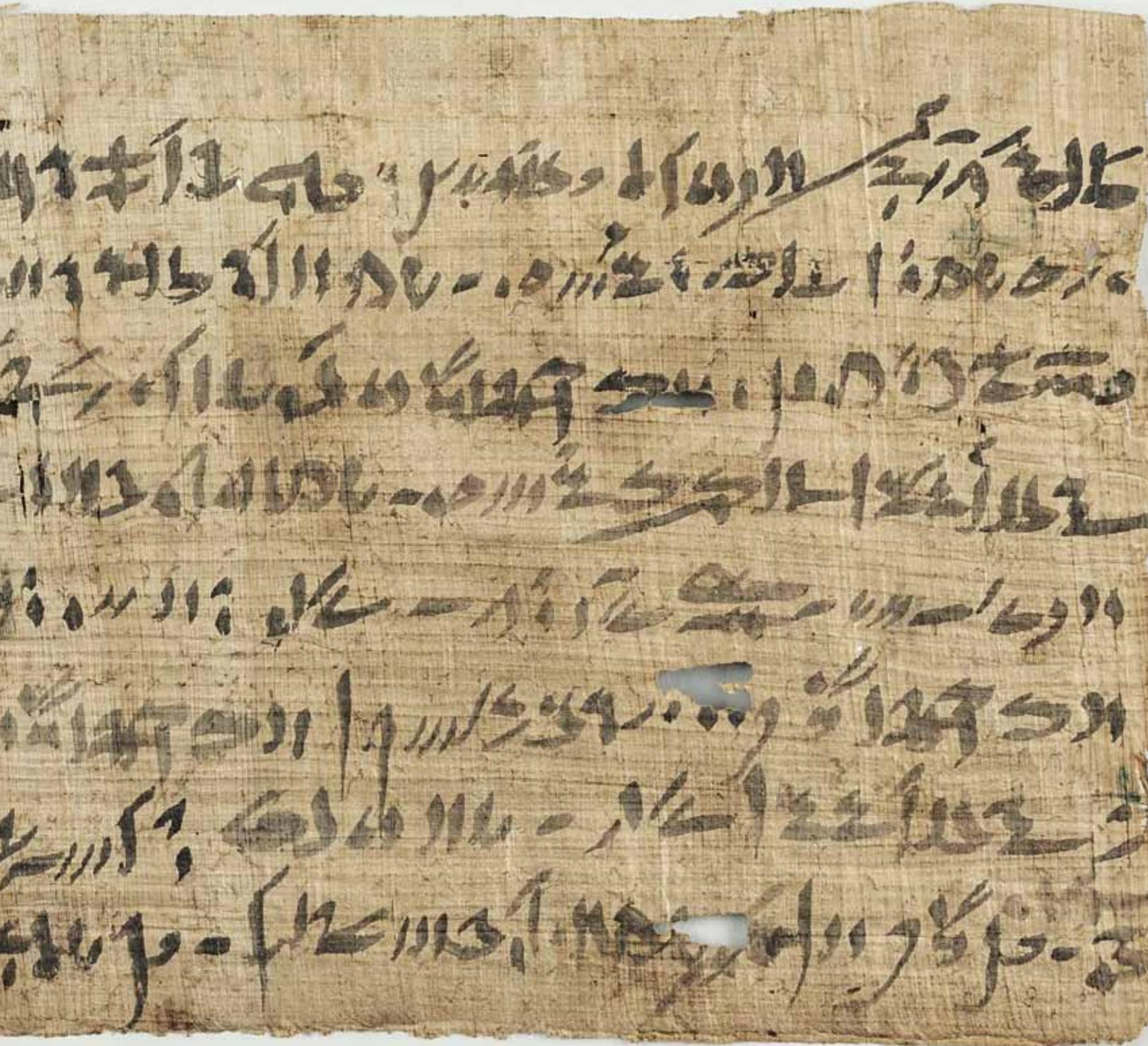




CHICAGO DEMOTIC DICTIONARY



ALSO INSIDE:

★ Statue of Liberty & Egypt ★ Marj Rabba ★ Hammurabi Stele

IN THIS ISSUE

From the Director's Study	2
Chicago Demotic Dictionary	3
Members' Lectures	9
Archives Storage	10
Statue of Liberty	13
Marj Rabba	14
Calendar of Events	16
Sunday Films	17
Oriental Institute in the News	21
Conservation	22
Adult Education	24
Suq Corner	Back Cover

NEWS & NOTES

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

Amy Weber, Editor
Megan Anderluh, Contributing Editor

THE ORIENTAL INSTITUTE

1155 East 58th Street
Chicago, IL 60637

Telephone: (773) 834-9777

Facsimile: (773) 702-9853

E-mail: oi-membership@uchicago.edu

All inquiries, comments, and
suggestions are welcome

World-Wide Web site:

<http://oi.uchicago.edu>

Cover illustration: Demotic Letter to "the Ibis,
Thoth"; papyrus, ink

Late Period, Dynasty 27, reign of Darius I,
between 25 June 502 BC and 24 July 502 BC
Hermopolis, Tuna el-Gebel

Purchased in Cairo, 1950; donated by Alan H.
Gardiner to the Oriental Institute via George
R. Hughes, 1956

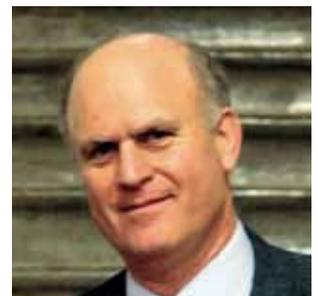
L: 27.0; H: 11.5 cm; OIM E19422

FROM THE DIRECTOR'S STUDY

The most visible aspect of the Oriental Institute's work is what we could call our "direct explorations" of ancient sites and the translations of texts; this is the process in which our archaeologists and textual scholars make the actual discoveries that enhance our understanding of ancient civilizations. However, from the time of the Institute's founding in 1919, one of the most important aspects of our mission of discovery has been our commitment to developing new research tools that we make available to researchers across the world so that all of us can do better work and gain deeper insights into the early cultures of the Near East. For example, the researchers in our CAMEL (Center for Ancient Middle Eastern Landscapes) Lab have developed procedures to use declassified intelligence satellite images as a way to enhance archaeological surveys so powerfully that we can actually locate 95% of the sites in a region before even setting foot in the field. We share these protocols and procedures widely, and they have now become the new standard for how to study ancient landscapes and settlement systems.

Of all the research tools developed by the Oriental Institute, none have had greater or more widespread impact than our dictionary projects. The main article this issue of *News & Notes* by Professor Janet Johnson (editor in chief of the Demotic Dictionary) celebrates the completion this year of the Chicago Demotic Dictionary as perhaps the single most important research tool for the worldwide community of scholars devoted to understanding the Egyptian component of Egyptian civilization in its final millennium before the Islamic conquest. Demotic is the late stage of Egyptian best known from its use on the Rosetta stone and during the rule of the Ptolemaic dynasty, including Cleopatra, that controlled Egypt in the Hellenistic period until the Roman conquest in the time of Octavian/Augustus Caesar. During the Hellenistic period, Egypt was a richly textured multicultural society in which a small ruling class of Greek-speaking Macedonians in their newly founded capital of Alexandria controlled a vast population of Greek and Egyptian speakers, the latter continuing to speak and write in their native language. These two parallel systems of writing and administration — Greek and Demotic — together provide a vast and rich body of written information about Egyptian society in the Hellenistic and Roman eras.

However, traditionally, scholars had focused on the Greek texts, rather than the Demotic papyri. As a result, we had a skewed view, in which we were only seeing Egyptian society through the eyes of its conquerors and immigrants. The Chicago Demotic Dictionary is revolutionary in that it encourages study of the full range of Demotic texts available to scholars worldwide. This extraordinary research tool now allows hundreds of scholars and their students to each make major discoveries about the vast expanse of Egyptian society that flourished alongside the Macedonian ruling class. The Egyptians can now speak to us in their own voice. The completion of the Demotic Dictionary and its "multiplier effect" on research are virtually certain to facilitate an explosion in Demotic studies. The work of Janet Johnson and her team will have a transformative effect on our understanding of ancient Egypt. It is hard to imagine any place other than the Oriental Institute that could have undertaken and supported this thirty-five-year effort and seen it to completion. This is an accomplishment in which the entire Oriental Institute community of scholars, members, and supporters can take great pride.



Mill J. Johnson

THE CHICAGO DEMOTIC DICTIONARY

ITS HISTORY AND ITS FUTURE

*Janet H. Johnson, Morton D. Hull Distinguished Service Professor of Egyptology
and Editor, Chicago Demotic Dictionary Project*

With over 4,500 pages of dictionary entries and supporting data (bibliography, basic data about every text cited in the entries, etc.), the Chicago Demotic Dictionary (CDD) has just about completed its initial plan to provide a lexicographic tool of the stage of the ancient Egyptian language and script known as Demotic. Demotic was used from the middle of the first millennium BC.¹ into the period when Egypt was incorporated into the Roman Empire. Throughout ancient Egyptian history, there were periodic “updates” to the written language, incorporating changes that had taken place in the spoken language over a number of centuries (think of how English has changed from the days of Beowulf or Chaucer, but even more so). As the conservative written language became more and more distinct from the spoken language, an “updated” written language was developed, and, initially, private and personal documents were written in the new stage of the language, although religious texts and monumental inscriptions would continue to be written in the older stage. Demotic is one of these “updates,” developed contemporary with the rise to power of Psamtik I, first king of the so-called Saite dynasty centered in the city of Sais in the delta. The term “Demotic” refers not only to this stage in the development of the Egyptian language but also to the very cursive script used to write it. By the end of the Saite dynasty (late sixth century BC), Demotic was the official administrative and legal script/language for the country. By the fourth century, Demotic script and language were being used to write literary and scientific texts. During the Ptolemaic period (when the descendants of Ptolemy, one of the generals of Alexander the Great,

ruled Egypt), large numbers of Greek-speaking immigrants settled in Egypt, and the administration, at least the upper levels, was carried out in Greek, whereas Demotic reigned supreme in the world of the Egyptian priests and temples. By the Roman period, Demotic came to be used much less in public life (i.e., in legal and administrative documents), although the tradition of literary and scientific writing in Demotic continued. During this period, many religious texts were now being written in Demotic as well as in the older scripts and stages of the language traditional for such texts. The latest dated Demotic inscription is a graffito dated December 11, 452 AD, carved on a wall of the temple of Isis at Elephantine (at the First Cataract).

Demotic initially played a role in attempts to decipher Egyptian languages and scripts. Because early would-be decipherers thought that the hieroglyphs were a “secret code” rather than a combination of phonetic and non-phonetic signs, and because Demotic appeared in texts such as the Rosetta Stone (a dedication stele from the Ptolemaic period that has the same text in Greek, in Egyptian hieroglyphs, and in Demotic; fig. 1), scholars turned to a comparison of the Demotic text with the Greek, which could easily be read. These scholars also used comparisons with Coptic, the next later stage of the Egyptian language but written in the Greek alphabet (supplemented by characters from Demotic for sounds that didn’t occur in Greek). Once enough progress had been made that scholars realized that the hieroglyphs themselves did include (many) phonetic characters and thus could be deciphered and read, the difficult cursive Demotic script came to be overlooked.

