital of a powerful local kingdom with a Luwian-speaking dynasty. The presence of Luwian



Figure 27. Kuttamuwa Stele in situ, inserted into flagstones (Area 5)

hieroglyphic inscriptions at various sites in the Zincirli region suggests that the Zincirli region was initially part of the Luwian-dominated Carchemish kingdom, or at least was controlled by a local Luwian-speaking Neo-Hittite elite, until a West Semitic-speaking "Aramean" dynasty took over in (probably) the tenth century BC and chose the old Bronze Age mound of Zincirli as the capital of their kingdom. Their newly expanded and fortified city was called Sam'al ("North"). But the new Semitic-speaking dynasty promptly adopted Neo-Hittite iconography and decorative styles similar to those of Luwian-ruled Carchemish, as shown by the basalt orthostat reliefs lining the newly built gates of their city, indicating the continuing prestige of that cultural tradition. In 2008, as noted above, another large relief-carved orthostat, very similar in style to those of Carchemish, was found by the Neubauer Expedition, in Area 7 indicating the existence of a hitherto undiscovered series of orthostat reliefs 200 feet south of the city wall, along a processional route that led into the main South Gate of Sam'al.

It is worth noting, however, that the place name "Sam'al" for Zincirli appears much earlier, in an Old Assyrian text from the Middle Bronze Age, a thousand years earlier, indicating that there was already a West Semitic population

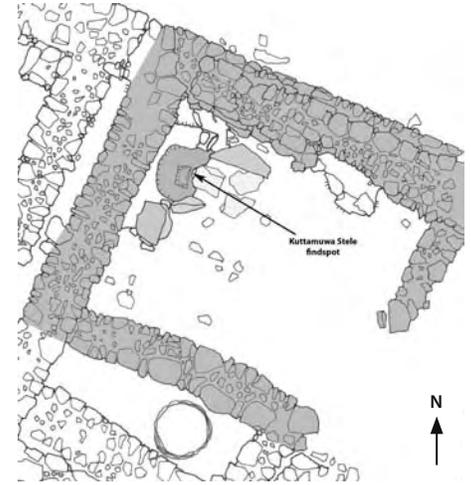


Figure 28. Chamber in which Kuttamuwa Stele was found (Area 5)

in the area long before the Hittite empire and subsequent Luwian domination. This is confirmed by the artifacts and architecture of the Middle Bronze Age "Amorite" (West Semitic) royal capital excavated at the nearby site of Tilmen Höyük, which had strong cultural and political links to inland Syria, and by similar Middle Bronze Age material found at Zincirli itself. Clearly, over the course of the Late Bronze Age and Iron Age there was some form of coexistence and mutual cultural adaptation of Luwian and West Semitic populations, with Luwian elites politically dominant for several generations early in the Iron Age, and Semitic-speaking elites dominant thereafter.

Moreover, despite a long period of coexistence (and perhaps even intermarriage, as has been suggested to explain the intermingling within the Sam'alian royal dynasty), the original ethnolinguistic identities were not forgotten and could surface in various forms — a phenomenon that is widely attested in other historical periods, including the modern Middle East. A striking example of this is the recently discovered Kuttamuwa Stele, described above, on which was carved a thirteen-line alphabetic inscription in the local West Semitic dialect that was the last word and testament of "Kuttamuwa servant of Panamuwa" — a Sam'alian official with a Luwian name in the service of a Sam'alian king with a Luwian name (a king whose predecessor and successor had Semitic names, assuming it is King Panamuwa II, son of Baršur and father of Barrakib; see fig. 6).



Figure 29. Carved orthostat found 200 feet south of the South Gate (Area 7)



Figure 30. South Gate extramural structure (Area 7)

Kuttamuwa's inscription refers to both Semitic and Luwian gods (including the goddess Kubaba, known in classical times as Cybele), and he was clearly not buried in a communal tomb to which the offerings were brought, according to the traditional West Semitic custom, but was most likely cremated, a practice attested in culturally similar cities of the period such as Carchemish on the Euphrates, Hamath on the Orontes, and Gozan (Tell Halaf) in Upper Mesopotamia. Cremation was an Indo-European practice generally regarded as abhorrent in the Semitic world (for example, in ancient Israel). In both his name and his mortuary customs, if not his language, Kuttamuwa was plainly not assimilated into Semitic culture, even though he lived two hundred years after the Aramean takeover of the region. It seems that Luwian names and Luwian gods were still favored in Sam'al, even at this late date, along with distinctive Indo-European mortuary practices.

Perhaps these names and practices were adopted even by people of non-Anatolian extraction for political or social reasons, just as people today will adopt foreign names and identities to enhance their social standing. Or, we must reckon with the ongoing vitality of Luwian cultural traditions in the midst of an equally vital and dynamic Semitic cultural milieu.

The archaeological question is whether these enduring social identities held by intermingled ethnic groups, and the cultural influences exerted by these groups on one another, can be detected in their material remains. The Neubauer Expedition is approaching this question through the careful analysis of spatial and temporal patterns of architecture, artistic styles and iconography, cuisine (detected via pottery and botanical and faunal remains), mortuary customs, and other social practices revealed by extensive exposures of the residential lower town. The goal is not to identify specific households or individuals in reductive terms as members of this or that monolithic, crudely reified "ethnic group," but to study processes of group identity-formation and identity-maintenance from the point of view of the nonverbal social practices and habits that in every society accomplish the socialization of individuals into communities.

A man like Kuttamuwa no doubt had multiple identities — as a royal official who patronized certain artistic and literary forms, as can be seen in his stele; as an Aramaic-speaker, who was intimately familiar with the cultural traditions and assumptions transmitted in that language; as patriarch of his household, who established his funerary cult in a domestic area that seems to be an annex of his own house; and as a "Luwian," who was conscious of his heritage (real

or imagined) in the archaic political and religious elite who once dominated the region.

3. Socioeconomic Organization of the Iron Age Lower Town

The Iron Age population and ethnic interactions at Zincirli can be studied on a scale and at a level of detail that is unusual in Near Eastern archaeology because of the large quantity of Iron Age urban architecture that is readily accessible just under the modern surface. A modern village has grown up over the western part of the citadel mound and lower town, but at least 50 acres are available for excavation and for geophysical remote sensing. A geomagnetic survey in 2007 conducted by Jesse Casana and Jason Herrmann of the University of Arkansas has produced a remarkably vivid picture of the buried streets and wall foundations of the city (fig. 31). A complementary ground-penetrating radar survey was done in 2008 in the northern part of the lower town (the magnetic gradiometer detects the iron-rich basalt used ubiquitously in wall foundations at Zincirli, while the radar is especially good at detecting compacted floor and street surfaces that are distinguished by their differential densities). Using the geophysical map as a guide,

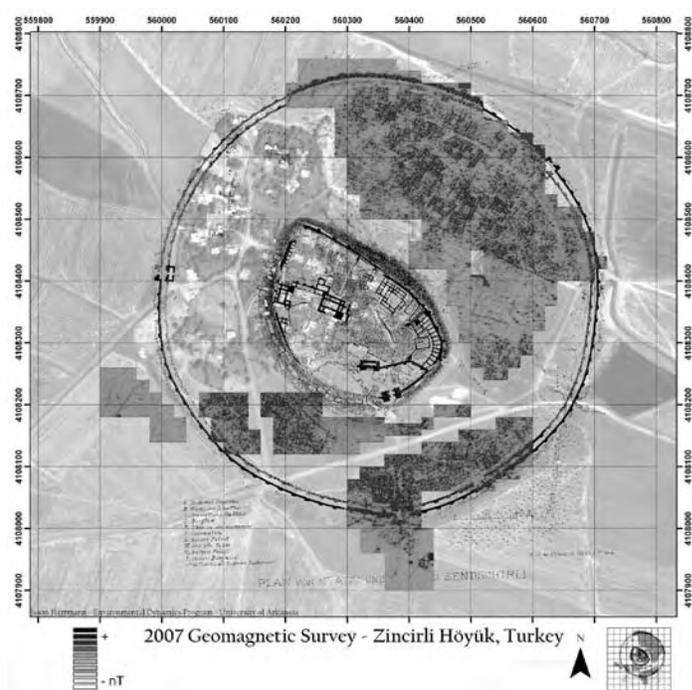


Figure 31. Geomagnetic map of buried structures overlaid on a modern satellite photograph and the German city plan. Created by Jason Herrmann, University of Arkansas

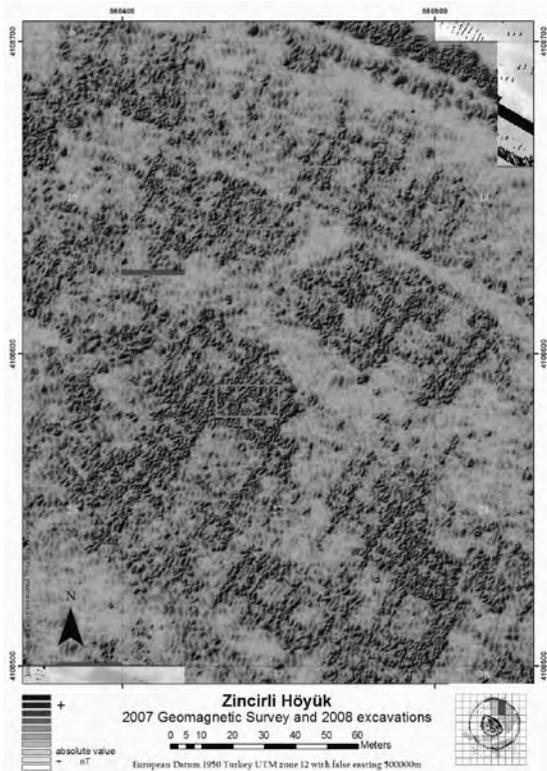


Figure 32. Geomagnetic map of North Lower Town (Areas 5 and 6)

excavation of the northern lower town commenced in the summer of 2008 with an initial exposure of 650 square meters (7,000 sq. ft.) in two different areas (Areas 5 and 6) (fig. 32). In most places in the lower town there is about one-and-a-half meters of accumulation, representing two or three architectural phases (remnants of mudbrick structures on stone foundations). A given area can be excavated down to virgin soil in one or two field seasons, depending on the complexity of the stratigraphy. The Neubauer Expedition intends to excavate several thousand square meters in various parts of the lower town, providing a sample of architecture and artifacts large enough to permit meaningful conclusions about the social and economic organization of the city.

There are very few Iron Age sites in the Mediterranean region (indeed, in the entire Middle East) at which large-scale exposures of residential urban districts have been achieved. The Zincirli excavations, profiting from easy access to well-preserved Iron Age strata of both the Assyrian and pre-Assyrian periods, will provide a large quantity of new evidence for the organization and use of urban space, answering questions about

population density, subsistence practices and food storage, craft production and economic specialization, livestock stabling, household size and composition, and neighborhood relations (as shown by multi-house architectural arrangements in relation to shared courtyard spaces and other shared facilities). At Zincirli, geophysical surveying methods (especially magnetometry and ground-penetrating radar) have been shown to produce an unusually clear picture of buried structures in the lower town, at least for the latest architectural phases (late eighth and seventh centuries BC), augmenting the data obtained from excavated areas, which in turn can be used to interpret the geophysical maps of unexcavated areas.

A key question has to do with the existence (or not) of kin-based or quasi-kin modes of social organization. In other words, were there “urban clans” or patron-client household groupings governed by politically powerful patriarchs, forming economically autonomous and mainly agrarian subcommunities within the larger city, on the model of traditional Islamic cities or medieval Mediterranean cities in Italy and elsewhere? In contrast to this model of urban farming clans that had moved from their rural villages to land allotments within the city walls but had retained their traditional mode of life and their kin-based social organization, was there instead a more bureaucratic mode of truly “urban” organization, with economically specialized urban households interacting and competing as individual units and integrated by means of some form of market economy or by a top-down command economy characterized by extensive royal military and labor requirements and the large-scale distribution of royal rations? A careful study, not just of individual houses, but of groupings of houses, can provide an answer to this question.