There are large numbers of Demotic texts in museum collections around the world, but because of the very cursive nature of the Demotic script, and because the Demotic documents came from later than the Old, Middle, and New Kingdoms, the “classical” periods of Egyptian history, less attention was paid to them than to earlier texts. But there were several outstanding European Demotists in the late nineteenth and early twentieth centuries, and by 1954 a Danish scholar named Wolja Erichsen published a glossary² of Demotic; this glossary was based on the published glossaries for individual (frequently literary) texts and on Erichsen’s lifetime of publishing Demotic materials. The publication of this lexicographic resource spurred a number of scholars to turn (more) attention to Demotic texts and their publication. By the time I joined the faculty of the Oriental Institute in the early 1970s, it was clear that so many new words, or new nuances of words, had been identified among these new publications that Erichsen’s work needed to be expanded. One of the glories of the Oriental Institute is its ability and willingness to commit to long-term



Figure 1. Demotic script on a replica of the Rosetta stone on display in Magdeburg. (This Wikipedia and Wikimedia Commons image is from the user Chris 73 and is freely available at [//commons.wikimedia.org/wiki/File:DemoticScriptsRosettaStoneReplica.jpg](https://commons.wikimedia.org/wiki/File:DemoticScriptsRosettaStoneReplica.jpg) under the creative commons cc-by-sa 3.0 license.)

research projects, such as dictionaries, where there is a deep research need for basic reference tools to assist scholars as they edit and study ancient texts combined with a realization that such necessary tools, if done well, cannot be completed in a short period of time.³ We took as our core for this update the texts published from the twenty-five-year period immediately following Erichsen's publication (i.e., 1955–1979). We collected every word from every text published during those years, but we have supplemented this core with material published earlier, especially words noted by highly respected early scholars Wilhelm Spiegelberg and Herbert Thompson in their collections of vocabulary. We have also included words from many texts published since 1980, making a special effort to include new studies of words already in our corpus but also including brand-new vocabulary from texts published as recently as this year. However, we do not, and cannot, claim completeness for this later material.

When we finished preparing transliterations and translations of all the texts in our central core, we began preparing entries. We modeled their presentation on the format used by Erichsen so that people familiar with his volume would immediately be able to use ours. We were lucky that the first Macintosh computers came out at this same time, allowing us to take advantage of their excellent visual interface and allowing us to create fonts for all the various scripts we needed to include when discussing etymology of the words (hieroglyphs, Coptic, Greek, Hebrew, Aramaic, even the occasional Persian or Meroitic word, plus the fonts needed to transliterate them). By 2001, when we had finished writing the entries for a number of letters, we converted the Microsoft Word documents to PDF files and posted them online for free download from the website of the Oriental Institute.⁴ Since then, as we finished a letter or letters, a PDF was posted. We have encouraged our colleagues around the world to let us know of mistakes they find — whether typos, something we missed, something

they think we misinterpreted, or something new they can add that isn't yet published. Many of our colleagues have been very generous with their time and expertise, and we have been able to add to our master file many valuable additions and corrections. As we continued to work on files for the remaining letters, we have continuously updated the master Microsoft Word files (and gone through two difficult transitions of Word upgrades requiring font upgrades and the like); thus, by now, all the PDFs posted online are out of date



Figures 2 and 3. Jan Johnson and Brian Muhs studying the so-called Gardening Agreement from Roman-period Thebes



by comparison to the master files. As we bring the last letter file (the mammoth letter S, which currently stands at over 500 pages) and several of our appendixes (bibliography, “metadata” about each of the texts cited in the Dictionary, and files on numbers, days of the month, and months of the year) to completion, we anticipate producing new PDFs for all the letters of the Dictionary based on the up-to-date master files. The old PDFs will be “archived” so that scholars who so wish may access them, but they will be replaced on the Oriental Institute website by the new PDFs. In addition, a hard-copy publication of the Dictionary will be published

by the Oriental Institute Publications Office; this will appeal to institutions (such as university libraries) who want to have a hard copy available for use by their members; I imagine that this hard-copy publication will consist of perhaps three volumes of dictionary entries and a smaller volume providing the bibliography and text information.

Over the course of the years we have been working on the Dictionary, many changes have occurred. Originally we intended to follow Erichsen's lead for the range of material to be included with a couple of basic differences: We would identify the text, column, and line number for every example of either orthography or usage that we quoted, allowing our users to check the context and decide for themselves which of different published suggestions for reading or translation they thought more likely; in addition, we would add examples of the nuanced changes in meanings to verbs when used with different specific prepositions. But through time, we decided to add much more “cultural” material to encourage not only Demotists and other people trying to read and translate ancient texts but more general historians to turn to Demotic materials in their study of social, economic, and religious history. For instance, we include examples of priestly and non-priestly titles that are attested associated with major and minor shrines and temples throughout Egypt, we include citations indicating gods or temples or priests associated with a given city or town as well as secular titles associated with geographic entities or institutions, and we include extensive citations of words used in context illustrating both the basic and the extended meanings of individual words. For an example, see figure 4,⁵ a portion of the entry for Swn “Aswan,” a city at the First Cataract of the Nile. The entry provides references to the entries for this name in dictionaries of earlier and later stages of Egyptian, to the dictionary reference for the Greek equivalent, and to a couple of geographic reference tools. It provides variant spellings and corrections when an original editor misread the word; it also provides examples of the word

as used in compounds and phrases, in titles, with divine names, and as part of a different geographic name.

Technological developments have also affected the Dictionary. Hieroglyphic type sets were developed in the late nineteenth and early twentieth centuries, enabling the printing of hieroglyphic texts and the easy citation of vocabulary in secondary literature, in grammar books, and in dictionaries. This ability to use a printed font rather than laboriously made hand copies stimulated publication of basic texts and tools upon which more analytic studies could be based. The advent of the personal-computer age, and especially the Macintosh age, allowed us not only to imitate the layout of Erichsen's glossary and design computer fonts for all the scripts and diacritics we needed but also to abandon our reliance on modern hand-drawn copies of Demotic words (as close to facsimiles as possible) for illustrating the words and their orthographies. My husband and I went to a "Macintosh Fair" in the early days of Macintosh computers. He encouraged me to sign up for the door prize, and, to my astonishment, I won a scanner. It didn't take long to realize that scans of the publications of Demotic texts, and various pieces of software (such as Adobe Photoshop) allowed us to work with these photos as if we had a dark-room in the computer. We could change the brightness and/or contrast and improve the visibility, and readability, of lesser-quality photos. But in addition, we could use the software to produce black-and-white line drawings of the text written on the photographs without being dependent on graphic skills of the modern scholar making the copies (and those who know my graphic skills will realize indeed what a god-send this was). We now could use our knowledge of Demotic combined with the manipulative capabilities of the machines and their software to produce high-quality scans and "hand" copies. We demonstrated our techniques at the 1990 International Demotic Congress and symposium entitled "Life in a Multicultural Society,"⁶ and, prodded at least a bit by our success, even formerly

skeptical colleagues from around the world soon began using scanners and scans to record their collections and improve their control of Demotic resources.⁷

But this wasn't all. I had imagined at the beginning of the project that each page of the Dictionary would consist of a printout of the text of the given entry onto which hand-made modern copies or "facsimiles" were pasted. The thought scared me because I realized that, when you are dealing with hundreds or thousands of small hand copies taped onto pieces of paper, some of the hand copies would get lost, would get mixed up on the page, or would otherwise suffer reading or placement woes. But with the advent of the scanner and appropriate software for manipulating images, we now have everything built into the Word document (including approximately 45,000 images of individual words or phrases taken from photographs and/or prepared from such images). We still fight the struggle to get the software to do exactly what we want instead of what it wants and to have two computers handle the same software and data exactly the same way (every time we open one of the Word documents, some of the scans and their labels have "slipped" to the left or to the right of where they should be spaced, and spacing is important; similarly, an entry that is found on page X of a document on my machine is found on page X plus or minus 3–5 page numbers on the machines being used in the Dictionary office; but these are controllable and no where near the headaches of working with slips of paper taped or glued onto the master sheets!), but most of these difficulties disappear when the Word documents are converted into PDF files, where all the "funny fonts" and all the scans and hand copies appear right where they are supposed to and stay put. Future changes to dictionaries (and other research tools) and the historical, literary, and other studies enabled by them will be increasingly influenced by the Internet, as a repository for basic data, as a quick way to exchange ideas and information, and as a resource for reliable⁸ information.

And a new Internet-based technological development will be added to the CDD soon (see below).

Our practice of putting finished letters online in downloadable PDFs, allowing scholars to begin using the "completed" letters before the entire Dictionary was completed and allowing scholars from all over the world to have input into the finished product by giving us their corrections and additions, reflected the conscious decision by the Oriental Institute and its Publication Office and Publication Committee to make all Oriental Institute publications available online to as wide an audience as possible. Not only do our publications get the widest possible circulation, but the sales of our print volumes ("hard copies") have grown as people access a volume, realize that they want the "real thing," and purchase it. The Oriental Institute's commitment to the use of digital resources reflects only its most recent commitment to the use of new technology and the incorporation of science and technology into the study of the ancient Near East (consider Breasted's early discussion of "A Laboratory for the Investigation of Early Man,"⁹ the testing of early carbon 14 dating results by comparing C14 derived dates to standard dates attributed to well-dated Egyptian objects in the Oriental Institute Museum collections,¹⁰ or the Braidwoods' commitment to incorporation of science and scientists into archaeological fieldwork preparation and implementation).¹¹

Working at the Oriental Institute, with its willingness, even eagerness, to support basic, sustained research leading, directly or indirectly, to our better understanding of and appreciation for the societies and cultures of the ancient Near East, has been a necessary underpinning of the work on the Dictionary. The second essential resource that the Oriental Institute and its sister institution the Department of Near Eastern Languages and Civilizations (NELC) has brought to the CDD has been the ability to build on the highly talented and highly devoted young men and women who have studied here during the past thirty-five years. We have

Sw

GN "Aswan"

E P Berlin 13582, 3

= EG 414

= *Swn.w Wb* 4, 69/4= **COYAN** *ČED* 352, *KHWb* 480, *DELC* 200a

P P Berlin 13538, 16

= Συήνη Calderini, *Dizionario*, 4/4 (1986) 316-17, & Supplement 1 (1988) 237= Gauthier, *Dict. géog.*, 5 (1928) 17-18

P P Berlin 13593, 9

= Verreth, *TOP* 5 (2011) pp. 402-4, #2207e⇒ 

in

E P Loeb 1 vo, 2

re-read *šwne* as var. of *šwn* "ship's cargo, load, journey" (EG 24 & above)
 see Zauzich, *Enchoria* 9 (1979) 145, §1
 vs. Sp., *P. Loeb* (1931)



var.

Swnye⇒R G Aswan 16, 2 

in compounds/phrases

Yb Sw "Elephantine & Aswan"

in phrases

Yb Sw *pš tš r[s] Pr-šw-rq* "Elephantine, Aswan, the South[ern] District, Philae" (P P Berlin 15609, 1-2)*PN [nt] šh Yb Sw* *rn nš w^cb.w* "PN [who] writes (in) Elephantine (&) Aswan (in) the name of the priests" (P P Berlin 13598, 20)*sh n Yb Sw* "scribe of Elephantine (&) Aswan" (P P Berlin 13593, 9)*rmš Sw* (EG 414)for discussion, see La'da, *Akt. 23. Int. Papyrologen-Kongr.* (2007) pp. 374-77, who id'd as designation of military status

in phrase

glšr rmš Sw "soldier, man of Aswan" (P P BM 10525 vo, 3)š^c *Sw* (EG 414)*qws n Sw* "qws-measure of Aswan" (EG 414 & 533 [= R? O Berlin 9030, 6-7])

in titles

srtqws n nš mš^c(.w) {pš} nt pš qty Sw "strategos of the places which are in the vicinity of Aswan" (P P BM 10591 vo, 1/10-11)*sh n Yb Sw* "scribe of Elephantine (&) Aswan" (P P Berlin 13593, 9)*glšr šnt šw=f šp r Sw* "kalasiris of šnt, who is assigned to Aswan" (P P Berlin 13596, 6-7; P P Berlin 13597, 4)

var.

glšr šnt šw=f šh r Sw "kalasiris of šnt, who is registered at Aswan" (P P Berlin 13601, 9)

w. DN

šs.t wr(.t) tš ntr.t šs.t tš nb.t phš h(.t.t) pš mš^c tš nb.t Sw "Isis, the great, the great goddess, the mistress of strength, the leader of the troops, the lady of Aswan" (P? G Aswan 13, 3-5)

in GN

Tš-rsy.t-n-Sw "The Fortress of Aswan," belowFigure 4. Sample Dictionary entry based on the entry for *Sw* "Aswan," a city on the First Cataract of the Nile

had undergraduates (even a couple of high-school volunteers) checking bibliography, doing scanning, and filing 3x5 cards. We have employed, at some level, almost every University of Chicago student, undergraduate or graduate, who wanted to study Demotic as well as numerous students who were interested in other stages of the Egyptian language, and they have all made a marked contribution to the quality and, now, eventual completion of this project. Although all original entries for words were written by what has been called the “senior staff” (myself and the research associates¹² who, over the years, have worked for the project), the best graduate students were trained to check content of entries, prepare scans and digital hand copies, and serve as “second or third reader” of content in the files. Some of the research associates who have worked for the project were trained in Europe, but a much larger number did their PhD degrees here at the University of Chicago in NELC. About a dozen former Dictionary employees, mostly former research associates, are now professors of Egyptology in Europe or the United States. I have learned so much from these young men and women, and each, with their many different interests and specializations, has brought special skills to the Dictionary (e.g., the advanced graduate student who took responsibility for the entries having to do with coins and money, the former research associate who prepared hundreds of hand copies for the appendixes on year dates and day dates, or former research associate and now colleague Robert Ritner to whom we turn whenever we have a question on magic or the esoterics of religion, or the research associate who was also a specialist in Aramaic and spent much time and effort identifying relevant Aramaic etymologies and checking all our references to words in Aramaic).

I’m also happy to acknowledge and thank, for their contributions and their support, several computer specialists, a number of retirees who did proof-reading and scanning, and the many colleagues, some of whom are former research associates but many of whom

are not, giving of their time and their knowledge just wanting to help us produce the best product that we can. Some of these people sent us corrections and additions; in other cases, we turned to them with questions, and they unfailingly provided the needed reference or hand copy of an unpublished text or let us pick their brains about a difficult passage. Our current research associate, François Gaudard, who has worked on the Dictionary for over fifteen years, first as a student and, since receiving his PhD, as research associate, and who is the very heart and strength of the Dictionary, attended the “Demotic Summer School”¹³ in Heidelberg in 2009, and all the participants spent several hours looking at some of our “problematic entries” and giving us suggestions (it could be this, it can’t be what you suggest, etc.). Not to be forgotten are those wonderfully generous people who provided financial support, sometimes amazingly generous (e.g., as matching funds for NEH grants), sometimes in smaller amounts but just as generous from people who simply wanted to support the basic research they saw and appreciated. From all of these people I personally have gained the wonderful feeling of the quality of endeavor, the wonderful base of support for such long-term projects, and of the commitment of individuals to something they can believe in.

But I can’t end this discussion of how all the people associated with the Dictionary over the years have contributed to the project, in scholarly and more personal terms, without mentioning the one man without whom this Dictionary would never have been written. George R. Hughes was an especially able Demotist who could read Demotic handwriting that stumped most of his contemporaries and who had the ability to think about a text and pull together evidence from a wide variety of sources until he could make it “make sense.” He was a fine teacher and mentor, and when I joined the faculty after his retirement, he supported my “crazy” suggestion that I try to put together a supplement to Erichsen’s glossary.

Once we got funding and began work, he was always there to answer a question, suggest a reading, give us a bibliographic reference, and in general not just support but also guide our efforts. The younger students, who had never had the opportunity to study with him, got to know him and see how he worked and how he could pull together disparate things to make a whole that con-



Figures 5 and 6. Jan Johnson and Brian Muhs studying an ostracon containing a list of personal names



tributed directly to our understanding of Egypt and its people. He served as an inspiration for us all. Until his death he was involved, and I never made a major decision without getting his input. But he was even more than a mentor and supporter — in his will he left the bulk of his estate to the Chicago Demotic Dictionary and to the Epigraphic Survey (Chicago House, of which he had been director for many years). This financial support kept the Dictionary going for a number of years and so wonderfully complemented his scholarly and personal support.

This summer, my colleague Brian Muhs sponsored the “Demotic Summer School” at the Oriental Institute. In conjunction with this, he, François, and I organized a “Demotic Roundtable,” for which Brian acquired funding from the Franke Institute for the Humanities to

hold this “mini-conference” here on campus. This roundtable brought together all the participants in the Demotic Summer School plus a number of people at the Oriental Institute and elsewhere on campus who are actively involved in “Digital Humanities.” The purpose of the roundtable was to determine what our “audience” would like us to do with all our data at this stage and to determine what “digital directions” are most appropriate for the Dictionary. Happily, there was strong agreement that our next step should be to turn the PDF files into a searchable database housed on the Oriental Institute’s website. Sandy Schloen and her staff on the OCHRE DataBase presented a sample of how this could be done, building on the capabilities of the OCHRE hierarchical database, which includes work for various archaeological projects, for the Persepolis Fortification Archive, and for other Oriental Institute dictionaries, especially the e-CHD (electronic Chicago Hittite Dictionary). OCHRE provides the capability to display the material just as it is displayed in the PDFs, but it will also allow additional searches of the data. It was also agreed that, once this database is established, we can then begin to create links between the e-CDD (electronic Chicago Demotic Dictionary) and other websites concerned with Demotic and Demotic texts (e.g., Friedhelm Hoffmann’s “Demotische Wortliste” [<http://www.dwl.aegyptologie.lmu.de/>], Mark DePauw’s “Trismegistos” [<http://www.trismegistos.org/>], or the online transliterations of Egyptian texts currently being prepared by the Berlin Wörterbuch [<http://www.bbaw.de/forschung/altaegyptwb/uebersicht>]). It will also be possible to scan and present online such basic background data for the (e-)CDD as the index cards on which all vocabulary from our core texts was collected in context, the scans of all the texts from which we have included vocabulary, and/or the transliterations and translations of core texts on which the CDD and new e-CDD are based. In the (distant) future, it will also be possible to expand the e-CDD by the collection of

additional lexical materials (e.g., those published before 1955 or after 1980 and not included comprehensively in our data). In addition, this database, which is hierarchical and therefore quite flexible, could be used by projects working on such topics as Demotic palaeography (the shape and ductus of the writing of the words), Demotic grammar, or the like, while the projects themselves would remain separate from the actual Dictionary.

I want to take this opportunity to talk about another aspect of the future of the (e-)CDD: I have invited my new colleague Brian Muhs, who joined our faculty a year ago after teaching for many years at the University of Leiden, to become associate editor of the CDD, and he has graciously agreed. Brian has joined me and François, who holds us together and pushes us along, in the planning for the future of the Dictionary as we try to identify smooth future transitions involving realistic stepping stones leading, in the end, none of us can say exactly how far.



Janet Johnson received her BA and PhD from the University of Chicago’s Department of Near Eastern Languages and Civilizations and joined the faculty of the Oriental Institute and NELC in the early 1970s. She teaches Egyptian language and history and has published extensively on grammar as well as lexicography. Jan has also studied the social and legal position of women in ancient Egypt.

NOTES

¹ The earliest texts written in Demotic appear in the mid-seventh century BC.

² By one dictionary definition, “an alphabetical list of terms or words found in or relating to a specific subject, text, or dialect, with explanations; a brief dictionary.”

³ The classic example, at this point, must be the Chicago Assyrian Dictionary, which finally published its final volume in 2010 after ninety years “on the job” (Oriental Institute 2010–2011 Annual Report, pp. 22–26).

⁴ URL: <http://oi.uchicago.edu/research/pubs/catalog/cdd/>

⁵ Note that additional samples of orthography of the word that will appear in the actual dictionary entry have been removed to save space in this sample, the sample scans and hand copies on the right margin have been moved closer to the text in the center column to allow display in “portrait” format rather than the “landscape” format actually used for the Dictionary, and the examples of compounds etc. given in the bottom half of the entry are displayed in smaller font than they are in the actual Dictionary entry. For directions on how to read dictionary entries, see *Oriental Institute News & Notes* #212, (Winter 2011), especially pp. 7–8.

⁶ The proceedings of this congress and symposium are available as SAOC 51 (<http://oi.uchicago.edu/research/pubs/catalog/saoc/saoc51.html>).

⁷ Classicists beat us to the digital age, having developed several invaluable online resources and research tools on which scholars, students, and others are happily dependent for finding and analyzing texts and other resources. The use of digital material and the Internet in the general field of Egyptology has also burgeoned in the last twenty or twenty-five years, providing basic tools, texts, translations, archaeological data and reports, and so much more.

⁸ Depending, of course, on the reliability of the individual or institution producing the website, another reason why the Oriental Institute’s commitment to providing fundamental, original, creative, but accurate websites and information is so crucial.

⁹ Scribner’s, November 1928, pp. 516–29.

¹⁰ Nobel Lecture by Willard Libby, December 12, 1960; Willard was a professor at the University of Chicago while he was doing this work and took advantage of the Oriental Institute Museum collections.

¹¹ www-news.uchicago.edu/releases/O3/O30115.braidwood.shtml

¹² Research associates are young scholars who have finished their PhD and are hired for their ability to do original research for the project.

¹³ A regularly recurring workshop where students and scholars working on the publication of Demotic texts get together and show their documents and the problems they are having in reading them, and everyone pitches in to try to help read the texts

¹⁴ See previous note.

MEMBERS' LECTURES

The Oriental Institute Members' Lecture Series is a unique opportunity for supporters of the Oriental Institute to learn about the ancient Near East from world-renowned scholars. Unless specified below, all lectures are held the first Wednesday of every month, November through June, at 7:00 PM in Breasted Hall at the Oriental Institute. These lectures are made possible by the generous support of Oriental Institute members.