Zincirli also provides the opportunity to examine changes in socioeconomic organization over time. The lower town was in existence for about three centuries and witnessed three political stages, from independence under the rule of a local

king, to vassal status within the Assyrian empire, to the removal of the local political elite and direct rule as an Assyrian province with an Assyrian governor (and possibly also some measure of deportation and population replacement, although this is not textually documented for Sam’al, as it is for other kingdoms). Did these major political shifts, from independence to provincialization, leave a visible mark on ordinary urban districts, reflecting the reorganization of urban elites and economic production in line with the demands (or incentives) created by the empire? Was there an upsurge in interregional trade as a result of the pax Assyriaca, causing a restructuring of the Sam’alian economy with ripple effects at the household level? Or was daily life and the use of space in the lower town largely unaffected, even though the royal citadel (and the members of the royal court) undoubtedly experienced drastic changes?

The site of Zincirli therefore provides an ideal laboratory for examining these three issues: ethnicity in an urban population of diverse origins affected by and adapting to cross-cutting cultural influences; the material correlates of identity-forming and identity-maintaining social practices; and Iron Age urban subsistence and household and neighborhood organization, both before and during incorporation into the vast Assyrian empire. Large-scale horizontal exposures of coherent architectural phases, which can be accomplished very cost-effectively at Zincirli and can be augmented by unusually precise geophysical mapping of buried architecture, will provide valuable new data to address these issues.

The authors and all the members of the Neubauer Expedition to Zincirli are grateful to the following for their invaluable support and encouragement and their personal interest in this project, without which it could not succeed: Joseph and Jeanette Neubauer of Philadelphia; the Ministry of Culture of the Republic of Turkey and in particular Ertuğrul Günay (minister of culture), Orhan Düzgün (director general of antiquities), Abdullah Kocapınar (deputy director general), and Melik Ayaz (head of excavations and surveys); the staff of the Gaziantep Museum,

especially Ahmet Denizhanogulları (museum director), Ahmet Beyazlar, Burhan Balcioglu, and Mehmet Onal; the governorship of Gaziantep and in particular Süleyman Kamcı (provincial governor), Salih Efiloglu (culture director), and Mehmet Aykanat (deputy culture director); government officials of the İslahiye and Nurdağ districts and in particular

Bekir Yılmaz (İslahiye district governor) and Emrah Yılmaz (Nurdağ district governor); and last but not least, our many friends in the town of Fevzipaşa, especially İsmet Ersoy (mayor of Fevzipaşa) and his wife Arzu.

All the photographs except fig. 4 were taken by Eudora Struble. The geomagnetic maps in figs. 23, 31, and 32

were prepared by Jason Herrmann under the direction of Jesse Casana of the University of Arkansas. The architectural plans and section drawings in figs. 10, 12, 15, 20, 22, and 28 were prepared by Benjamin Arubas and Octavian Reicher. The drawings in fig. 19 were done by Karen Reczuch.

ACCOUNTING FOR LIFE IN PTOLEMAIC AND ROMAN THEBES: ONLINE ACCESS TO ANCIENT ARCHIVES

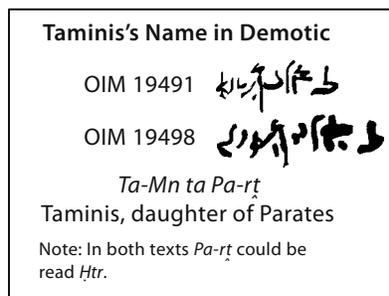
Foy Scalf and Jacqueline Jay

THE SCRAP PAPER OF ANTIQUITY: RECEIPTS ON POTSDHERDS

On the 22nd of May, 247 BCE, a woman named Taminis paid for a supply of oil and was issued a receipt for her payment. Her full name was Taminis, daughter of Parates; as was customary, her father's name served as a kind of surname. Like most of her contemporaries, Taminis could probably write very little, if at all, so the text was recorded for her by a scribe who signed his name: Esminis. Taminis paid in silver for roughly a quarter of a liter of oil, which had probably been produced at a local farm growing sesame or castor under strict governmental control by the state or its private contractors.¹ Oil was a necessity of life, used for medicine, cosmetics, fuel, and cooking,² and Taminis does not seem to have bought all that much of it. From so-called marriage contracts of the time, we know that husbands often promised to provide stipends of oil to their wives, stipends which were usually two to six times greater than the amount this receipt records Taminis to have purchased.³

That this supply lasted for a short time is proven, not just by the small

amount itself, but by other receipts from the files of Taminis dated to the very same year. It seems that Taminis customarily received oil on credit, paying for it at a later date, for the surviving receipts were usually written in the months after the oil was received. For example, in the 38th year of the reign of Ptolemy II, Taminis received a supply of oil in the month of Khoiak for which she was issued a receipt on the 30th day of the same month.



Two months later, in Mecheir, we know Taminis received another quantity of oil, for which she paid the cost on the very first day of Pharmouthi, having gone the entire intervening month of Phamenoth without making payment (see chart of Egyptian months on the facing page). However, we know she received another

supply of oil on credit in Phamenoth because just 8 days after her previous payment, on the 9th day of Pharmouthi, she made another payment and was issued a receipt for the oil she received in the preceding month of Phamenoth. The oil dealer would have also kept a record of these payments and his section for Taminis would have contained the same information as the following chart, although more complete.

The affairs of individual citizens of Ptolemaic and Roman Egypt like Taminis are just one of the many facets of ancient society that can be reconstructed through texts written on potsherds. These sherds, which are also called ostraca, a term derived from the Greek word ὄστρακον (singular), or ὄστρακα (plural) meaning earthen vessel or potsherd, were nothing more than the fragments of broken pottery vessels. Fragments of this type were used by the ancient Greeks when they were voting on whether or not to expel a citizen (giving us the term ostracism); as we have seen, however, they had many other purposes as well.⁴ Cheaper and more readily available than papyrus, potsherds were the ancient equivalent of note pads, and the texts which appear on

Receipts for Cost of Oil Paid by Taminis in the Oriental Institute Museum

Taxpayer	Museum No.	Reign	Year	Date Issued	Month of Credit	Scribe
<i>Ta-Mn ta Pa-rꜥ</i>	OIM 19347	Ptolemy II	36	Epeiph 12	Payni	Esminis
<i>Ta-Mn ta Pa-rꜥ</i>	OIM 19498	Ptolemy II	38	Khoiak 30	Khoiak	Esminis
<i>Ta-Mn ta Pa-rꜥ</i>	OIM 19294	Ptolemy II	38	Pharmouthi 1 (22 May 247 BCE)	Mecheir	Esminis
<i>Ta-Mn ta Pa-rꜥ</i>	OIM 19491	Ptolemy II	38	Pharmouthi 9 (30 May 247 BCE)	Phamenoth	Esminis

Ancient Egyptian Months

The ancient Egyptian civil calendar consisted of three seasons divided into twelve months of thirty days, plus five epagomenal days added to equal the 365 days of the solar year.

Month 1: Thoth	Month 7: Phamenoth
Month 2: Phaophi	Month 8: Pharmouthi
Month 3: Hathor	Month 9: Pachons
Month 4: Khoiak	Month 10: Payni
Month 5: Tybi	Month 11: Epeiph
Month 6: Mecheir	Month 12: Mesore

them were just as diverse as the post-its of today. Ostraca were employed for a wide variety of record-keeping: administrative documents including accounts, receipts, and lists; school exercises including literary texts; religious documents including hymns, magical-medical texts, and oracles; memoranda including greetings and letters. In Ptolemaic-Roman Egypt, these texts were written in a variety of scripts including Aramaic, Greek, Coptic, and Demotic. Although the documents in each of these scripts deserve their own attention, we focus here on the Demotic examples.

THE COLLECTION OF DEMOTIC OSTRACA IN THE ORIENTAL INSTITUTE MUSEUM

The texts referring to Taminis represent only a small percentage of the roughly 900 Demotic ostraca in the collection of the Oriental Institute. Approximately 350 of these were purchased and have no known provenance, while the other 550 were excavated at Medinet Habu by Uvo Hölscher on behalf of the Oriental Institute from 1926 to 1933. Some of these documents were excavated near houses of the Roman period town. Unfortunately, we have not been able to identify houses of specific individuals because, in most cases, the ostraca have been moved from the houses of their owners. Such displacement occurs for a variety of reasons, including the continuous occupation of the site of Medinet Habu, the discarding of unnecessary documents in antiquity, and modern digging performed by locals searching for fertilizer.

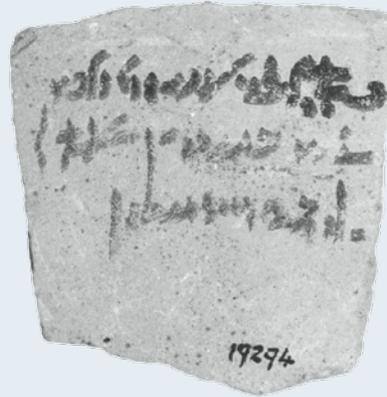
The 900 Oriental Institute Demotic ostraca contain information critical to

Two Receipts for the Cost of Oil of Taminis

According to the receipts on OIM 19294 and OIM 19491, Taminis paid twice within the first week of Pharmouthi for quantities of oil received in the previous two months. These texts, like the others discussed here, are written in Demotic, a cursive ancient Egyptian script which appeared in the middle of the first millennium BCE and was used until the middle of the first millennium CE.

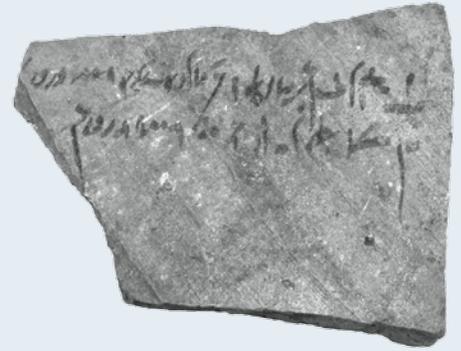
OIM 19294⁵

1. Taminis, daughter of Parates, 1/6 silver (kite⁶ for) the cost
2. of oil of Mecheir. Written by Esminis
3. in year 38, Pharmouthi, day 1.



OIM 19491

1. Taminis, daughter of Parates, 1/4 silver (kite for) the cost of oil of Pharmouthi.
2. Written by Esminis in year 38, Pharmouthi, day 9.



the study of society in Ptolemaic and Roman Egypt. Economic matters predominate, offering a chance to further refine our understanding of how the Greeks and Romans administered Egypt and how the population accounted for their daily lives within a constantly changing system. In pre-Ptolemaic Egypt, our documentation of fiscal matters — paying taxes, lending money, accepting payments — is patchy, but we have a wealth of such documentation for the Ptolemaic period, recorded in both Greek and Egyptian. Life, both ancient and modern, is lived at a very small scale and the remaining evidence is often meager. Here we have a good chance to witness the activities of individuals, how their lives ebbed and flowed, while reflecting the grand sweep of political history. Buying a monthly supply of oil may seem insignificant, but that consumer is but one cog in a great administrative machine. In light of the importance of this material, we have designed a database in order to organize and tease out the data pertinent to these issues.

ORIENTAL INSTITUTE DEMOTIC OSTRACA ONLINE (O.I.D.O.O.)

Thousands of Demotic ostraca are scattered throughout museum collections around the world, many still awaiting study. A great many more surely lie buried in the sands of Egypt. Currently, less than one-third of the Demotic ostraca in the Oriental Institute Museum collection have been published and, as a result, we began the Oriental Institute Demotic Ostraca Online (O.I.D.O.O.) project in order to make the information contained in these ostraca available to both the scholarly community and the general public. Through O.I.D.O.O., we hope to present the information from this material in an accessible as well as useful online database with the capability to search and sort the data in order to reveal meaningful patterns. Although information derived from a single ostrakon is generally of limited value, the information synthesized from hundreds, even thousands, of ostraca have allowed scholars to begin to reconstruct significant sections of Ptolemaic and Roman period economy in ancient Egypt. Aiding this process is the ultimate goal of O.I.D.O.O.

<http://oi.uchicago.edu/research/projects/oidoo/>

ORIENTAL INSTITUTE DEMOTIC OSTRACA ONLINE (O.I.D.O.O.)