THE ORIGINS AND DEVELOPMENT OF MOSAIC ART IN THE ANCIENT NEAR EAST FROM EIGHTH CENTURY BC TO AD

January 9, 2013

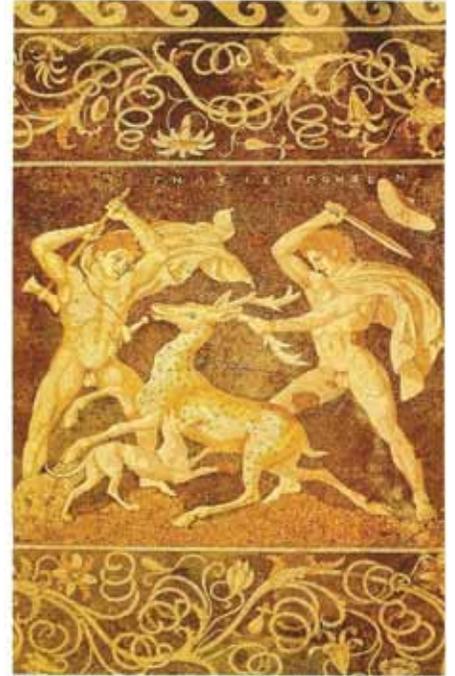
Konstantinos D. Politis



Chairperson, Hellenic Society for Near Eastern Studies

Co-sponsored by the Chicago Mosaic School

The art of mosaic paving originated in Mesopotamia during the eighth century BC by using naturally rounded colored river pebbles to decorate house floors with geometric designs. It became fashionable in Hellenistic-period Greece as a way of flooring wealthy and public buildings with heroic and divine depictions. The increasing demand for mosaic pavements during the Roman period led to the development of the technique by cutting stones into square cubes called tesserae. By early Byzantine times, virtually every church was adorned by mosaics that illustrated classical and Christian themes. The mosaic tradition persisted into early Islam of the eighth century AD, when non-pictorial mosaics were more acceptable.



CITY AND HINTERLAND IN ANCIENT MESOPOTAMIA: AN EXAMINATION OF CONTINUITIES AND DEVELOPMENTS IN THE FABRIC OF URBAN AND RURAL SETTLEMENT FROM 5000 BC UNTIL THE TIME OF CHRIST

February 6, 2013

Elizabeth Stone

Professor, Department of Anthropology, Stony Brook University

This lecture uses the results of archaeological excavations, broad architectural patterns preserved in satellite imagery, and written sources to document the ways towns and villages structured life in ancient Mesopotamia and changes in the relationship between temple and palace, and rich and poor, over the long span of Mesopotamian history.

CANALS, KINGS, AND HYDRAULIC LANDSCAPES IN THE ANCIENT NEAR EAST: AN ARCHAEOLOGICAL PERSPECTIVE

March 6, 2013

T. J. Wilkinson

Professor of Archaeology, Department of Archaeology,
Durham University
Braidwood Visiting Scholar for 2012–2013

The management, manipulation, and distribution of water is central to the development of Mesopotamian civilization. This lecture examines the development of hydraulic systems in the Near East and the role played by scholars from the Oriental Institute in their detection and analysis. Since the time of Breasted, remote sensing has been a key tool for recognizing ancient water supply networks, and the presentation also takes advantage of the wide range of remote-sensing methods that have become available in recent years.



PROVISIONING THE TEMPLE OF THE MUSES

EXPANDING CAPACITY IN THE RESEARCH ARCHIVES THROUGH COMPACT STORAGE INSTALLATION

By Foy Scalf, Head of Research Archives

Academic librarians have faced and will always face seemingly insurmountable problems of adequate acquisition along with commensurate facilities for storage and access. The explosion of publishing and increased access to academia over the last century have increased the size of our fields several fold. At times, one feels like Demetrius of Phaleron, who, according to the Letter of Aristaeas, responded to King Ptolemy by telling him that the library of Alexandria had 200,000 manuscripts on hand, but that Demetrius would do his best to quickly increase the number to 500,000.¹ How such manuscripts would have been stored, we do not really know, although we do have ancient descriptions of shelving systems for papyri, and actual cuneiform libraries have been discovered in situ (fig. 1).²

Although the revolution in digital publishing is changing the landscape, we have not moved very far from the ancients in terms of our printed media;³ physical books continue to be stored and organized through shelving systems, even if those systems are entirely automated like the robotic cranes in the underground retrieval system of the University of Chicago Mansueto Library. Over the past forty years, the Research Archives has faced a problem well known to Demetrius of Phaleron: an exponential growth in the number of books published and a consequent growth of acquisitions. In 1969 our library collection reached nearly 50,000 volumes. With the consolidation of all university libraries into the Joseph Regenstein Library in 1970, the Oriental Institute was left bereft of a single tome. Faculty and staff resolved to rectify the situation by establishing the Research Archives in 1972, and funds



Figure 1 (above). Library niches used to organize cuneiform tablets at Khorsabad
Figure 2 (below). The full shelves of the monograph stacks in 2006



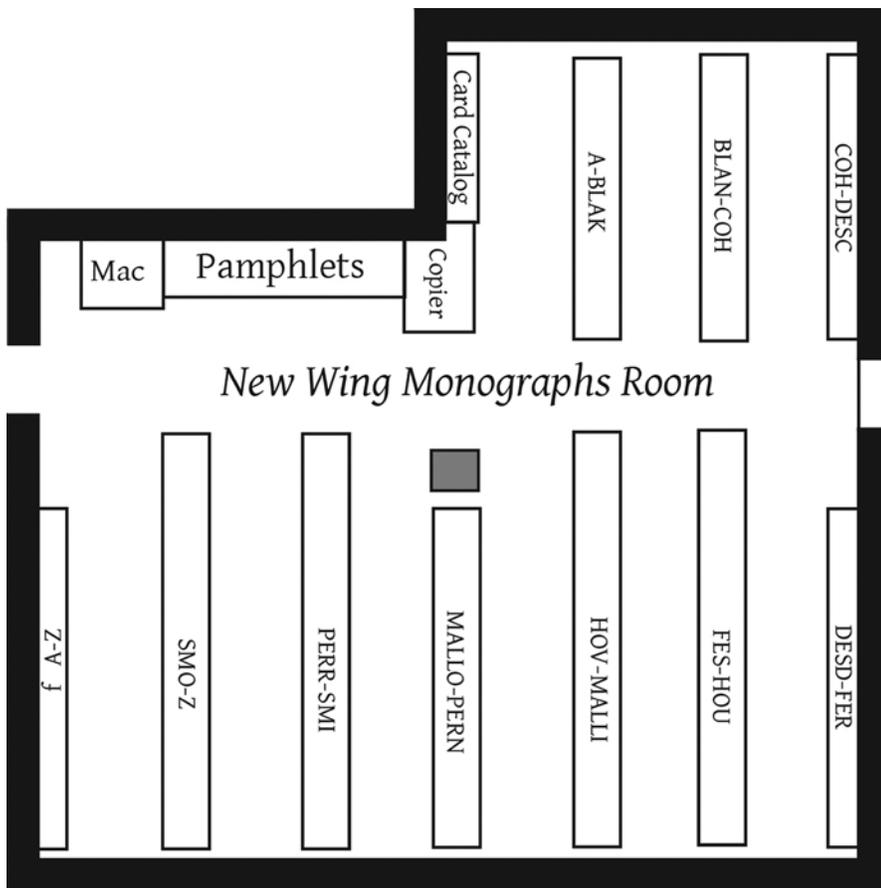
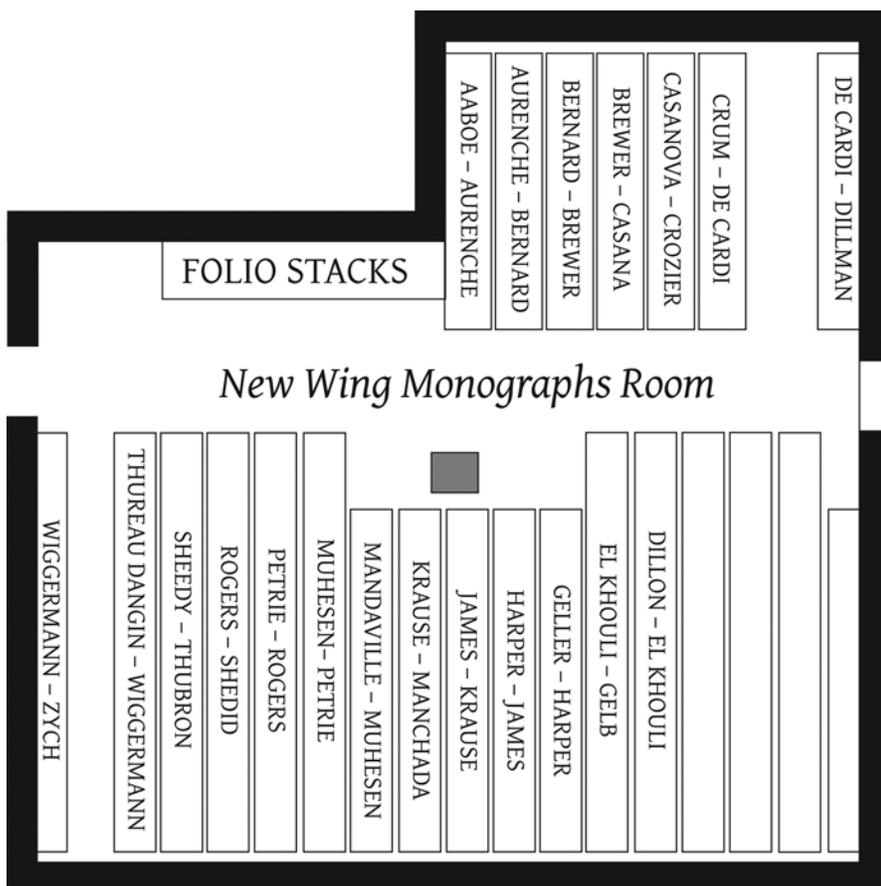


Figure 3. Plans of the monograph stacks: above: Before compact storage installation; below: After compact storage installation



were immediately granted to collect anew the necessary research volumes, with the donated personal collections of several prominent Institute scholars serving as a foundation. From these impressive but humble beginnings, the Research Archives has continued to build its collections through both donations and purchases. In the forty years since, the library has expanded to nearly 60,000 volumes, and it became increasingly clear over the last five years that our room for growth had disappeared.

The idea for compact storage had been raised already in the late 1990s during the renovations of the Oriental Institute resulting in the construction of a new wing that provided the space for Research Archives growth as well as a lab for the Department of Conservation. At the time, budgetary restraints did not allow for compact storage installation, and by 2010 the space provided by the new wing had been filled to capacity. With the help of Oriental Institute Director Gil Stein and Executive Director Steve Camp, the Research Archives was granted a budget request to install compact storage at the end of academic year 2011–2012. University of Chicago Project Manager Denise Davis coordinated the entire project, and MDC Architects advised on consulting and design issues. Following the compact storage project’s completion in the Museum Archives in 2010–2011, all shelving components would be designed, installed, and serviced by Bradford Systems Corporation.

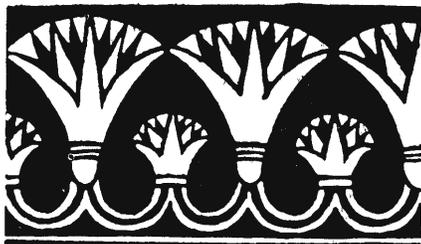
The organization of the monograph stacks prior to this project consisted of eighty-eight separate bookcases consisting of 2,000 linear feet of shelving. With the installation of compact storage, we have more than doubled the linear shelf space in this area to 246 bookcases consisting of 4,275 linear feet of shelving. At the end of the academic year in June 2012, the roughly 20,000 volumes from our monograph stacks were moved by Hogan & Son Moving and Storage Ltd and temporarily stored in the LaSalle Banks Room while Bradford Systems Corporation began work on removing the old shelving units and



Figure 4. Moving the books: (left) The empty monograph stacks with new floor and rails for shelving; (right) LaSalle Banks Room filled to the brim with books from the Research Archives

installing the new Eclipse powered compact storage system.

The project was completed after five weeks, and the books were returned to the shelves in early July 2012. We have more than doubled the space in our monograph stacks and can accommodate current acquisition rates for the next twenty years. These developments will ensure that the Research Archives maintains its status as one of the premiere research centers for ancient Near Eastern studies in the Western Hemisphere. Like the library of Alexandria, the Research Archives is part of a museum: a temple dedicated to the muses, “Greek deities of artistic and intellectual pursuits.”⁴ While our modest efforts to collect the comprehensive reference works for the study of the ancient Near East is dwarfed by Demetrius’s goal of obtaining a copy of every written work in existence, our ever-expanding collection of research materials will continue to allow for scholars to be inspired by the muses within the ideal setting for such intellectual pursuits: the Research Archives of the Oriental Institute.



NOTES

¹ Robert Barnes. “Cloistered Bookworms in the Chicken-Coop of the Muses: The Ancient Library of Alexandria,” in *The Library of Alexandria: Centre of Learning in the Ancient World*, edited by Ray MacLeod, pp. 61–77. London: I. B. Tauris, 2000. Roger S. Bagnall. “Alexandria: Library of Dreams,” *Proceedings of the American Philosophical Society* 146/4 (2002): 348–62.

² Gordon Loud and Charles B. Altman. *Khorsabad, Part 2: The Citadel and the Town*. Oriental

Institute Publications 40 (Chicago: University of Chicago Press, 1938), pl. 19c.

³ Recent news providing behind-the-scenes views of Google’s enormous warehouse, with racks of processors and hard drives, suggests that even the most sophisticated digital media are ultimately organized and stored very much like the clay tablets of yore.

⁴ Andrew Erskine. “Culture and Power in Ptolemaic Egypt: The Museum and Library of Alexandria.” *Greece and Rome* 42/1 (1995): 38.



Figure 5. The monograph stacks, 2012

THE STATUE OF LIBERTY AND ITS TIES TO EGYPT

ROBERT K. RITNER

A note composed for the installation of Danh Vo's "We the People" replica fragment at the Oriental Institute, September–December 2012

Towering over the entrance to New York harbor, Frédéric Bartholdi's Statue of Liberty is generally acknowledged to evoke both the symbolism and harbor-side placement of the ancient Colossus of Rhodes. Created by Chares of Lindos between 292 and 280 BC, that Hellenistic image of the Greek solar deity Helios rose more than 107 feet high and faced ships entering the harbor of Rhodes. Further, both the ancient and modern statues were monuments dedicated to independence and liberty. The dedication text of the colossus survives in anthologies of Greek poetry:

To you, o Sun, the people of Dorian Rhodes set up this bronze statue reaching to Olympus, when they had pacified the waves of war and crowned their city with the spoils taken from the enemy. Not only over the seas but also on land did they kindle the lovely torch of freedom and independence. For to the descendants of Herakles belongs dominion over sea and land.



Ptolemy III as Helios. Gold coin. Museum no. AN141176 © Trustees of the British Museum

Less well known, however, is the direct Egyptian connection between the colossus and the New York statue. The independence that Rhodes celebrated with the erection of the colossus had been gained only by the critical intervention in 304 BC of ships belonging to Ptolemy I, a former general of Alexander the Great and founder of the Egyptian dynasty that would last until the death of Cleopatra (VII) the Great. Ptolemy's forces dispersed the siege of Rhodes begun in 305 BC by armies loyal to Antigonos I, a rival, former general of Alexander. Following the withdrawal of the enemy troops, Rhodes seized and sold their abandoned weapons and thus financed the harbor monument.

Although it is the torch of liberty that is highlighted in both Greek and English dedication texts, the numerous green foam crowns sold to New York tourists indicate clearly that the most iconic aspect of the Statue of Liberty is her crown of solar rays, a feature typically restored in images of the lost

colossus as well. Here again there is a direct Egyptian connection, as Ptolemaic kings represented themselves as Helios on earth. In antiquity, the crown given to Liberty in New York was worn more prominently by Ptolemy III on his official coinage. The crown would be depicted again for images of Ptolemies V, VIII, and other Hellenistic monarchs. Bartholdi's statue had been intended originally for Port Said beside the Suez Canal. The placement in Egypt would have been quite logical.

NEW PUBLICATION

LANGUAGE AND NATURE: PAPERS PRESENTED TO JOHN HUEHNERGARD ON THE OCCASION OF HIS 60TH BIRTHDAY

Edited by Rebecca Hasselbach and Na'ama Pat-El

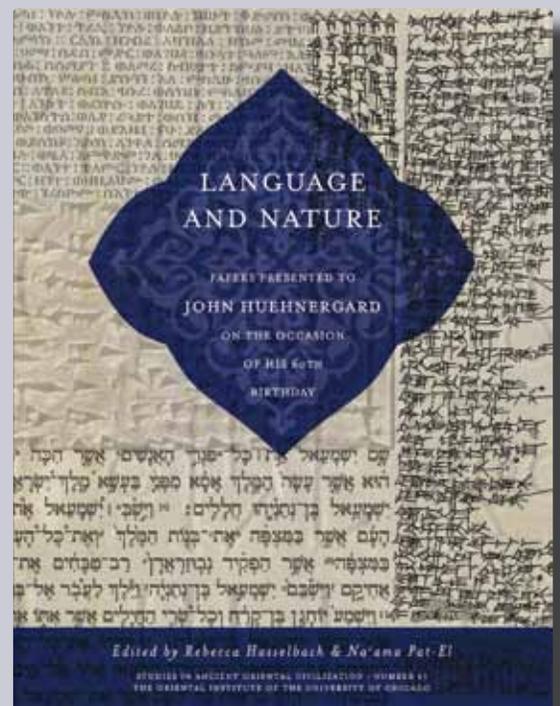
This book includes thirty contributions — twenty-nine papers and one artistic contribution — by John's colleagues, former students, and friends, on a variety of topics that represent John's versatility and many interests, including philology, history, natural history, and art, as well as Semitic languages including Arabic, Akkadian, Hebrew, and Ugaritic. It is beautifully decorated with drawings that were specially created for this volume, based on cuneiform.

Studies in Ancient Oriental Civilization 67

Chicago: The Oriental Institute, 2012. ISBN: 978-1-885923-91-2

Pp. xxii + 476 (frontispiece John Huehnergard); 3 tables, 30 original illustrations, 32 linked mp4 videos. \$54.95

For free download or to purchase a printed copy, visit
<http://oi.uchicago.edu/research/pubs/catalog/saoc/saoc67/>



MARJ RABBA: WRAPPING UP THE 2012 SEASON

Yorke M. Rowan and Morag M. Kersel

Classes have resumed, botanical samples reached their destination, survey equipment returned, and the new academic year is well underway. As the memory of hot afternoons, pesto sandwiches, and pottery washing fade, the dispersed team of Marj Rabba 2012 begins to work on digitizing plans, processing artifacts, archiving the hundreds of photographs, and writing reports. This is the time to reflect on the successes and challenges of the 2012 season.

The great success of the fourth season at Marj Rabba, the Chalcolithic site in the rolling hills of the lower Galilee, was due to a combination of dedicated people, supportive institutions, and technological advances. Our team of twenty-four people, the largest to work in the field since the project began, worked six days a week through the hottest days of the year. Not only does everyone excavate, but we all share in the joys of cleaning, marking, and bagging the artifacts.

In the field, we have at least three buildings exposed, although the floors of these buildings may not be fully uncovered. This was made possible in part by removing many of the circular stone features (seen in earlier publications,

such as *Notes & News* 212). We are now able to see some of the earlier structures partially preserved below the stone circles and can detect at least three building phases. This was only possible through the careful and dedicated hard work of students, volunteers, and staff.

Documenting archaeological features accurately is always a challenge. Although we continue to draw all architecture and features by hand, a bird's-eye view is fundamental to seeing the bigger picture. Aerial photography can be prohibitively expensive, and as a result, most excavations in Israel document their field season with aerial photography only at the end of the season. Much more preferable is the ability to take frequent overhead photos from a variety of heights as part of a general recording system. Due to the technological versatility of Dr. Austin "Chad" Hill, this problem was surmounted through the combination of PAP (pole-assisted photography), remote-controlled model aircraft, and a "quadcopter" (fig. 1). This last item, built by Dr. Hill from parts ordered while in country, consists of four whirling blades that lift a camera taking repeated photographs at pre-set intervals. There are technological

improvements underway for next season, but the results from this season were dramatic (figs. 2–4).

Another new aspect of fieldwork at Marj Rabba was a trial run including and training high school students. Five students and their mentor from the Rowe-Clark Math and Science Academy, located in west Chicago, joined us in the field. After completing a series of weekend orientation sessions held at the Oriental Institute by Gil Stein and the Marj Rabba directors, the students and their mentor worked with our team for four weeks (figs. 5–6). As it turns out, high school students are good excavators, keen to learn about the people and places of a new land, and willing to adapt to their new circumstances. Near the end of the season, Yorke, the students, and their adviser spent two days in Jerusalem and the Dead Sea visiting sites and shopping before saying goodbye at the airport.

With the exceptional organizational skills of Andrea Dudek, we entered the twenty-first century. Using the models of the Jericho Mafjar and Tell Edfu projects, Andrea set up a Filemaker database in order to augment our on-site recording using iPads in the field. The



Figure 1 (left). Galilee Prehistory Project quadcopter (photo by A. C. Hill)

Figure 2 (right). Aerial view of Marj Rabba excavations from the remote-controlled plane (photo by A. C. Hill)

database was also used to update and modernize the registration procedures, all of which were implemented by Andrea. We now have the archaeology, the technology, the database, and the procedural manual; all we need is a way to keep Andrea in the field!

As part of the follow-up to the pedestrian survey conducted in the 2011 season, this year we carried out a small sounding in an area with a high concentration of artifacts. We wanted to test whether surface artifacts are a good indicator of sub-surface occupation. After digging down more than one meter, we did find architecture, confirming that the site extends to the southern limits identified by our survey. There are a few more loose ends to tie up with regards to the 2011 survey, which we hope to complete during the 2013 season.