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- Introduction
- Instructions
- O.I.D.O.O. Database
- Online Articles
- Comments and Suggestions



The O.I.D.O.O. database itself will contain all the relevant information for each ostracum. Acquisition and museum registry information will be provided in addition to a standard text edition including transliteration, translation, photos, and hand copies. The following example (below) shows the range of information provided for each ostracum. We learn its provenance (Thebes), its period (Ptolemaic), its date (Phamenoth 8); for this example, we don't know the king or the regnal year. Scholars interested in

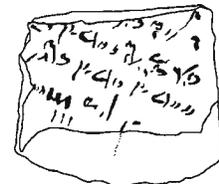
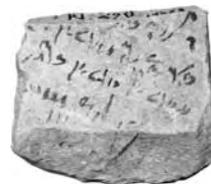
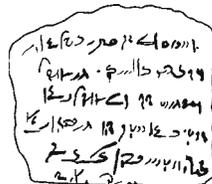
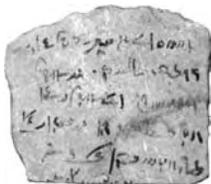
further research are provided with the sherd's exact location in the museum collection. The side-by-side transliteration and translation gives easy access to the content of each ostracum and can easily be compared to the photograph of the text itself.

Incorporating the information from these ostraca into a database format allows users an increased flexibility over paper publication. Rather than simply flipping pages, information in O.I.D.O.O. can be browsed, searched,

and sorted according to specific criteria, enabling powerful and efficient researching. A simple search for Taminis, daughter of Parates, brings up all the Demotic ostraca in the Oriental Institute Museum which mention this person. Alternatively, a researcher may be interested in only a particular type of text and a search for "Oath" would provide them with all the Demotic ostraca containing oath formulae. Of course, these results could then be refined through further searching and sorting. Like a Google search engine for Demotic ostraca, O.I.D.O.O. seeks to provide the researcher with simple, yet effective means to organize and interpret data. Ultimately, we intend to catalog the entire collection of Demotic Ostraca from the Oriental Institute Museum in O.I.D.O.O. and make the database available through the Oriental Institute Web site (<http://oi.uchicago.edu>) to anyone interested in the material. Version 1, consisting of nearly one-third of the collection, is going online in the winter of 2009. This follows the precedent

OIM 19323 — O.I.D.O.O. Record

Contents:	Oath	Period:	Ptolemaic(?)	Month:	Phamenoth	Collection:	Nelson 1939 N290	Location:	286:0:22
Museum No.:	OIM 19323	Reign:	Ptolemy?	Day:	8	Description:	Baked Clay Ostracum	Box:	331.02B
Size:	7.4 x 6.3 cm	Year:	?	Language:	Demotic	Provenance:	Thebes	Accession:	3289



Obverse

- | | | | |
|----|---|----|---|
| 1. | <i>h.t pꜣ 'nh nty iir 'Imn-htp sꜣ</i> | 1. | Copy of the oath which Amenotnes, son of |
| 2. | <i>Pa-nꜣ-tbꜣ.w r-ir=f n pr-Dmꜣ</i> | 2. | Pandbeus, will make in Djeme, |
| 3. | <i>ibt 3 pr.t sw 8 'nh Dmꜣ nty Htp</i> | 3. | on Phamenoth, day 8. "By the life of Djeme who rests |
| 4. | <i>irm nꜣ nty htp irm=f nꜣw pr.w r-ti=k</i> | 4. | with those who rest with him, as for this grain about which you |
| 5. | <i>mt irm=y r-Dbꜣ.w dd ir n=k</i> | 5. | spoke with me, saying: ... made for you |
| 6. | [...] | 6. | [...] |

Reverse

- | | | | |
|----|--|----|---|
| 1. | [...] | 1. | [...] |
| 2. | [...] | 2. | [...] |
| 3. | <i>mtw Pa-tm r-h ir 'nh n</i>
[...] | 3. | and Patemis in accordance with the making of the oath [... says:] |
| 4. | <i>pꜣ 'nh 'nh mꜣꜣ' [pꜣy ...]</i> | 4. | The oath is a true oath. |
| 5. | <i>sh hsb.t 8 ibt 3 pr.t</i> [...] | 5. | Written in year 8, Phamenoth [...] |
| 6. | [...] | 6. | [...] |

NOTES:

Line 1: The expected *nty iir* is actually written *nty iw=f r ir*.

Line 2: For the name *Pa-nꜣ-tbꜣ.w*, see Erich Lüdeckens, *Demotisches Namenbuch*, Band I, Lieferung 5 (Wiesbaden: Dr. Ludwig Reichert Verlag, 1985), 384.

Line 4: For the writing of *pr.w*, see Wolja Erichsen, *Demotisches Glossar* (Copenhagen: Ejnar Munksgaard, 1954), 135.

Documents of Thotsutmis in the Oriental Institute Museum

<i>Taxpayer</i>	<i>Museum No.</i>	<i>Reign</i>	<i>Year</i>	<i>Date Issued</i>	<i>Content</i>	<i>Month of Payment</i>
<i>Dḥwty-sḏm sʿ Pa-nfr</i>	OIM 19504	Ptolemy II(?)	?	Thoth 2	Receipt for Cost of Oil	Mesore
<i>Dḥwty-sḏm sʿ Pa-nfr</i>	OIM 19514	Ptolemy II or III	?	Hathor 12	Receipt for Cost of Oil	Hathor
<i>Dḥwty-sḏm sʿ Pa-nfr</i>	OIM 19302	Ptolemy II	?	Phamenoth 13	Receipt for Cost of Oil	Mecheir
<i>Dḥwty-sḏm sʿ Pa-nfr</i>	OIM 19493	Ptolemy II	?	Epiphi 20	Receipt for Cost of Oil	Payni
<i>Dḥwty-sḏm sʿ Pa-nfr</i>	OIM 19483	Ptolemy II	31	Pachons 8	Receipt for Cost of Oil	Phamenoth(?)
<i>Dḥwty-sḏm sʿ Pa-nfr</i>	OIM 19292	Ptolemy III	?	?	List of Names	—
<i>Dḥwty-sḏm sʿ Pa-nfr (?)</i>	OIM 19298	Ptolemy ?	?	?	Receipt for Burial (?) Tax	—

being set at the Oriental Institute of disseminating the results of our research projects freely to the general public over the Internet (<http://oi.uchicago.edu/research/projects/>).

THE ARCHIVE OF THOTSUTMIS

We opened this article with a single individual, Taminis, and her regular purchase of oil on credit; we will close it with another individual: a man named Thotsutmis. Like Taminis, Thotsutmis was a resident of Thebes who conducted his business in the same manner as many other Thebans of his time. Seven documents in the Oriental Institute Museum name him, five of which are oil payment receipts. Unfortunately, none of these texts are dated; however, two were written by Esminis, the same scribe who wrote dated receipts for Taminis. As a result, we can presume that Thotsutmis, Esminis, and Taminis were all contemporaries, active late in the reign of Ptolemy II, in the mid-third century BCE. Beyond this ballpark date, we cannot provide a specific year for the receipts of Thotsutmis, and we have no way of knowing the relationship between these receipts. Are they from the same year or scattered across several years? Such questions illuminate some of the fundamental issues which arise when working with ostraca.

Issues of provenance also complicate our research. While some groups of texts have been found in or buried beneath the floors of a private dwelling, yielding

interesting insights about the layout of a town and the owners of individual dwellings in it, excavation records from Medinet Habu regarding our sherds have been relatively unhelpful.⁷ Even more problematic are the many ostraca in the Oriental Institute Museum, including those of Thotsutmis, that derive from illicit excavations. In the first half of the twentieth century, local Egyptians found the ostraca and then sold the pieces to various directors of the Epigraphic Survey resident at Chicago House, such as H. Nelson, W. F. Edgerton, J. Wilson, and G. Hughes. Although we can gain a great deal of information from these purchased sherds, we will probably never know their exact findspot.

To overcome these difficulties, we must look for significant patterns, and here is where our database comes into play. While constructing the database, we have been able to identify individuals who are mentioned in more than one text (such as Taminis and Thotsutmis) and perhaps connect them with people mentioned in other texts. Our Thotsutmis, for example, may be the same individual mentioned in documents now in Berlin and London. In one of these documents, he is given the title *pastophoros* of Amenophis in the west of Thebes, identifying him as a choachyte (a priest in charge of the mortuary cult), a role which aligns well with our Thotsutmis's appearance in a burial tax receipt (OIM 19298). If this connection is correct, we can identify members of Thotsutmis's

family, including his father Panouphis, son of Petenephtes, who is mentioned in several receipts in the Brooklyn and Ashmolean museums, as well as his brother Psenenteris, son of Panouphis, with whom Thotsutmis is mentioned in a list of names (OIM 19292), perhaps a list of mortuary priests.⁸

All this information will also be included in O.I.D.O.O. As we have mentioned, a simple search for Thotsutmis will quickly result in a list of records for which that name appears. Sorting these records chronologically, researchers can quickly determine what information we have about a given individual, what types of texts he or she appears in, the chronological range of the texts, and, through the catalog of names in the database, familial relationships of certain individuals. In the future, databases of this sort will reinvent the way we do research about the ancient world, providing us with greater insights concerning both the political sweep of history as well as the quotidian activities of the humble taxpayer.

NOTES

¹ The government maintained a strict monopoly on oil-producing plants and production, at times contracted out to private individuals in each nome. The fundamental study is Claire Préaux, *L'économie royale des Lagides* (Brussels: Édition de la fondation égyptologique Reine Élisabeth, 1939), pp. 65–93.

² We do not know what type of oil Taminis was buying because the Egyptian term for oil used in her receipts, *nhh*, is simply a generic term

for any type of oil (though often identified as sesame). The many uses and sources of oil (castor, sesame, olive, safflower) are described in D. Brent Sandy, *The Production and Use of Vegetable Oils in Ptolemaic Egypt*, Bulletin of the American Society of Papyrologists Supplements 6 (Atlanta: Scholars Press, 1989).

³ Brian P. Muhs, *Tax Receipts, Taxpayers, and Taxes in Early Ptolemaic Thebes*, Oriental Institute Publications 126 (Chicago: The Oriental Institute, 2005), p. 75.

⁴ Henry George Liddell and Robert Scott, *A Greek-English Lexicon* (Oxford: Clarendon Press, 1940), p. 1264.

⁵ Published in Muhs, *Tax Receipts*, catalog no. 6.

⁶ The kite was a unit of measurement based upon the Egyptian silver *deben*. In pharaonic Egypt, the *deben* amounted to 91 grams of silver bullion, with the kite equaling 1/10th of a *deben*, thus 9.1 grams. This system was modified in the late Persian period so that one silver *deben* equaled the value of

five Greek silver staters. The Egyptian accounting system, with its equivalence in stater value rather than bullion weight, continued to be maintained throughout the Ptolemaic period despite continued revisions in the weight and value of Ptolemaic coinage. See Muhs, *Tax Receipts*, pp. 24-25; Sitta von Reden, *Money in Ptolemaic Egypt: From the Macedonian Conquest to the End of the Third Century BC* (Cambridge: Cambridge University Press, 2007), pp. 49-50.

⁷ Uvo Hölscher, *The Excavation of Medinet Habu*, Vol. 1: *General Plans and Views*, Oriental Institute Publications 21 (Chicago: University of Chicago Press, 1934), pl. 10. In most cases, however, knowledge of the findspot of a sherd tells us relatively little; thus far, for example, we have not been able to link individuals to particular features on the ground. For instance, we know of several ostraca found in excavation square F/5 (see plan). Intriguingly, two of these ostraca (MH 2196 and MH 2393) were written for the same

taxpayer, Pamonthes "the younger." He is mentioned in another text (MH 1745), for which there is, unfortunately, no findspot information. There are several Roman structures which were excavated in squares F/4-5 and it is tantalizing to try to identify them as the houses of Pamonthes or members of his family. However, also from square F/5 is MH 2190, an early Ptolemaic receipt for the salt tax belonging to Semmonthis, written nearly two centuries before the receipts of Pamonthes! Other Demotic ostraca found in squares E-G/4 were said to be discovered "between foundation walls," suggesting that they had been moved either in antiquity or by fertilizer diggers. The Demotic ostraca from E-G/4 are mentioned in Uvo Hölscher, *The Excavation of Medinet Habu*, Vol. 5: *Post-Ramesside Remains*, Oriental Institute Publications 66 (Chicago: University of Chicago Press, 1954), p. 39.