Even though we are still hard at work finishing up the 2012 season, we already need to start planning for the 2013 season. We are hoping to once again include students from Rowe-Clark, from various undergraduate and graduate programs, and from our team of specialists in order to uncover the secrets of the Chalcolithic.



Figure 3 (above). Aerial view of Areas AA and BB, Marj Rabba 2012 (photo by A. C. Hill)

Figure 4 (below). Area CC excavations, aerial photograph via quadcopter (photo by A. C. Hill)



Figure 5 (left). Rowe-Clark group with Gil Stein in archaeozoology laboratory (photo by M. M. Kersel)



Figure 6 (right). Rowe-Clark students and mentor after completing pre-field seminars at the Oriental Institute (photo by G. Stein)

WINTER 2013 CALENDAR

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

JANUARY

6 | SUNDAY

Junior Archaeologists

Family Program
1:30 PM
See page 20 for details

9 | WEDNESDAY

The Origins and Development of Mosaic Art in the Ancient Near East from Eighth Century BC to AD

Members' Lectures
7:00 PM
See page 9 for details

13 | SUNDAY

The Art and Architecture of Ancient Egypt

Online Course
See page 24 for details

17 | THURSDAY

Real or Imagined: The Role of Gender in the Ancient Near East

Adult Education Course
7:00 PM
See page 24 for details

20 | SUNDAY

Saving the Sphinx

Film
2:00 PM
See page 17 for details

27 | SUNDAY

The Secret of the Mummies

Family Program
1:30 PM
See page 20 for details

FEBRUARY

3 | SUNDAY

It's a Wrap: Bird Mummies

Teen Program
1:30 PM
See page 20 for details

Winged Migration

Film
2:00 PM
See page 17 for details

6 | WEDNESDAY

City and Hinterland in Ancient Mesopotamia

Members' Lectures
7:00 PM
See page 9 for details

10 | THURSDAY

LamaSeuss: Fine Feathered Friends

Family Program
2:00 PM
See page 20 for details

24 | SUNDAY

Birds of a Feather

Family Program
1:30 PM
See page 20 for details

MARCH

3 | SUNDAY

This Old Pyramid NOVA

Film
2:00 PM
See page 17 for details

6 | WEDNESDAY

Canals, Kings, and Hydraulic Landscapes in the Ancient Near East: An Archaeological Perspective

Members' Lectures
7:00 PM
See page 9 for details

24 | SUNDAY

The Secret of the Mummies

Family Program
1:30 PM
See page 20 for details

31 | SUNDAY

Pale Male

Film
2:00 PM
See page 17 for details

SUNDAY FILMS

Many Sunday afternoons you can enjoy the best in documentary films on the ancient Near East at the Oriental Institute. Unless otherwise noted, films begin at 2:00 PM and running times range from 30 - 50 minutes. Admission is free. Docents will be available in the galleries to answer questions following each film showing.

January 20 *Saving the Sphinx*

This film first aired on the Learning Channel in November 1997 and still holds its own among documentaries of the ancient world. The film follows an Egyptian laborer, artist, Egyptologist, and an American Egyptologist in their journey to save the Sphinx.

February 3 *Winged Migration*

Witness as five crews follow a rich variety of bird migrations through forty countries and each of the seven continents. With teams totaling more than 450 people, 17 pilots and 14 cinematographers used planes, gliders, helicopters, and balloons to fly alongside, above, below, and in front of their subjects. The result is a film of staggering beauty.

March 3 *This Old Pyramid NOVA*

Put down your hammer and relax this Sunday by coming to see this timeless 1997 NOVA documentary investigating how the Great Pyramids of Egypt were built. Watch in fascination as an Egyptologist and a professional stonemason put clever pyramid construction theories to the test.

March 31 *Pale Male*

Of the millions of newcomers who flock to New York City, a red-tailed hawk's astounding arrival in 1991 made history when he chose an exclusive Fifth Avenue apartment building as his home. Oscar winner Joanne Woodward narrates this award-winning film that shows how a powerful bird of prey, affectionately dubbed "Pale Male," became an instant celebrity as he courted his mate on Woody Allen's balcony, built a penthouse nest and fiercely protected it, and then taught his baby chicks to fly. The Audubon Society proclaims this film "a classic." (85 min.)



JOIN/RENEW TODAY!

I would like to become a Member of the Oriental Institute / Please renew my Oriental Institute membership

Name: _____

Address: _____ City/State/Zip: _____

Daytime phone: _____ E-mail: _____

- \$50 Annual Member
- \$40 Senior Member (65+)
- \$40 National Associate (US residents 100 miles from Chicago)
- \$75 Overseas Member (residents outside the US)
- \$100 Supporting Associate
- \$500 Sponsoring Associate
- \$1,000 James Henry Breasted Society

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

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

Signature: _____

You can also renew by calling (773) 834-9777 or visiting us online at oi.uchicago.edu/getinvolved/

Questions? E-mail or call the Membership Office: oi-membership@uchicago.edu / (773) 834-9777

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

NEW EMPLOYEES

CATHERINE KENYON

Catherine Kenyon has over twenty-three years of experience working in, and with, cultural organizations and museums. She has a solid background in museum education and exhibition development and spent the beginning of her career working in collections management.

Building on the solid foundation and programming developed by her predecessors, Catherine hopes to grow the Oriental Institute's outreach significantly through online education and programs, and by sharing the Oriental Institute's content with an international audience. However, Catherine will also focus on developing programming to reach a wide range of audiences closer to home including families and youth, K-12 students, and teachers, as well as programs for the adult life-long learner.

To accomplish her goals for the department, Catherine will rely on her past experience working for the Smithsonian Institution, the Jordan Schnitzer Museum of Art, Dale Chihuly's Studio in Seattle, the Portico Group exhibit design firm also in Seattle, the Texas State History Museum in Austin, and the non-profit sector.

She holds a Master of Science degree in arts management and administration with emphasis in museum education from the University of Oregon-Eugene and a Bachelor of Science degree in cultural geography from Texas A&M University in College Station.



Her specialties include museum education and project management, exhibition development, program planning and implementation, visitor study and evaluation, and strategic planning. When not at the Oriental Institute, she loves to cook, travel, knit, garden, and spend time with her husband and dog.

MASSIMO MAIOCCHI

Massimo Maiocchi is the Mellon post-doctoral fellow for 2012-2014. He is working on the "Writing in Early Mesopotamia" project, which aims to provide a comprehensive description of the cuneiform script, tracing its development in the fourth and third millennia BC from both the linguistic and semiotic points of view. Dr. Maiocchi is a native of Venice, Italy, where last year he was an external faculty member and research grant holder at Ca' Foscari University. He received his PhD from L'Orientale University of Naples. Besides Sumerian



and Akkadian philology, his research focuses mostly on social, political, and economical developments of the early phases of urban culture of the ancient Near East, broadly understood to include Mesopotamia, Upper Syria, Iran, and the Levant. He is presently the associate editor of the project "Ebla Digital Archives" (available online at <http://virgo.unive.it/eblaonline/cgi-bin/home.cgi>), which is an advanced database intended to include all epigraphical evidence so far published belonging to the third-millennium royal archives of Ebla (modern Tell Mardikh). Despite the difficulties that Syria is presently facing, he is also the epigraphist of the archaeological mission in the ancient

city of Urkesh (modern Tell Mozan). Dr. Maiocchi published several articles and two recent monographs in the Cornell University Studies in Assyriology and Sumerology series: CUSAS 13 (2009) and CUSAS 19 (2012). They provide the edition of roughly 400 Old Akkadian cuneiform tablets, concerning the administration of Adab, an important city-state in southern Mesopotamia dating back to the twenty-third century BC.

MIRIAM MÜLLER

Miriam Müller joined the Oriental Institute in September as the 2012-2013 Post-doctoral Fellow. In March 2013, Miriam will organize the annual Oriental Institute symposium, this year on household studies in the Near East and beyond using new micro-archaeological techniques and at the same time integrating texts on households. The conference will bring together scholars from the field of Near Eastern and Egyptian archaeology as well as specialists from the Mesoamericas and classics. Miriam recently received her PhD from the University of Vienna, where she worked on the material from the Austrian Archaeological Institute's excavations in Tell el-Dab'a (Egypt). During her BA and MA studies at the University of Heidelberg, she specialized in settlement archaeology and participated in various digs in Israel and Egypt as well as in Austria and Germany. Within her PhD she explored the field of household archaeology and its benefits for Egyptian archaeology, which formed the idea for suggesting an interdisciplinary symposium to foster new discussions in the field and bring together a broad range of scholars from all over Europe and the United States.



JOHN WEE

John Wee is a historian of science and medicine in early Iraq, Egypt, and Greece who is interested in building bridges between ancient written documents and modern historiographies of science. He has been appointed Provost's Career Enhancement Post-doctoral Scholar and Lecturer at the University of Chicago, where he will teach a course on medical texts in spring 2013. John graduated from Yale University with an MA in history (2008)

and a PhD in Near Eastern languages and civilizations (2012) and studied Assyriology at Heidelberg University (2008–2009). He is currently revising his dissertation into two books: *Mesopotamian Commentaries on the Diagnostic Series Sa-gig* and *Medical Diagnosis in Ancient Iraq*. In addition, he produces cuneiform editions and analyses of commentaries on medicine and astronomy-astrology, for a forthcoming Yale online digital project on Babylonian and Assyrian commentaries.



EDUCATION PROGRAMS REGISTRATION FORM

Don't miss out — register early!

Please enroll me in the following Public Programs:

	MEMBERS	NON-MEMBERS	TOTAL
<input type="checkbox"/> Art and Architecture of Ancient Egypt (Online Course)	_____ \$295	_____ \$345	_____
<input type="checkbox"/> Real or Imagined: The Role of Gender in the Ancient Near East	_____ \$130	_____ \$165	_____
<input type="checkbox"/> Between Heaven and Earth – An Introduction to Birds in Ancient Egyptian Society	_____ \$175	_____ \$225	_____
<input type="checkbox"/> Ancient Turkey: Cauldron of Cultures	_____ \$295	_____ \$345	_____
<input type="checkbox"/> Glorious Babylon: Myth and Reality	_____ \$175	_____ \$225	_____
<input type="checkbox"/> Junior Archaeologists	_____ \$7	_____ \$9	_____
<input type="checkbox"/> Bird Mummies	_____ \$5	_____ \$7	_____
<input type="checkbox"/> K–12 teachers seeking CPDUs for eligible programs, please check here			
		GRAND TOTAL	_____

I would like to become a member of the Oriental Institute. Enclosed is \$50 for an Annual Membership. **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 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. Credit vouchers can be used for any Oriental Institute single-session program for one full calendar year from the date on the voucher. Tickets sold by other organizations for programs held at the Oriental Institute are subject to the cancellation policies of the organization selling the tickets. Only those registered for classes may attend them. The Education Office reserves the right to refuse to retain any student in any class at any time.