⁸ Identified in published documents by Muhs, *Tax Receipts*, pp. 123-24.

CATASTROPHE! EXHIBIT IMPACT: RATIFICATION OF THE HAGUE CONVENTION

CATASTROPHE! EXHIBIT RECEIVES AWARD

On October 22, the Oriental Institute Museum was presented with the "2008 Best Practices Award" for exhibits and programs from the Association of Midwest Museums. The award acknowledges the exemplary practices and processes employed by the Museum to raise public awareness of a critical issue. The AMM cited the success of the exhibit in the following areas: raising awareness of the archaeological tragedy taking place in Iraq; explaining why the public should and must care about the loss of national heritage, and stating what individuals can do to help, not just in Iraq but also worldwide. The application for the competition was written by Carole Krucoff, Head of Public and Museum Education. Museum Director, Geoff Emberling traveled to Kansas City to receive the award.



Museum Director Geoff Emberling holding the "2008 Best Practices Award"

On Thursday, September 25, 2008, the United States Senate voted to ratify the 1954 Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict.

The Hague Convention defines the responsibilities of an occupying power to avoid destruction or damage to cultural sites, monuments and collections during military conflicts and occupations. This treaty was supported by the U.S. State Department and Pentagon.

The Hague Convention is highlighted in the Oriental Institute's special exhibit, *Catastrophe! The Looting and Destruction of Iraq's Past*. Thanks to the many visitors to this exhibit who sent over 1,200 postcards to the Illinois Senators in support of the Hague Convention.



THE ORIENTAL INSTITUTE IN THE NEWS



A selection of recent coverage of the Oriental Institute in Chicago and national media sources

PRINT MEDIA

EGYPT

Sciences et Avenir

August 2008

"L'Égypte et la naissance des villes"
(Nadine Moeller's excavations at Tell Edfu)

World Archaeology

October/November 2008

"Early Egyptian Silos" (Nadine Moeller's excavations at Tell Edfu)

ANCIENT ISRAEL

The Wall Street Journal

September 26, 2008

"Who Wrote the Dead Sea Scrolls?" by Jordan Horn (research of Norman Golb)
<http://online.wsj.com/article/SB122238636935776931.html>

The Jewish Week

October 20, 2008

"Who Wrote the Dead Sea Scrolls?"
(research of Norman Golb)
http://www.thejewishweek.com/viewArticle/c347_a13745/The_Art

EVENTS AT THE ORIENTAL INSTITUTE

The Hyde Park Herald

October 29, 2008

"The Newberry Consort and the N-E-W Trio," by M. L. Rantala
Review of the Newberry Consort performance at the Oriental Institute with comments about the "beauty and grandeur of the setting."

CATASTROPHE! AND MESOPOTAMIA

The Chicago Maroon

November 4, 2008

"Oriental Institute Tapped by State Department to Train Iraqi Scholars," by Constance Zhang

Announcement of joint Oriental Institute-Field Museum initiative to bring Iraqi scholars to the US for training.

Politiken

October 2, 2008

Story by Marcus Rubin about the Catastrophe exhibit (in Danish)
<http://politiken.dk/kultur/article574693.ece>

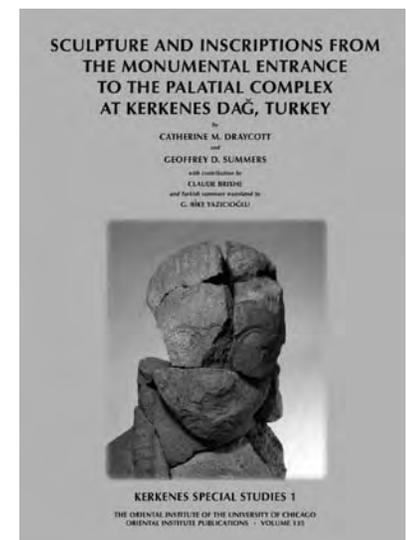
NEW TITLE FROM THE PUBLICATIONS OFFICE

Kerkenes Special Studies 1. *Sculpture and Inscriptions from the Monumental Entrance to the Palatial Complex at Kerkenes Dağ, Turkey*. By Catherine M. Draycott and Geoffrey D. Summers, with contribution by Claude Brixhe and Turkish summary translated by G. Bike Yazıcıoğlu. Oriental Institute Publications, Volume 135. Chicago: The Oriental Institute of the University of Chicago, 2008. Pp. xxiv + 89; 98 plates. ISBN-13: 978-1-885923-57-8. Price: \$90.00 (Members' Price: \$72)

Between 2003 and 2005, various remains of sculpture and fragments of an important inscription in the Old Phrygian language were unexpectedly found during excavations at the sixth-century BC walled city on Kerkenes Mountain in the highlands of Central Turkey. These unusual finds have a significant role to play in the interpretation of the site and the interpretation of Phrygian history and culture. Large-scale sculpture in the round and small reliefs have distinctive characteristics so far unattested within territory inhabited by Phrygian speakers, while the extensive inscription names individuals so far unknown. Together, they attest to an ambitious and distinctive identity of power at this relatively remote mountaintop city, which may be equated with the strongly fortified place of Pteria mentioned in Herodotus, and which may have flourished for a brief period between the death of King Midas of Gordion and the conquering of Anatolia by the Persian King, Cyrus the Great.

This volume presents these striking new finds, all of which come from the Monumental Entrance to a sector of the city known as the Palatial Complex. An introduction to the archaeological context is followed by a detailed catalog of the sculpted fragments, associated architectural fragments, and the inscribed fragments. Within the catalog there is erudite discussion of comparanda aimed at placing the unique material in its wider cultural and historical context, as well as a tentative reconstruction of the major pieces into a single monument. Rounding off the work is a commentary on the Phrygian inscription by Prof. Claude Brixhe. The volume is profusely illustrated with line drawings and photographs of every fragment together with a set of color plates that highlight the violence done to the monuments when the city was looted and burnt in the mid-sixth century BC. A Turkish summary is provided.

Members receive a 20% discount on all titles published by the Oriental Institute. To order, in North America contact The David Brown Book Company, PO Box 511, Oakville, CT 06779, Toll Free: 1-800-791-9354, Fax: 860-945-9468, e-mail: queries@dbbconline.com. In Europe and elsewhere, contact Oxbow Books, Park End Place, Oxford, OX1 1HN, UK, Tel: (+44) (0) 1865-241-249, Fax: (+44) (0) 1865-794-449, e-mail: oxbow@oxbowbooks.com. Web site: www.oxbowbooks.com. Please visit oi.uchicago.edu/research/pubs/catalog/ for a list of all titles available.



NEWS FROM MEMBERSHIP

ARE YOU RECEIVING THE ORIENTAL INSTITUTE E-TABLET?

The E-Tablet is our monthly e-mail newsletter that compiles all the latest news from the Institute: event notices, travel programs, and education opportunities.

If you would like to subscribe, simply send an e-mail to oi-membership-subscribe@lists.uchicago.edu

You will receive a subscription confirmation notice.

Check your inbox the 2nd Tuesday of every month for the most up to date announcements and schedules for the Oriental Institute Community!

Questions may be directed to the Membership Office at (773) 834-9777 or oi-membership@uchicago.edu

PENSION PROTECTION ACT EXTENDED

The IRA charitable rollover provision that allows people age 70-1/2 or older to make contributions of up to \$100,000 a year from an IRA directly to non-profit organizations such as the Oriental Institute has been extended through December 31, 2009.

Please note that the new tax law applies only to IRAs, not other retirement plans such as 401(k) and 403(b) plans. Also, IRA gifts can only be used for outright contributions to public charities; gifts to donor advised funds, supporting organizations, and most private foundations do not qualify.

This is a wonderful chance for you to see the impact of a significant contribution during your lifetime. To find out more about the tax benefits of this law and *because there are specific transfer requirements for an IRA gift to qualify as a tax-free charitable distribution*, please contact the Office of Development at (773) 834-9775 or the Office of Gift Planning at (866) 241-9802 or (773) 702-3130 or giftplan@uchicago.edu

WE HOPE YOU ENJOYED the 2007-2008 Annual Report and will consider contributing to our 2008 Annual Fund campaign. Members can RENEW their memberships for the 2009 year through a gift to any Oriental Institute project or program. To make a gift, you may fill out the Annual Fund giving card enclosed in your Annual Report package, or simply fill out the giving envelope enclosed in this issue of News & Notes. For questions about any project or program of the Oriental Institute, or giving and membership levels, please contact the Membership Office at (773) 834-9777 or e-mail oi-membership@uchicago.edu

AVAILABLE NOW!

Audio Tours of the Oriental Institute Museum Galleries!

The Oriental Institute Museum is pleased to announce a series of exciting new audio tours of the galleries. The audio tour format makes it possible to offer more detailed discussions of individual objects than is possible on printed labels. The tours, loaded on Apple iPods, are available in the Oriental Institute lobby at a charge of \$5.00 each for the public and free to Members. The first group of tours includes:

- **Highlights of the Collection**
- **The Ancient Middle East in the Time of Tutankhamun**
- **A Kid's Tour of Ancient Egypt**

Other tours are under development. The scripts were developed under the supervision of Geoff Emberling and Emily Teeter. We would especially like to thank Adam Hemmings for his creative work on the Kid's Tour of Ancient Egypt. The audio was recorded and produced at the Chicago Media Initiatives Group here on campus. The project is supported by a generous gift from Joyce and Roger Isaacs. Watch our Web site and the next issue of *News & Notes* for further details!

TRAVEL PROGRAM

Look for announcements on our November 2009 **SPLENDORS OF THE NILE** Egypt Travel Program! Our itinerary is posted on <http://oi.uchicago.edu> and will be published in upcoming editions of News & Notes, but first notice is sent via e-mail to our e-newsletter subscribers. For more information, see page 19.

Itineraries and travel information can always be sent via postal mail at request. Contact the Membership Office at (773) 834-9777 for more information.



CONCERTS IN THE YELDA KHORSABAD COURT

ROBERT BELINIC, GUITAR

University of Chicago Presents

Tuesday, March 10

6:30 PM

Reception follows

The Oriental Institute and University of Chicago Presents invite you to a special concert featuring Croatian guitarist Robert Belinic. Acclaimed as a “genius, poet, and supersensitive musician,” Belinic is making his Chicago debut amidst the treasures of The Yelda Khorsabad Court. The concert highlights works by Dowland, J. S. Bach, Leo Brouwer, and more. Enjoy great music in the magnificent setting and then meet the artist at a post-concert reception.

TICKET PRICE: \$25 per person, including reception. Advance purchase is encouraged; space is limited. For tickets, call University of Chicago Presents at (773) 702-8068.

ECCO LA PRIMAVERA

Music of Francesco Landini

The Newberry Consort

Saturday, March 21

8:00 PM

The Oriental Institute and the Newberry Consort invite you to celebrate the first weekend of spring with the compositions of Francesco Landini, the blind Florentine poet, organist, singer, and instrument maker whose song *Ecco la Primavera* welcomed the arrival of the glorious spring season. One of the musical geniuses of the fourteenth century, Landini’s innovative work brought us a giant step toward the music of the Renaissance. This special concert, held in the awe-inspiring setting of The Yelda Khorsabad Court, features violin virtuosa Rachel Barton Pine making her Chicago debut on the vielle and rebec, two ancestors of the violin. Also featured are Ellen Hargis, soprano; Judith Malefronte, mezzo-soprano; and Aaron Sheehan, tenor; and instrumentalists David Douglass and Tom Zajac.

ADMISSION:

Section 1 (first 5 rows)

General Admission — \$40

Seniors/Newberry Library and Oriental Institute Members — \$36

Students — \$20

Section 2

General Admission — \$30

Seniors/Newberry Library and Oriental Institute Members — \$27

Students — \$14

Pre-registration is required and space is limited. For more information and to order tickets, call the Newberry Library at (312) 255-3700 or order online at www.newberry.org/consort

SPOTLIGHT ON MEMBER EVENTS

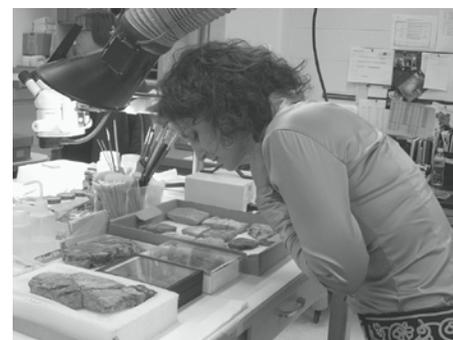
AN EVENING WITH CONSERVATION AT THE ORIENTAL INSTITUTE

ON SEPTEMBER 8TH the Conservation staff of the Oriental Institute presented the latest developments in technology, chemistry, conservation science, and their application to Oriental Institute artifacts in the Museum collection. Our members visited three conservation stations set up in the Institute; two in the museum and one in the Conservation Lab on the Institute's 2nd floor, tucked away behind the Research Archives. For most of our members, this was the first time they had visited the conservators in their laboratory space.