FAMILY AND TEEN PROGRAMS

JUNIOR ARCHAEOLOGISTS

Sunday, January 6

1:30–3:30 PM

Oriental Institute

Pre-registration required by December 28

Let loose your inner Indiana Jones! Children and parents have a chance to dig into our simulated excavation in the Oriental Institute's Kipper Family Archaeology Discovery Center. The program also includes an interactive guided tour of the galleries.

FEE: \$7 for Oriental Institute members; \$9 for non-members. Includes guided tour, workshop instruction, and all materials. Suggested for ages 5 to 12. An adult must accompany all children attending the program. To register, mail in the form on page 19 or visit us online at oi.uchicago.edu/events.

THE SECRET OF THE MUMMIES

Sunday, January 27; February 24; and March 24

1:30–3:30 PM

Oriental Institute

FREE. Pre-registration not required

How did the ancient Egyptians make mummies? What are canopic jars, and what goes into them? Find out at the Oriental Institute! Get up close and personal with a reproduction mummy, join in a special gallery tour, browse the latest books on ancient Egypt, and see a special feature film *Mummies Made in Egypt*, an award-winning children's film from the Reading Rainbow series. Suggested for ages 5 to 12. An adult must accompany all children attending the program.

IT'S A WRAP: BIRD MUMMIES

Sunday, February 3

1:30–3:30 PM

Oriental Institute

Pre-registration required by February 28

Birds were important to ancient Egyptians in many different ways: They were an important part of the economy, the hieroglyphic alphabet, religion, as well as a food source. Many gods took the form of birds, like Horus (a falcon), Thoth (an ibis), and Amun (a goose). People worshiped these animals, built temples in their honor, and mummified them like kings! On February 3, come learn about the religious beliefs and burial customs of ancient Egyptians, and how all mummies, including birds and humans, were made. We'll have a tour of the new Heaven and Earth exhibit, where we'll learn about the importance of birds in ancient Egypt and look at the bird mummies on display, followed by a workshop where we'll wrap our own "bird" mummies exactly like the ancient Egyptians did.

FEE: \$5 for Oriental Institute members; \$7 for non-members. Includes workshop instruction and all materials. Suggested for ages 12 and up. To register, mail in the form on page 19 or visit us online at oi.uchicago.edu/events.

LAMASEUSS: FINE FEATHERED FRIENDS

Thursday, February 10

2:00–3:00 PM

Oriental Institute

FREE. Pre-registration not required

Forty tons and 16 feet high, our Lamassu hopes that you will stop by! Our winged-bull has become quite taken with the feathered friends featured in our special Birds of Ancient Egypt exhibit. Lamassu invites you and your family to hear a reading of the Cat in the Hat book *Fine Feathered Friends* and to go on a children's "birding expedition" in the galleries. Learn about birds both common and rare as well as what people 3,000 years ago thought of them. Recommended for children aged 4–9, though all are welcome! An adult must accompany all children attending the program.

BIRDS OF A FEATHER

Sunday, February 24

1:30–3:30 PM

Oriental Institute

FREE. Pre-registration not required

Many birds in the Chicagoland area have ties to the ancient Egyptians. Join us as we examine and explore the modern day bones and feathers of these winged wonders, compare the migratory habits of birds of today with those of times past, and see a live red-tailed hawk up close and personal! We will also discuss ways you can help protect the natural habitats of birds for future generations. Program in collaboration with Sand Nature Center Ridge.

"BULLS & BUNS" A SUCCESS

On Thursday, September 27, Oriental Institute Membership and the docents hosted the incoming first-year students with Bulls and Buns. The program was developed by Amy Weber to entice the incoming UChicago class into visiting the Oriental Institute with food and a fun tour of the Museum with our docents. Megan Anderluh, the Membership and Development assistant, and her team were pleased with the results of the event. They were able to sign up over a hundred new members to the Oriental Institute. The new students were really interested in the Museum collection and enjoyed their visit and the docent-led tour of the galleries. We would like to thank the docents who helped with the tours: Robert Buchanan, Wahied Girgis, Larry Lissak, Demetria Nanos, Jean Nye, and Hilda Schlatter. After touring our galleries and seeing our amazing bulls, both docents and visitors were rewarded with a delicious Ann Sathers sticky cinnamon bun and a strong cup of coffee. We would also like to thank head of security, Jason Barcus, and his wonderful team of guards, who were able to handle the crowds very nicely, because we also had several unexpected self-guided school and university groups come in unannounced.



THE ORIENTAL INSTITUTE IN THE NEWS



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

PICTURING THE PAST

University of Chicago Magazine

July/August

"Tut-tut": An Oriental Institute Exhibit Shows Why Images of Ancient Artifacts Aren't as Accurate as We Imagine," by Sarah Miller-Davenport — <http://mag.uchicago.edu/arts-humanities/tut-tut>

Kunstpedia.com

August 8

Review of Picturing the Past, by Karen Barrett-Wilt — <http://www.kunstpedia.com/blogs/picturing-the-past-imaging-and-imaging-the-ancient-middle-east-at-the-oriental-institute-chicago.html>

Raising World Citizens

October 10

"The Magic of a Chicago Neighborhood Festival," by Aimee Thompson (OI at the Children's Book Festival) — <http://www.chicagonow.com/raising-world-citizens/2012/10/the-magic-of-a-chicago-festival/>

BrightonPittsfordPost.com

"Chicago Travel Tips: 5 Things You Shouldn't Miss" — <http://www.brightonpittsfordpost.com/brandedcontent/archive?articleID=8056850119&categoryID=367>

Time Out Chicago Kid's Edition

October/November

"2012 Time Out Chicago Hipsqueak Awards," (the OI won the Second City Award for Mummy Spotting) — <http://timeoutchicagokids.com/guides-resources/178701/the-second-city-award-for-mummy-spotting-hipsqueak-awards-2012>

COMPLETION OF THE CHICAGO DEMOTIC DICTIONARY

(a small sample of worldwide coverage)

The New York Times

September 17

"Dictionary Translates Ancient Egyptian Life," by John Noble Wilford — <http://www.nytimes.com/2012/09/18/science/new-demotic-dictionary-translates-lives-of-ancient-egyptians.html>

Uchicago News

September 17

"Chicago Demotic Dictionary Refines Knowledge of Influential Language," by William Harms — <http://news.uchicago.edu/article/2012/09/17/chicago-demotic-dictionary-refines-knowledge-influential-language>

NBCNews.com

September 19

"Talk Like an Egyptian: Ancient Demotic Language Translated," by Stephanie Pappas — http://www.msnbc.msn.com/id/49092627/ns/technology_and_science-science/#.UFsxMs1UXgI

Al-Jazeera

September 19

"Cleopatra's Language Dictionary Published" (interview with Jan Johnson) — <http://www.aljazeera.com/video/middle>

The Hindu

September 20

"Scholars Compile Dictionary on Ancient Egyptian Life" — www.thehindu.com/todays-paper/tp-in-school/article3916262.ece

DANH VO AT THE ORIENTAL INSTITUTE MUSEUM

ABC News

September 11

"Lady Liberty Shines at Oriental Institute Exhibit," by Frank Mathie — <http://abclocal.go.com/wls/story?section=news/local/mathie&id=8806916>

Time Out Chicago

September 19

Danh Vo featured in Time Out Chicago Blog: "Chicago Gallery Shows: Fall Preview," by Franck Mercurio — <http://www.timeoutchicago.com/arts-culture/exhibitionist-blog/15706566/chicago-gallery-shows-fall-preview-3>

The New York Times

September 20

"Lady Liberty, Inspiring Even in Pieces," by Hilarie M. Sheets — <http://www.nytimes.com/2012/09/23/arts/design/danh-vo-we-the-people-project-in-chicago.html>

<http://www.nytimes.com/2012/09/23/arts/design/danh-vo-we-the-people-project-in-chicago.html>

The New York Times

September 23

Slide show of Danh Vo's "We the People" (slide no. 3)— <http://www.nytimes.com/slideshow/2012/09/23/arts/design/20120923-VO-3.html>

Time Out Chicago

October 4–10

"Danh Vo at the Renaissance Society and Art Institute," by Franck Mercurio — <http://timeoutchicago.com/arts-culture/art-design/15736111/dahn-vo-at-the-renaissance-society-and-art-institute>

The Chicago Maroon

October 5

"Danh Vo Puts the 'u' and 'us' in Uterus," by Alice Bicknell — <http://chicagomaroon.com/2012/10/05/danh-vo-puts-the-u-and-us-in-uterus/>

Chicago Tribune

October 24

A Whole New Meaning for America's Beacon of Freedom
http://articles.chicagotribune.com/2012-10-24/entertainment/ct-ent-1025-danh-vo-review-20121024_1_frederic-auguste-bartholdi-liberty-fragment

BETWEEN HEAVEN AND EARTH: BIRDS IN ANCIENT EGYPT

University of Chicago News Office

October 9

"Oriental Institute Museum Showcases Ancient Egyptian's Veneration of Birds," by William Harms — <http://news.uchicago.edu/article/2012/10/09/oriental-institute-museum-showcases-ancient-egyptians-veneration-birds>

Chicago Tribune

October 25

Field Museum and Oriental Institute launch bird exhibits
http://articles.chicagotribune.com/2012-10-24/entertainment/ct-ent-1025-museum-ancient-birds-20121024_1_birds-falcon-field-museum

CONSERVATION CLOSE-UP

Plaster Cast of the Code of Hammurabi Stele

By Alison Whyte, Conservator at the Oriental Institute, and Jack Green, Chief Curator at the Oriental Institute

The Oriental Institute Museum's plaster cast of the Code of Hammurabi stele (OIM C478) was purchased by James Henry Breasted in 1931 to be part of the Institute's soon-to-be-opened

permanent galleries (see fig. 1). Breasted ordered the copy from the Directeur des Musées Nationaux Services Commerciaux et Techniques for the Louvre in Paris, where the original Code of

Hammurabi stone stele is on display. The stone stele, truly an icon of the ancient Near East, was carved in Babylonia around 1750 BC. It was taken as booty to Susa, Iran, by the Elamites in the twelfth century BC, and rediscovered there just over a century ago. It features a collection of laws, inscribed in cuneiform script on the front and back. The scene at the top of the stele shows King Hammurabi presented with the "rod and ring," traditional Mesopotamian emblems of kingship, by the enthroned sun god Shamash.

Since its arrival at the Oriental Institute Museum, the plaster cast has garnered the attention of thousands of museum patrons and enjoyed a prominent spot in the Oriental Institute Museum's Edgar and Deborah Jannotta Mesopotamia Gallery (see fig. 2). Unfortunately, the black painted surface, created to mimic the black diorite of the original stone, has suffered, and there have been many conservation campaigns over the years to replace lost paint. This past summer, treatment was required once again. In the Conservation laboratory, it became clear that paint loss was concentrated midway up on the surface of the cast that faces the lobby entry doors to the Mesopotamia Gallery. Damage on the sides at the same height was also heavy (see figs. 3 and 4). The surface that faces the Lamassu, however, required almost no treatment at all. Despite protective stanchions and "Please Do Not Touch" signs, it would appear some museum-goers have a hard time passing by this object, as they make their way toward the Khorsabad Court and the rest of the galleries, without making a physical connection.