Laura D'Alessandro, Head Conservator, demonstrated the process of cleaning and preserving a collection of mud bricks from Khorsabad in Northern Iraq, against the backdrop of The Yelda Khorsabad Court. Alison Whyte, set up in The Robert

and Deborah Aliber Persian Gallery, talked our members through the process of analysis and treatment of an outbreak of damaging salts discovered on two artifacts in the Oriental Institute's collection. Monica Hudak and Contract Conservator Jeanne Mandel were in the Conservation Laboratory with a display of the Persepolis Fortification Archive tablets and other artifacts, describing the process for cleaning antiquities using a laser that removes dirt and pollutants that would be unable to be removed by hand without harming the artifact.

A special thanks to the Conservation staff, the Museum staff, and our Associate Members for making this event a great success!



Left: The Oriental Institute Conservation staff: Laura D'Alessandro, Monica Hudak, Contract Conservator Jeanne Mandel, and Alison Whyte; Center: Alison Whyte presents the chemistry of conservation in The Robert and Deborah Aliber Persian Gallery; Right: An Associate Member takes a closer look at the Persepolis Fortification Archive tablets in the Conservation Lab at the Oriental Institute. Photos by Sarah Sapperstein

BABYLONIAN BREWS

ON OCTOBER 29TH we welcomed the members of the James Henry Breasted Society to the Oriental Institute for an event in homage to Oktoberfest — Babylonian Brews. By the dawn of history the ancient Sumerians had already perfected the art of brewing beer, and we were delighted to bring history to life by explaining the brewing process and brewing the ancient recipes. Kathleen Mineck, contributor to the Chicago Hittite Dictionary and PhD Candidate, presented an informative lecture on the archaeological and textual evidence for ancient Sumerian beer brewing. After the lecture, guests had the opportunity to taste three different ancient brews (wine, honey-wheat, and date beers) in replica ancient vessels based on pieces on display in The Edgar and Deborah Jannotta Mesopotamian Gallery. The event was even capped off with an ancient beer drinking song. Thanks to all the James Henry Breasted Society Members who attended the event.

If you would like more information on the James Henry Breasted Society or the benefits or levels of Membership at the Oriental Institute, please call the Membership Office at (773) 834-9777 or e-mail oi-membership@uchicago.edu



Top: Breasted Society Members Rita and Kitty Picken enjoy an ancient beverage with Oriental Institute Director Gil Stein. Photo by Kaye Oberhausen; Bottom: Modern impression of cylinder seal OIM A11464

WINTER 2009 CALENDAR

Unless otherwise noted, all programs take place at the Oriental Institute. All programs subject to change.

JANUARY

7 | WEDNESDAY

**Death and the City:
Recent Work at Tell Brak, Syria**
Members' Lecture
7:00 PM
See page 25 for details

11 | SUNDAY

**Breaking Ground:
The Story of the Oriental Institute**
Film
2:00 PM
See page 24 for details

14 | WEDNESDAY

**From the Nile to the Indus:
The Ancient Persian Empire**
Adult Education Course
7:00–9:00 PM
See page 26 for details

17 | SATURDAY

**Pharaoh's Menagerie: The Science and
Art of Animals in Ancient Egypt**
Adult Education Course
10:00–12:00 NOON
See page 26 for details

18 | SUNDAY

The Dark Lords of Hattusha
Film
2:00 PM
See page 24 for details

25 | SUNDAY

**Ancient Mesopotamia: This History, Our
History**
Online Course
See page 27 for details

25 | SUNDAY

Displacement
Oriental Institute/Smart Museum of
Art Cross-Campus Tour and Film
2:00 PM Tour at Smart Museum of Art
3:30 PM Film at Oriental Institute
Museum
See page 23 for details

FEBRUARY

1 | SUNDAY

Egypt: The Habit of Civilization
Film
2:00 PM
See page 24 for details

4 | WEDNESDAY

Tracing Roman Luxor
Members' Lecture
7:00 PM
See page 25 for details

8 | SUNDAY

The Sun Was the Only Witness
Film
2:00 PM
See page 24 for details

9 | MONDAY

**The Life of Meresamun:
A Temple Singer in Ancient Egypt**
Members' Preview
6:00 PM
See page 33 for details

11 | WEDNESDAY

**The Life of Meresamun:
A Temple Singer in Ancient Egypt**
Gallery Tour
12:15 PM
See page 28 for details

15 | SUNDAY

The Mummies of the Heretics
Film
2:00 PM
See page 24 for details

21 | SATURDAY

A Mummy Comes to Life
Special Exhibit Public Symposium
9:30 AM–4:00 PM
See page 34 for details

22 | SUNDAY

Mysteries and Mummies
Family Program
1:00–4:00 PM
See page 23 for details

Mummies Made in Egypt
Family Film
2:00 PM
See page 23 for details

MARCH

1 | SUNDAY

Woman Pharaohs
Film
2:00 PM
See page 24 for details

2 | MONDAY

Turkish Delights at Turquoise Café
Cuisine and Cookery of the Near East
Masouleh: A Unique Taste of Persia
Masouleh Restaurant
6653 North Clark Street
7:00 PM
See page 27 for details

WINTER 2009 CALENDAR

4 | WEDNESDAY

Past, Present and Future of the Landscape in the Realm of King Midas: Gordion, Turkey

Members' Lecture
7:00 PM
See page 25 for details

8 | SUNDAY

Nefertari: The Search for Eternal Life

Film
2:00 PM
See page 24 for details

10 | TUESDAY

Robert Belinic, Guitar

University of Chicago Presents
6:30 PM
See page 20 for details

15 | SUNDAY

Cleopatra: Destiny's Queen

Film
2:00 PM
See page 24 for details

21 | SATURDAY

Ecco La Primavera: Music of Francesco Landini

The Newberry Consort
8:00 PM
See page 20 for details

22 | SUNDAY

Persepolis Revisited

Film
2:00 PM
See page 24 for details

29 | SUNDAY

The Dead Sea Scrolls: Secrets of the Caves

Film
2:00 PM
See page 24 for details

DISPLACEMENT

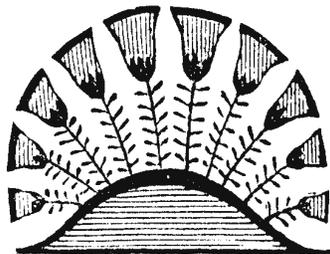
Sunday, January 25

2:00 PM tour at the Smart Museum of Art,
5550 South Greenwood Avenue

3:30 PM film showing at the Oriental Institute Museum,
1155 East 58th Street

Learn about the sociological and cultural impact of massive dam projects in China and Egypt during a collaborative tour and film screening at the Smart and Oriental Institute museums. Begin at the Smart Museum for a guided tour of Displacement, a special exhibit which explores the ways in which four leading contemporary Chinese artists have engaged with the Three Gorges Dam. Then walk to the Oriental Institute Museum to view *Nubia 64: Saving the Temples of Ancient Egypt*. This Cannes Film Festival Grand Prix-winning film presents the unprecedented international campaign to salvage and reconstruct ancient monuments in Egypt and Sudan that were threatened by the construction of the Aswan Dam. Following the film, Oriental Institute Museum Docents will be available in The Robert F. Picken Family Nubia Gallery to answer questions about Oriental Institute salvage work in Egypt and Sudan.

The tour and film are free, but advanced registration is requested as space is limited. To register, call (773) 702-2351 or e-mail kristypeterson@uchicago.edu



FAMILY PROGRAM

MYSTERIES AND MUMMIES

Sunday, February 22

1:00–4:00 PM

FREE

Bring the whole family on a free adventure to ancient Egypt during a day of films, hands-on activities, and more. Tour The Joseph and Mary Grimshaw Egyptian Gallery with docents on hand, enjoy a self-guided treasure hunt throughout the afternoon, and unravel the mysteries of mummies with a “tombful” of special activities. View *Mummies Made in Egypt*, the award-winning children’s film from the Reading Rainbow series, get up close and personal with our reproduction mummy, learn how to write your own name in ancient Egyptian hieroglyphs, and make an ancient Egyptian-style souvenir to take home. This program for African-American Heritage Month is presented in conjunction with the special exhibit *The Life of Meresamun: A Temple Singer in Ancient Egypt*, which uses art and science to reveal the life story of an Egyptian priestess whose amazing mummy is on display at the Oriental Institute Museum.

SUNDAY FILMS

Each Sunday afternoon, enjoy the best in documentary films on the ancient Near East at the Oriental Institute. Films begin at 2:00 PM and are free. Unless otherwise noted, running times range from thirty to fifty minutes. Following the films, museum docents will be available in the galleries to answer questions about our exhibits.

January 4 *Breasted Hall closed for winter break*

January 11 *Breaking Ground: The Story of the Oriental Institute (2004)*

Produced by Chicago Public Television, this film includes breathtaking images and footage from historic excavations as well as Oriental Institute projects underway in Turkey and Egypt.

January 18 *The Dark Lords of Hattusha (2006)*

This BBC film introduces the Hittites, a civilization that arose in ancient Turkey more than 3,000 years ago and built an empire that rivaled Egypt and Babylon. Then just as it was at the height of its powers, this great empire vanished. Now archaeologists have rediscovered Hattusha, the long-lost Hittite capitol, unearthing one of the most astonishing and ingenious cities of the ancient world. Buried in this lost city is a great library where ancient texts are bringing the lost world of the Hittites to life, helping reveal what caused an empire built to last forever to vanish so completely from history.

January 25 *Nubia 64: Saving the Temples of Ancient Egypt (1987)*

See p. 23 for details. This film showing is repeated at 3:30 PM.

In February our films focus on ancient Egypt in conjunction with African American Heritage Month.

February 1 *Egypt: The Habit of Civilization (1991)*

A film from the acclaimed PBS Legacy Series, which explores the influence of ancient cultures on our lives today.

The following two films are episodes from *Akhenaten and Nefertiti: Rulers of Egypt (2002)*.

February 8 *The Sun Was the Only Witness (2002)*

Filmed on location in Egypt, the expert commentary and lavish reenactments in this episode bring Akhenaten's religious revolution dramatically to life.

February 15 *The Mummies of the Heretics (2002)*

After his death, Akhenaten was declared a heretic and efforts were made to erase all traces of his reign. This episode traces the nineteenth century discovery of the pharaoh's famed city of Amarna and the search for the mummies of the heretic king and his queen, Nefertiti.

February 22 *Mummies Made In Egypt (1992)*

See p. 23 for details.

On selected Sundays during Women's History Month in March, we are featuring highly regarded documentary films on ancient Egyptian women whose influence and power made a major impact on the land of the pharaohs.

March 1 *Woman Pharaohs (2001)*

This documentary highlights major discoveries that reveal the profound influence and awesome authority of royal women in ancient Egypt. Emily Teeter, Egyptologist and Oriental Institute Special Exhibits Coordinator, appears in the film.

March 8 *Nefertari: The Search for Eternal Life (1993)*

For over twenty years Nefertari was the beloved queen of Rameses the Great, one of history's most celebrated and powerful rulers. Nefertari's importance as the pharaoh's consort is confirmed in images of her on monuments throughout Egypt, but nowhere is it more evident than in her tomb in the Valley of the Queens. This film from the Getty Conservation Institute takes a journey through the tomb, revealing the brilliant images that depict Nefertari's search for eternal life.

March 15 *Cleopatra: Destiny's Queen (1994)*

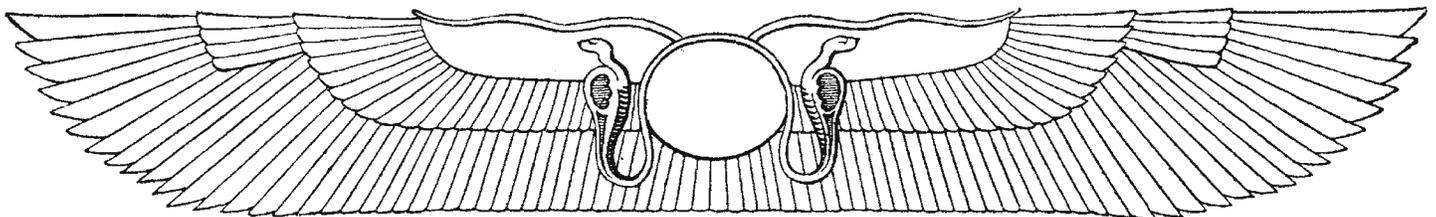
This documentary from the A&E Biography series mixes rare footage with updated research and exclusive interviews to present a biographical portrait that separates myth from fact about Cleopatra, ancient Egypt's most famous queen.

March 22 *Persepolis Revisited (2004)*

Discover the history and grandeur of Persepolis, a magnificent capitol of the great Persian Empire from 520 BC until it was destroyed by Alexander the Great in 330 BC. This production by Iranian filmmaker Farzin Rezaeian features spectacular reconstructions of the great palaces at Persepolis and explains their function in connection with the Persian New Year festival of Naw Rouz, which Iranian communities world-wide still celebrate at the spring equinox.

March 29 *The Dead Sea Scrolls: Secrets of the Caves (1993)*

This film tells the remarkable story of the discovery and acquisition of the thousands of fragments and manuscripts known as the Dead Sea Scrolls.



MEMBERS' LECTURE SERIES

The 2008–2009 Members' Lecture Series takes place the first Wednesday of every month, November through June, at 7:00 PM in Breasted Hall, Oriental Institute. These lectures are made possible by Member contributions and are free, open to the public, with receptions to follow.

DEATH AND THE CITY: RECENT WORK AT TELL BRAK, SYRIA

Wednesday, January 7, 2009

Augusta McMahon, University of Cambridge

7:00 PM

Breasted Hall

Recent excavations at Tell Brak in northeast Syria have exposed a series of mass graves that were placed on the edge of Brak's Outer Town at its moment of maximum expansion in the mid-fourth millennium BC. Within the site, there is evidence for the urban expansion, intensified industry, and an administrative hierarchy. Excavations at Tell Brak are forcing researchers to reconsider the ways in which urban expansion can create conflict, as well as past means of conflict resolution.

PAST, PRESENT, AND FUTURE OF THE LANDSCAPE IN THE REALM OF KING MIDAS: GORDION, TURKEY

Wednesday, March 4, 2009

Naomi Miller, Senior Research Scientist, Museum Applied Science Center for Archaeology, University of Pennsylvania Museum

7:00 PM

Breasted Hall

Gordion was the capital of ancient Phrygia and reputed home of King Midas (ca. 700 BC). Its monuments include the Midas Mound (Tumulus MM), over a hundred smaller burial mounds, and the ancient city of Gordion itself. Studies of the modern forest and steppe vegetation suggest how ancient people may have used different areas within the landscape. Plant remains recovered from the settlement document changes in vegetation and land use from about 1200 BC to AD 1000. Inspired by our glimpses of formerly healthy steppe vegetations, the Gordion Project is using plants as an aid for historical preservation and interpretation.

For more information about membership and events at the Oriental Institute, contact (773) 834-9777 or e-mail oi-membership@uchicago.edu

TRACING ROMAN LUXOR

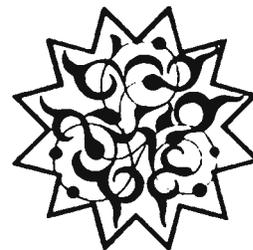
Wednesday, February 4, 2009

Michael Jones, Associate Director, American Research Center in Egypt, Cairo

7:00 PM

Breasted Hall

Archaeologists and conservators are facing a critical issue in cultural heritage management: the sustainability of heritage and its display and presentation in the face of the inevitable changes constantly affecting the historic environment and its modern inhabitants. By focusing on the Luxor Temple, its re-discovery in the nineteenth century and transformation into a tourist venue, it becomes clear that modern Luxor owes much to the transformation of the temple into the core of a Roman legionary fortress during the reign of the Emperor Diocletian around the year AD 300. In 2003, the American Research Center in Egypt, in collaboration with Chicago House, began an integrated project on the cleaning and conservation of the remaining murals painted in the Luxor Temple that decorate an imperial chamber at the heart of the Eighteenth Dynasty temple. Revealing the high quality of the paintings themselves, this project offered the chance to see them in the context of the political developments of the time. The latest results of this project will be included in the lecture which will also address the conservation issues now facing the newly cleaned paintings.



SAVE THE DATE

Wednesday, April 1, 2009

In Search of Canaanite Art

Al Leonard, University of Arizona

Co-sponsored by the Archaeological Institute of America

7:00 PM

Breasted Hall

ADULT EDUCATION COURSES

The following courses are co-sponsored by the Graham School of General Studies. Each course offers Teacher Recertification CPDUs from the Illinois State Board of Education. For more information, call Museum Education at (773) 702-9507.

FROM THE NILE TO THE INDUS: THE ANCIENT PERSIAN EMPIRE

Ilya Yakubovich

Wednesdays, January 14–March 4

7:00 PM–9:00 PM

Oriental Institute

The Persian Empire (550–330 BC) has been popularized as the “evil empire of antiquity” in recent movies like *300*. This is largely due to the fact that the most widely known sources on the ancient Persians come from the Greeks, their principal rivals in the eastern Mediterranean. In reality the ancient Persians changed the history of their world, incorporating an amazing diversity of lands, peoples, and cultures into a realm that grew to be as vast as the future Roman Empire.

This course examines all the latest sources, including indigenous Iranian texts excavated by University of Chicago archaeologists, to explore the history, languages, religion, and art of the ancient Persian Empire. Selected course sessions will include visits to view and discuss the ancient Iranian artifacts on display in the Oriental Institute Museum’s Robert and Deborah Aliber Persian Gallery.

INSTRUCTOR: Ilya Yakubovich received his Ph.D. in ancient Near Eastern Studies and Linguistics from the University of Chicago in 2008. Dr. Yakubovich specializes in Iranian and Anatolian philology and has more than fifty published works.

CPDUs: 16

REQUIRED TEXT:

Pierre Briant. *From Cyrus to Alexander* (Eisenbrauns, 2006).

This class meets at the Oriental Institute from 7:00 PM to 9:00 PM on Wednesday evenings beginning January 14 and continuing through March 4. Pre-registration is required.

PHARAOH’S MENAGERIE: THE SCIENCE AND ART OF ANIMALS IN ANCIENT EGYPT

Kate Grossman

Saturdays, January 17–February 21

10:00 AM–12:00 NOON

Oriental Institute

Zooarchaeology — the study of animal remains from ancient sites — is one of the most valuable tools for understanding ancient societies. From animal bones, archaeologists can learn about ancient diets, environmental history, and the relationship between humans and the natural world. Traditionally, scholars studying ancient Egypt have focused on the artistic record to learn about animals and human-animal relationships. This class introduces the animals of ancient Egypt using both science and art through a combination of laboratory visits, classroom presentations, and museum gallery visits. Participants will have the rare opportunity to go behind the scenes at the Oriental Institute to take part in hands-on examination of ancient specimens and discuss ways archaeologists interpret the animal bones found at ancient sites.

INSTRUCTOR: Kate Grossman is a Ph.D. candidate in Near Eastern Archaeology in the Department of Near Eastern Languages and Civilizations at the University of Chicago. She has excavated at archaeological sites in Cyprus and Egypt. She is also the zooarchaeologist for two projects in Syria, the American Schools of Oriental Research expedition to Tell Qarqur, and the Oriental Institute expedition to Tell Hamoukar.

CPDUs: 12

RECOMMENDED TEXT:

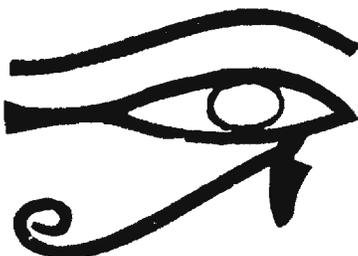
S. Ikram, *Divine Creatures: Animal Mummies in Ancient Egypt* (Cairo: American University of Cairo Press, 2005).

This class meets at the Oriental Institute from 10:00 AM to 12:00 NOON on Saturday mornings beginning January 17 and continuing through February 21. Pre-registration is required.

This class is presented in conjunction with Science Chicago: Life’s a Lab.



ABOUT SCIENCE CHICAGO: The world’s largest science celebration will awaken the inner scientist in each of us through thousands of dynamic and interactive activities. For more information, visit www.sciencechicago.com



CUISINE AND COOKERY OF THE NEAR EAST

MASOULEH: A UNIQUE TASTE OF PERSIA

Monday, March 2

7:00 PM

Masouleh Restaurant

6653 North Clark Street

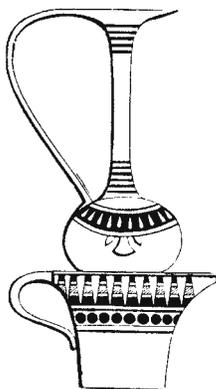
Chicago, IL 60626

The Oriental Institute continues its series of dining experiences focusing on the cuisine and cookery of the Near East. Join us to expand your culinary knowledge at Masouleh Restaurant, where you will savor the unique Persian cuisine of northern Iran. Named for the beautiful mountain village of Masouleh, a UNESCO World Heritage site high above the Caspian Sea, the restaurant features a menu distinctive to this special region. Enjoy dishes that feature meats, poultry, or eggs exquisitely combined with vegetables, nuts, and spices, as well as special herbs found only in northern Iran. Your full-course meal includes selected appetizers, an array of entrees, dessert, and choice of coffee, tea, or soft drink. Wine compliments of the Oriental Institute.

HOST: Owner and master chef Azim Nassiri-Masouleh. The village of Masouleh is the chef's family home and it has given him his surname as well as his recipe repertoire. As you dine, the chef will share the history and culture of his homeland and provide one of his signature recipes to take home.

Monday evening, March 2, 2009, 7:00 PM. Meet at Masouleh Restaurant, 6653 North Clark Street, Chicago, IL 60626. Street parking readily available.

PROGRAM FEE: \$44 for Oriental Institute members, \$49 for non-members, which includes tax, gratuity, recipes, and wine. Pre-registration is required.



TEACHER SERVICES

ANCIENT MESOPOTAMIA: THIS HISTORY, OUR HISTORY — AN ONLINE COURSE FOR K–12 EDUCATORS

Geoff Emberling and Wendy Ennes

January 25–March 22

Registration Deadline: Monday, January 19, 2009

Based upon the latest University of Chicago scholarship, this eight-week online graduate credit course is intended for study by K-12 educators across the country. The course supports local, state, and national teaching standards as participants learn about ancient Mesopotamia in detail. Using discussion boards, reflective analyses, and in-depth assignments, you will increase your knowledge about ancient Iraq and its legacy. We will explore ways to enhance your students' critical thinking skills with Visual Thinking Strategies (VTS), a unique learner-centered method that uses works of art and artifacts from the Oriental Institute Museum to develop visual literacy and communication skills.

For a complete course description visit: <https://grahamschool.uchicago.edu/php/offering.php?oi=4807>

INSTRUCTORS:

Geoff Emberling is the Director of the Oriental Institute Museum. He holds a PhD in Anthropology and Near Eastern Studies from the University of Michigan and serves as academic advisor for the course.

Wendy Ennes is the Senior Manager of Teacher and e-Learning Programs for the Oriental Institute Museum of the University of Chicago. She holds a master online teaching certification from the University of Illinois/Illinois Online Network. Ms. Ennes will serve as course facilitator.

This course takes place entirely online, and educators should be able to commit five to eight hours of work online each week. Participants are expected to be comfortable using computer software and tools such as Microsoft Word, e-mail, an Internet browser, uploading files, and using search engines. Please contact Wendy Ennes at 773/834-7606 or wennes@uchicago.edu for additional information.

TUITION, CREDITS, AND REGISTRATION: \$1,200 (5 quarter hours of University of Chicago graduate credit [3.3 semester hours]); \$350 (50 CPDUs and 3 Lane Credits only). To register for either credit option, please contact Valerie Huston at 773/702-6033. When calling, please be prepared to give the following information required by the University for online access: Social Security number, date of birth, and e-mail address

RECOMMENDED TECHNICAL REQUIREMENTS:

- Reliable Internet access via a dial-up modem or DSL Internet service provider
- Access to the online environment for a minimum of 5–8 hrs/week
- An e-mail account for sending and receiving electronic mail via the Internet
- Access to an IBM-compatible or Macintosh system with the following minimum specifications:

For PC Users:

- ✓ Any IBM compatible Pentium II 500 MHz PC or better
- ✓ Windows 98 Operating System or better
- ✓ Browser plugins for Flash, Quicktime, and Shockwave (available here: [Adobe & Software Patch](#))

For Mac Users:

- ✓ Power PC, G3, or G4 500 MHz machines or better
- ✓ Mac Operating System 9.2 or higher
- ✓ Browser plugins for Flash, Quicktime, and Shockwave (available here: [Adobe & Apple](#))

For All Participants:

- ✓ The latest Firefox browser (other browsers do not work well)
- ✓ 512 MB RAM
- ✓ 56.6 kbps modem (but DSL or cable modem is preferred)
- ✓ Sound card and speakers
- ✓ Microphone (preferred but not necessary)
- ✓ At least 80 MB free disk space

GALLERY TOUR

THE LIFE OF MERESAMUN: A TEMPLE SINGER IN ANCIENT EGYPT

Emily Teeter

Wednesday, February 11

12:15 PM

Be among the first to take a guided tour of *The Life of Meresamun: A Temple Singer in Ancient Egypt*, the Oriental Institute Museum's newest special exhibit. Join Emily Teeter, curator of *The Life of Meresamun*, to explore this three-dimensional biography of an ancient Egyptian priestess and learn the behind-the-scenes story of the creation of the exhibit. This event is free and no pre-registration is required.



MUSEUM EDUCATION REGISTRATION FORM

Please enroll me in the following museum education program(s):

	MEMBERS	NON-MEMBERS	TOTAL
<input type="checkbox"/> Pharaoh's Menagerie: The Science and Art of Animals in Ancient Egypt	_____ \$175	_____ \$225	_____
<input type="checkbox"/> From the Nile to the Indus: The Ancient Persian Empire	_____ \$240	_____ \$290	_____
<input type="checkbox"/> Masouleh: A Unique Taste of Persia	_____ \$44	_____ \$49	_____
<input type="checkbox"/> A Mummy Comes to Life Public Symposium	_____ \$47	_____ \$57	_____

Oriental Institute and ARCE members

Robert Belinic Concert. \$25 per person

For tickets, call University of Chicago Presents at 773-702-8068

Ecco La Primavera. Ticket prices vary (see p. 20)

For tickets and for more information, call the Newberry Library at (312) 255-3700, or visit www.newberry.org/consort

Ancient Mesopotamia: This History, Our History

Online course for K-12 educators (see p. 27 for details) To register, please contact Valerie Huston at (773) 702-6033

GRAND TOTAL _____

I would like to become a member of the Oriental Institute. Enclosed is \$50 for an Annual Membership; \$40 for seniors, UC/UCH Faculty & Staff, and National Associates (persons living more than 100 miles from Chicago within the USA). **Please send a separate check for membership.**

I prefer to pay by Check (payable to the Oriental Institute) Money order MasterCard Visa

Account number: _____ Exp. date: _____ 3-digit security code: _____

Signature: _____

Name: _____

Address: _____ City/State/Zip: _____

Daytime phone: _____ E-mail: _____

Cut out and send form to: The Oriental Institute Education Office, 1155 East 58th Street, Chicago, IL 60637

REGISTRATION AND REFUND POLICY

For multi-session on-campus courses, a full refund will be granted to anyone who notifies us about his/her cancellation before the first class meeting. Those who cancel after the first class meeting, but before the second class meeting, will receive a full refund minus a \$50 cancellation fee. After the second class meeting, no refunds will be granted unless the course is canceled by the Education Office. Failure to attend a class does not entitle a registrant to a refund. Some courses require a small materials fee to be paid at the first class meeting.

For single-session programs where tickets are sold by the Oriental Institute, no refunds will be granted, but if the Museum Education Office is notified of cancellation at least 48 hours before the program begins, a credit voucher will be issued for the full amount. With less than 48 hours notice, a voucher for the full amount, less a \$5 cancellation fee, will be issued. Tickets sold by other organizations for programs held at the Oriental Institute are subject to the cancellation policies of the organizations selling the tickets. Credit vouchers can be used for any Oriental Institute single-session program for one full calendar year from the date on the voucher. Only those registered for classes may attend them. The Museum Education Office reserves the right to refuse to retain any student in any class at any time.

NEWS FROM CHICAGO HOUSE

W. RAYMOND JOHNSON

Dear Oriental Institute Members and Friends of Chicago House,

I apologize for the delay in putting out the *Chicago House Bulletin* 2007–2008, which will now appear in the spring issue of *News & Notes*. I am writing from Luxor, where the urban renewal program which has affected so many of our friends and neighbors has now caught up with us. In response to many queries about the state of things in Luxor, the Government of Egypt's development programs, and the impact of these programs on Chicago House, I wrote the following which appeared on the Internet on November 17th; some of you may have seen it. We are reproducing it here to update you on what is happening in Luxor, but also to share the historical background of these events.

I would like to assure our friends and supporters that through all of this, the preservation work of Chicago House in Luxor has not been curtailed in the least. In fact we continue to expand our programs, and are presently working at a third temple site in addition to Luxor Temple and Medinet Habu. At Khonsu Temple, Karnak, our epigraphic team is doing emergency documentation of reused, inscribed floor blocks as part of a restoration program sponsored by the American Research Center in Egypt. I am pleased to report that current events here have only strengthened our resolve to expand our preservation efforts, and we are going strong.

You will hear more from us soon.

Best wishes from Luxor,
W. Ray Johnson
Director, Epigraphic Survey
Chicago House, Luxor, Egypt

A number of issues have been raised [on the Internet] lately regarding the urban renewal program in Luxor and its effects on the local population, tourism, antiquities preservation, and the archaeological community. The Epigraphic Survey of the Oriental Institute, University of Chicago based at Chicago House is one of many archaeological missions in Luxor which has borne witness to and been impacted by these changes, and is one of the many voices of the scientific community here who have joined in the development conversation between the city, the Supreme Council of Antiquities (SCA), archaeological missions, and the local population since the inception of the program by the city several years ago. The community of archaeologists in Luxor has been far from silent during this whole process. We may not have been very effective in curtailing some

of the more onerous aspects of the present program, but we have certainly not been silent.

Since I started working for the Epigraphic Survey in 1978, I have witnessed the transformation of Luxor from a sleepy, charming, provincial town into a 21st century tourist mecca, and I am still hard pressed to believe that so many changes could occur in such a relatively short period of time. In 1978 the horse and carriage and a few battered Mercedes were the main modes of transportation in Luxor; Peugeots came later, and I remember when the first big tour bus hit town in the 1980s. I have witnessed a series of development programs that were launched in response to changing conditions in Luxor, largely due to increasing tourism. The most radical until now was the riverbank development project of the late 1980s that



Aerial view of Chicago House, Luxor, Egypt, headquarters of the Epigraphic Survey of the Oriental Institute of the University of Chicago. Photographed by James Henry Breasted, Jr., March 10, 1933



The Chicago House front garden from the roof, September 14, 2008. Photo by Ray Johnson

transformed the natural, tree-lined riverbank of Luxor where sheep and goats still grazed, into a concrete, terraced mooring and touristic area four kilometers long. This was accomplished in response to the rapidly increasing numbers of gigantic tour boats that began to appear in the late 1980s that dumped rubbish and tore up the natural riverbank wherever they moored; the riverbank had to be developed to provide services vital to the boats and upkeep of the riverbank. In that project the existing infrastructure along the Corniche was respected, the riverbank was extended outward, the Corniche was widened, and a pedestrian walkway with garden areas was created along the edge of the riverbank for the local families and tourists alike which is still tremendously popular with everyone.

This current development program is the most ambitious one to date and is more radical than anything ever seen (even in the pharaonic period, which is saying something). As has been stated, the program has its good and its bad points. It has been mentioned that the plan was developed by Abt Associates, Inc. and the links to their reports are easily accessed.

The development program for Luxor, much of which has already happened, was announced to the archaeological community in 2006 in a PowerPoint presentation given by Luxor governor Dr. Samir Farag at the Luxor Museum, after which there was a fairly lively discussion among those present; I was one of them. During the discussions it was made clear that the programs planned for the antiquities sites themselves were designed by the SCA and city together, and were about to be launched. We had about two weeks warning.

The issues that the new development program address have been of concern to the Government of Egypt (GOE) and SCA for a long, long time, but until now the SCA alone did not have the resources to deal with them properly. The main issues are:

1. The need to enlarge and upgrade Luxor's infrastructure and antiquities site facilities to accommodate radically expanded tourism, east and west bank.
2. The encroachment of the modern community on antiquities sites, east and west bank.
3. The excavation and development of new antiquities sites (like the sphinx road between Luxor and Karnak temples) for tourism, which (the thinking goes) will also safeguard the sites from future encroachment.

The Government of Egypt and city authorities have been primarily concerned with expanding the existing infrastructure of Luxor to accommodate many, many more tourists. Their primary incentive (as in all the development programs for most cultural heritage sites throughout the world these days) is to make money. And at the moment (at least for now), tourism is booming. Luxor is crammed with tourists, all the hotels and tour boats are full, and the streets clogged with tour buses, and it's not even high season yet. Hundreds of buses hit town from the Red Sea coast resorts daily in the morning, see as many sites as possible all day, and return at dusk. The 6:00 PM convoy back to Hurghada is sometimes more than 250 buses long, stretching three kilometers along the Luxor Corniche. Add to this the traffic generated by Luxor's growing local population and you have a LOT of clogged streets. So this issue is a crucial one; the

city cannot handle the present traffic even now (not to mention future projected traffic).

Increased tourist traffic is the major reason for the street widening all over town lately, which unfortunately has been at the expense of many historic residential and public buildings from the turn of the last century and earlier. The sphinx road project is requiring another chunk of historic Luxor to come down. In response to this, and to the demolition of the modern community in western Thebes, two years ago the Epigraphic Survey expanded its photographic documentation program of Luxor's ancient landscape to include those parts of 'modern' Luxor before, during, and after demolition (b&w and digital) to insure some record of what is swiftly disappearing. These days our photography team is hard pressed to keep up. Other archaeological missions have been recording the changes occurring around them as well. We are dedicating a part of our Photographic Archives at Chicago House for this special material, and are currently designing a cataloguing system for it.

As most of you know by now, the Chicago House facility and its neighbors along the several kilometers of the Luxor Corniche are being directly affected by a new Corniche widening and development program sponsored by the Government of Egypt. The original plan proposed tearing everything down along the Corniche to create a completely new touristic zone along the Nile between Luxor and Karnak temples. A revised plan, announced this spring, allowed a number of existing



Matt Stolper and family being shown the facsimile drawing process by Christian Greco at Medinet Habu. Photo by Ray Johnson



The Chicago House team in the front garden, November 11, 2008. Photo by Yarko Kobylecky

facilities to stay where they were (Chicago House, the Coptic Catholic rest house to the south, the Luxor Museum, and a bishop's residence, all minus their entire front gardens). Most of the residential areas along the Corniche are slated for removal, also the Mina Palace Hotel, the Bank of Alexandria, the convention center to the immediate north of Chicago House, and the Officers' Club and rest house, while the Etap-Mercure Hotel will be obliged to remove its entire front wing. The plan is to move the widened Corniche to the east, and cut away the riverbank to create a new pedestrian walkway at the river level.

No one took this quietly. There were diplomatic appeals to the Government of Egypt; much networking on the part of the many, many friends of Luxor and Chicago House (including the SCA – sincerest thanks to all of you); and a lot of talking to everyone (including the governor). Finally, we were informed on November 5th by Dr. Farag that the amount of land along the Corniche required by the city has been reduced. For Chicago House this means that instead of losing our entire front garden area, 22 meters (as was originally discussed), we will lose 'only' the front part of it, 14.5 meters, including our local staff's gatehouse and rest area (we will build them a better one). It is my understanding that the Luxor Museum front garden area will remain intact, of tremendous importance for the fragile collections housed within, and less front garden area will be taken from the Coptic Catholic rest house to our south. Property owners will be compensated for the amount of property taken,

and the city will finance and build the new enclosure walls. The foundation emplacements have already been dug for our new front wall, roughly dividing our front area in half along its entire 124 meter length, and reinforced concrete pillars will go up later this week. The city has promised to keep as many trees as possible from the garden along the new Corniche sidewalk, so our fingers are crossed.

Chicago House can live with these changes, and we are grateful that we will be allowed to continue our service to the Luxor archaeological community with our library facility and temple documentation/conservation programs, in the spot where we have been since 1930. But some of our neighbors are not so fortunate. One of the saddest parts of Luxor's new development program is that rather than encouraging the mingling of the tourists with the local population, which enriches the visitors' experience and generates valuable income for the locals, the Government of Egypt's policy makes this important cultural interaction much more difficult. That is a great pity since meeting Egyptians in their natural home setting is one of the great joys of visiting this country, and this city. We should all continue to strongly urge the GOE to reconsider its program in this regard.

A related issue is the encroachment of the modern community on the antiquities sites. The city's clearing of the residential area around Karnak (including the residence and historic offices of the Karnak Franco-Egyptian Center) and creation of

a huge plaza all the way to the river, occurred at the same time the residents of Gurna and Dra Abu El Naga were moved from their homes — which were then torn down — and re-settled in the newly constructed community of New Gurna to the north. This form of site management — clearing away all modern encroachment from the vicinity of antiquities sites — has been the ideal of the Government of Egypt and SCA for generations, conceived when there were far, far fewer buildings around Karnak or houses over the Gurna necropolis. Now, finally, the GOE has the power to implement its program, and as you all know, it has been a painful process. The sight of gigantic bulldozers demolishing the mud-brick houses over the fragile necropolis was something that none of us will ever forget; the sorrow of the Gurnawis was heartbreaking. Far from being silent while this was going on, the Egyptological community talked at great length with the SCA and the city about that program, not that it did much good; the city had its mandate, and forces had been started that were beyond anyone's control. The result is that the community of Dra Abu El Naga is gone, and most of Gurna. But talking eventually had a positive effect, and the program was curtailed. Now parts of Gurna and most of Gurnet Murai will remain standing as monuments to the more recent history of western Thebes (the present inhabitants will still be resettled elsewhere).

As has been noted, the sad reality for the scientific community and local population in Luxor — and in many cultural heritage sites all over the world — is that the prime motivation for the city's new development program is increased tourism. The entire Government of Egypt is behind Luxor's program, and the goal is clear: to create the means by which the maximum number of tourists can visit the maximum number of sites in the shortest time possible. The challenge for our community is to continue our conversation with the city, the SCA, and the local population to help Egypt mitigate any potentially negative affects on the antiquities sites that we are all committed to preserve. There are many years ahead for this program; this is just the beginning. Chicago House is committed to helping Luxor through this transition in any way we can.



Chicago House staff 1935-36 in residence courtyard, James Henry Breasted center (in vest). Archival photo



The Chicago House front garden wall going up, December 12, 2008. Photo by Ray Johnson

Romancing the Past

90th Jubilee

SAVE THE DATE

May 6, 2009

Please join us in celebrating the 90th anniversary of the Oriental Institute. The Romancing the Past Gala includes silent/live auction, seated dinner in the galleries, and a special presentation. For more information, please contact Kaye Oberhausen, Special Events Coordinator, at (773) 702-5044 or oberhausen@uchicago.edu

SPECIAL EXHIBIT UPDATE

THE LIFE OF MERESAMUN: A TEMPLE SINGER IN ANCIENT EGYPT

Members' Preview • Monday, February 9, 2009 • 6:00 PM, Breasted Hall

A special exhibit centered on the brightly decorated cartonnage coffin of Meresamun, a temple singer who lived in about 800 BC, will be on exhibit in The Marshall and Doris Holleb Family Special Exhibits Gallery from February 9 through December 6, 2009. Although many visitors to The Joseph and Mary Grimshaw Egyptian Gallery are familiar with this beautiful coffin, the exhibit will bring Meresamun back to life through an exploration of the contexts in which she lived as well as a recreation of her physical appearance. The show focuses on the life, rather than death, of Meresamun as a way to balance our understanding of the ancient Egyptians, who can otherwise appear to be obsessed with death.

Text panels and seventy-two artifacts in the exhibit demonstrate the importance of women in ancient Egypt, the duties of temple singers, where they performed, and the role and function of sacred music. Meresamun's duties are illustrated by a selection of ritual objects she would have used, including a sistrum (a type of rattle), an ivory clapper, a harp, and a part of a ritual necklace. Other objects document religious activities that she would have participated in, such as the consultation of divine oracles and animal cults.

Another section of the exhibit illustrates Meresamun's life outside the temple including what professions were open to women other than musician-priestess, and their legal and social status more than 2,800 years ago. Objects like ones that Meresamun would have used, including dishware, a hand mirror, a comb, and cosmetic vessels give an idea of her personal life. The importance of religion outside the temple is illustrated by a selection of artifacts that protected women and children, including amulets, a papyrus inscribed with a protective text that was folded up and worn around the neck of a child, and a stela from an ancestor cult.

The exhibit continues the collaboration between the Oriental Institute Museum, faculty, and graduate students. Emily Teeter, Special Exhibits Coordinator, headed the curatorial team; she was aided by Professor Janet H. Johnson, Egyptology Lecturer Hratch Papazian, and Egyptology graduate students, Elise MacArthur, Megaera Lorenz, Courtney Jacobson, and Jessica Henderson. The fully illustrated catalog written by the curatorial team features new photographs by Oriental Institute Museum photographer Anna Ressman.

The last section of the exhibit is a computer kiosk that features the results of a recent examination done at the University of Chicago Hospitals by radiologist Michael Vannier using the newest generation of iCT ("intelligent CT") from Philips Healthcare. Although the mummy was scanned in 1991, the tremendous advances in technology now allow far more detail to be seen. Among the preliminary findings was that Meresamun was only about thirty years old at the time of her death. Her bone structure and teeth are in excellent condition, although her teeth show the expected pattern of wear due to grit in bread. Numerous bones are fractured, possibly due to some event long after the mummy was prepared when it had become brittle. The video component will feature a virtual unwrapping of the mummy as well as views of the scanning process and 3D reconstructions of Meresamun.



Coffin and mummy of Meresamun. OIM 10797.
Photo by Anna Ressman



The coffin of Meresamun at the Philips iCT scanner. Photo by Anna Ressman

ORIENTAL INSTITUTE/AMERICAN RESEARCH CENTER IN EGYPT
PUBLIC SYMPOSIUM

A MUMMY COMES TO LIFE

SCIENCE AND ART RESURRECT AN ANCIENT EGYPTIAN PRIESTESS

Two thousand years ago, an ancient Egyptian priestess named Meresamun was mummified and then buried in a beautifully painted coffin in the belief that this process would allow her spirit and story to live forever. This symposium, presented in conjunction with the special exhibit *The Life of Meresamun: A Temple Singer in Ancient Egypt*, offers the rare opportunity to discover how Egyptologists, art historians, and forensic scientists have joined forces to reveal the life story of an individual ancient Egyptian in ways never before presented by an American museum.

Join eminent scholars to examine the tumultuous but culturally rich background against which Meresamun lived, an era when the pyramids were already considered ancient and Libyans Kings ruled Egypt. Journey into the interior of Karnak Temple, the famed cult center to the god Amun, to learn how Meresamun practiced her profession as musician and priestess for the pre-eminent god of the ancient Egyptian pantheon. Explore ways the latest research reveals that ancient Egyptian professional women such as Meresamun, as well as those whose focus was the home, enjoyed legal and economic rights that are still denied to many women today. Then encounter Meresamun face to face as scientific data gleaned from her mummy provide answers to a whole host of questions about her life. Learn how the University of Chicago Hospitals used the very latest CT technology to address such issues as the state of her health, her child-bearing history, her age at death, and even to reconstruct her physical appearance in ways that will make Meresamun truly live again.

— SYMPOSIUM PRESENTERS INCLUDE —

JANET H. JOHNSON

Morton D. Hull Distinguished Service Professor of Egyptology at the Oriental Institute and the Department of Near Eastern Languages and Civilizations, Editor of the Chicago Demotic Dictionary Project, and Co-Editor of the *Life of Meresamun* exhibit catalog

HRATCH PAPAZIAN

Instructor in Egyptology, Department of Near Eastern Languages and Civilizations

EMILY TEETER

Oriental Institute Special Exhibits Coordinator and Curator of the *Life of Meresamun* exhibit

MICHAEL VANNIER, MD

Professor of Radiology and pioneer in biomedical computer graphics at the University of Chicago Hospitals. He serves as editor-in-chief of the *International Journal of Computer Aided Radiology and Surgery*

*Co-sponsored by the Chicago Chapter of the American Research Center in Egypt (ARCE)
in conjunction with the special Oriental Institute exhibit
The Life of Meresamun: A Temple Singer in Ancient Egypt*

Fee: \$47 for Oriental Institute and ARCE members; \$57 for non-members. Includes packet of materials, morning coffee, exhibit viewing, and closing reception. Pre-registration required. CPDUs: 6

A limited number of elementary and high school teachers may enroll free of charge on a first come, first served basis. For teacher registration, contact the Museum Education Office at (773) 702-9507

SATURDAY, FEBRUARY 21, 2009 • 9:30 AM TO 4:00 PM
RECEPTION FOLLOWS • ORIENTAL INSTITUTE

SAVE THE DATE

Members' Special Exhibit Preview

The Life of Meresamun: A Temple Singer in Ancient Egypt

February 9, 2009

6:00 PM

Oriental Institute Breasted Hall

For more information about this exhibit or preview event, contact the Membership Office at 773-834-9777.



The lateral and posterior aspects of Meresamun's coffin have been electronically removed, revealing the exaggerated angulation and anterior protrusion of the neck (known as cervical lordosis) with the chin touching the coffin anteriorly. This posture was developed in the embalming process and would be unnatural in vivo. The external ear is clearly seen with wrapping material adherent to the skin surface. The skin is intact over the skull.



One of the instruments played by temple musicians was a ritual rattle, or sistrum. Sistra are associated with the worship of the goddess Hathor, whose face adorns this example. Bronze. Late Ptolemaic to Roman period, 3rd–1st c. BC. OIM 14058. Photo: Anna Ressman

Objects to be on display at the exhibit



Hand mirror. Wood, copper alloy, gold. New Kingdom(?) Dynasties 18–20, ca. 1550–1069 BC. OIM 16874. Photo: Anna Ressman



Harp. Late New Kingdom–Late Period, Dynasties 18–26, ca. 1550–525 BC. OIM 19474. Photo: Anna Ressman



Priestess-musicians shook beaded necklaces, called menat that had ornate ornaments called counterpoises attached at the back of the neck. This counterpoise is decorated with the heads of the deities Menhit and Onuris. The orb at the end bears a fish, the symbol of the city associated with the two gods. Third Intermediate–Late Period, Dynasties 22–31, ca. 945–332 BC. OIM 10681. Photo: Anna Ressman

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THE SUQ CORNER

NEW AT THE SUQ

The Life of Meresamun A Temple Singer in Ancient Egypt

Edited by Emily Teeter and Janet H. Johnson

This companion volume and catalog to the exhibit that opens to Oriental Institute Members on February 9, 2009, traces the life of Meresamun whose mummy, dating to about 800 BC, is one of the highlights of our museum. The text introduces the historical and cultural setting of Egypt during her time. Essays and artifacts examine the role of music and of musicians in Egyptian temple cults, their training, and the types of musical instruments that Meresamun would have used. The life of Meresamun outside the temple is explored, with emphasis upon her social and legal status, what other professions were available to her, and what home life was like. The study of the life of this individual is augmented by forensic evidence obtained with the newest generation of CT scanners that sheds life on Meresamun's life and death.

Members' Price: \$34.15