Areas of loss were repaired (see figs. 5 and 6), and once the conservation treatment was finished, the object was returned to display. With the stanchions pulled a little farther away from the cast and a more prominent "Please Do Not Touch" sign, it is hoped that it will be a long time before our copy of the Code of Hammurabi stele returns to the Conservation Lab.

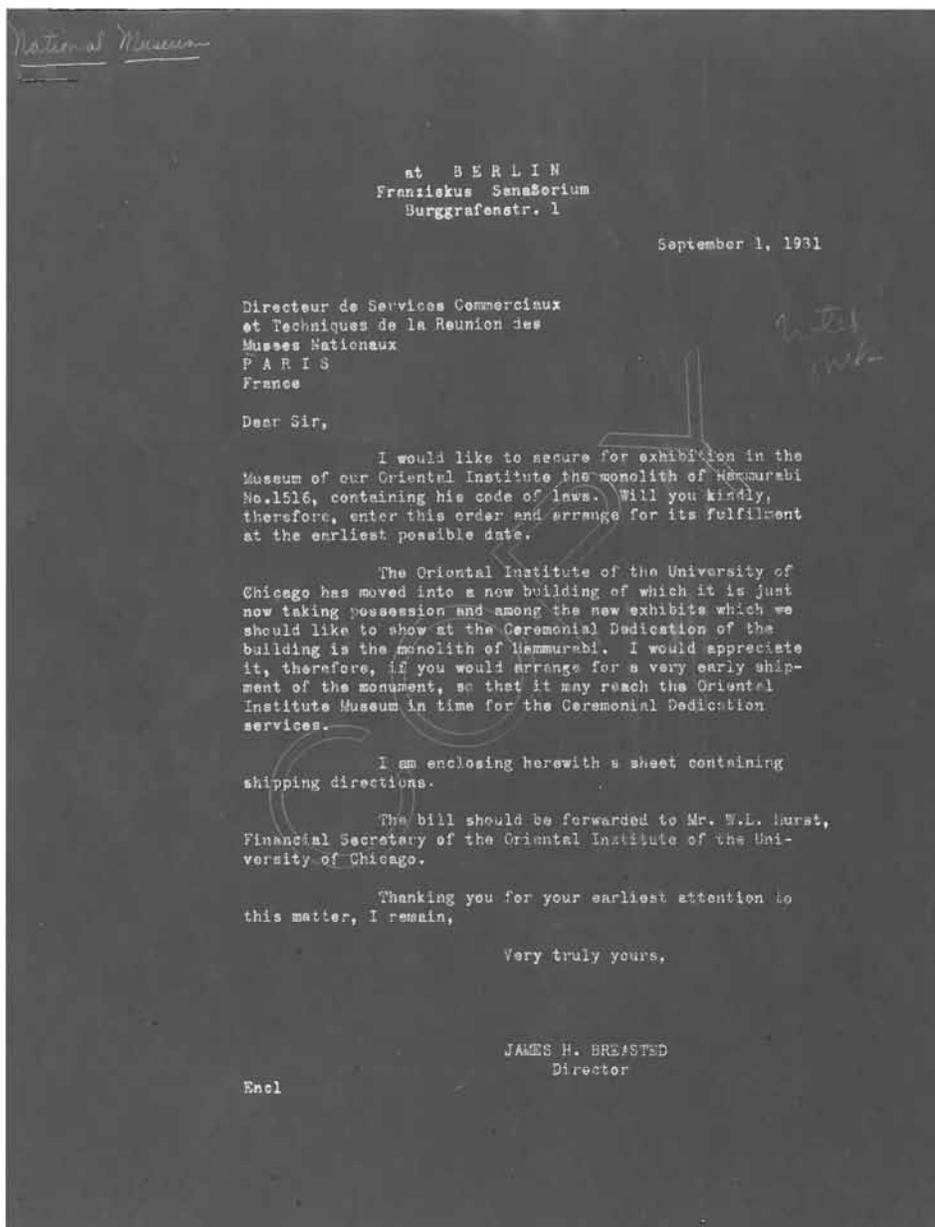


Figure 1. Letter from J. H. Breasted to the Directeur de Services Commerciaux et Techniques de la Réunion des Musées Nationaux, Paris. Breasted's request for expediency was apt given that the ceremonial dedication of the Oriental Institute took place on December 5, 1931, just four months later (Oriental Institute Museum Registration record C478).



Figure 2 (above). Plaster cast of the Law Code of Hammurabi stele on display in the Mesopotamia Gallery (OIM C478; photograph by Anna Ressman)

Figure 3 (top right). Proper left side of the plaster cast, before treatment (OIM C478)

Figure 4 (right). Detail of the proper left side of the plaster cast, before treatment (OIM C478)

Figures 5 and 6 (left and below). Replacement of lost paint (photographs by Robyn Haynie)



WINTER ADULT EDUCATION COURSES

Most of the following courses are co-sponsored by the Graham School of General Studies. Each course provides Teacher Recertification CPDUs from the Illinois State Board of Education, and each counts as an elective for the Graham School's non-credit certificate in Arabic Language and Cultures. Register using the form on page 19 or by going to oi.uchicago.edu/order/classes.

ONLINE COURSE

THE ART AND ARCHITECTURE OF ANCIENT EGYPT

Megaera Lorenz

January 13–March 10

The beauty and distinctiveness of ancient Egyptian art and architecture are among this great civilization's most lasting legacies. Join us for an eight-week online course that provides an introduction to the history and development of ancient Egyptian art and architecture over a time span of 4,000 years. Use in-depth online tutorials, readings, and online discussions to explore a wide range of resources, from royal monuments to private art. We will investigate iconography, style, materials, and techniques within the broader context of their cultural significance in ancient Egyptian society.

This asynchronous eight-week online course will begin on Sunday, January 13, 2013, and continue through Sunday, March 10, 2013. Pre-registration is required. The registration deadline is Friday, January 4, 2013. Course participants must have a reliable Internet connection, a technical facility with computers and downloading software, and the ability to navigate the Internet as a learning tool. To register or to learn more about this online opportunity and its technical requirements, please contact us at oi-education@uchicago.edu.

INSTRUCTOR: Megaera Lorenz is a PhD candidate in Egyptology at the University of Chicago. She has excavated in Egypt and Sudan and has taught classes about ancient Egyptian language and history at the University of Chicago and Loyola University, Chicago.

Tuition is \$295 for members; \$345 for non-members

IN-HOUSE COURSES

REAL OR IMAGINED: THE ROLE OF GENDER IN THE ANCIENT NEAR EAST

Malayna Evans-Williams

Thursdays, January 17–February 7

7:00–9:00 PM

Registration Deadline: January 10

What are the origins of patriarchy? What were the real and imagined limits of gender identity in the lives of ancient men, women, and children? How have modern scholars revealed, repressed, or misused historical evidence related to sex and gender? Investigate these and other questions to discover how sex and gender identities were created, crystallized, and communicated, and how these developments shed light not only on ancient times, but on our modern day as well. Examine theories exploring gender identity, and see how these theories relate to the historical and archaeological traditions of the ancient Near East.

INSTRUCTOR: Malayna Evans-Williams focuses on Egyptian history in the University of Chicago Department of Near Eastern Languages and Civilizations. She has a special interest in Egyptian social history and religion.

CPDUs: 8

FEE: \$130 for Members; \$165 for non-members

BETWEEN HEAVEN AND EARTH: AN INTRODUCTION TO BIRDS IN ANCIENT EGYPTIAN SOCIETY

Rozenn Bailleul-LeSuer

Wednesdays, April 3–May 8

7:00–9:00 PM

Registration Deadline: March 27

Birds and bird imagery filled the world of the ancient Egyptians. At every stage of life, birds were present as deities and protectors, as rulers and citizens, as food supply and commodity. In this course, we identify the factors that motivated this ancient society to place birds prominently in their culture. Using Egyptian art as our source, we examine bird species of special importance and how they impacted daily life, and the religious and funerary beliefs of ancient Egyptians. This course concludes with a visit to the current special exhibit dedicated entirely to birds in ancient Egypt.

INSTRUCTOR: Rozenn Bailleul-LeSuer is a PhD candidate in Egyptology in the Department of Near Eastern Languages and Civilizations at the University of Chicago and curator of the exhibit *Between Heaven and Earth: Birds in Ancient Egypt*.

CPDUs: 12

FEE: \$175 for Members; \$225 for non-members



ADULT EDUCATION COURSES

ANCIENT TURKEY: CAULDRON OF CULTURES

G. Bike Yazicioglu

Wednesdays, April 3–May 22

7:00–9:00 PM

Registration Deadline: March 27

Have you ever wondered who lived on the lands between Europe and Asia in the ancient past — before the Ottomans, Romans, Greeks, or even the Hittites? Ancient Anatolia (Turkey) is often considered a bridge between East and West, but it is also a cauldron of local traditions that are continuously blending. This course explores the richness and

diversity of Turkey's ancient cultures, while drawing on ethnographic examples from its surviving traditions. Discover unique landscapes, archaeological sites, and ancient material culture as you view the extensive Anatolian collection at the Oriental Institute and learn about the Institute's pioneering fieldwork in Turkey.

INSTRUCTOR: G. Bike Yazicioglu is a PhD candidate in Near Eastern Languages and Civilizations at the University of Chicago, specializing in Anatolian archaeology. She has taught Anatolian archaeology courses in the department and has worked on various excavations in Turkey.

FEE: \$295 for Members; \$345 for non-members

GLORIOUS BABYLON: MYTH AND REALITY

Vincent van Exel

Saturdays, April 6–May 11

10:00 AM–12:00 NOON

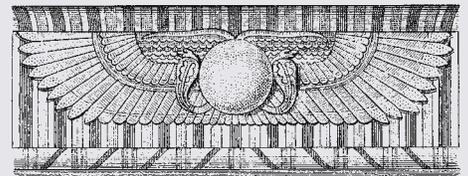
Registration Deadline: March 29

Babylon was renowned throughout antiquity for its massive city walls, towering ziggurat, and the Hanging Gardens that were one of the Seven Wonders of the World. From sumptuous palaces and great epics to simple homes and economic records, all of this rich evidence paints a vivid picture of life in Babylonia. This course covers the history and archaeology of the Neo-Babylonian empire and its rise and eventual conquest by Cyrus of Persia and Alexander the Great. We also explore how modern depictions in art, literature, and film have transformed our views of Babylon from reality to myth.

INSTRUCTOR: Vincent van Exel is pursuing a PhD. in archaeology of the ancient Near East at the University of Chicago. He has taught courses (and published) on Late Bronze Age and Iron Age Turkey. He excavates at Zincirli, Turkey.

FEE: \$175 for Members; \$225 for non-members

Teacher Recertification CPDUs: 12



for the Galilee Prehistory Project at archaeological excavations in Marj Rabba, Israel. Rowe-Clark students enjoyed the life-changing experience of working on an archaeological dig, while the Marj Rabba team benefited from their enthusiasm and energy. John and Jeanne both play active roles at Rowe-Clark Math and Science Academy. Jeanne is the guiding spirit of "Girl Talk," while John has taught a leadership class and contributed to the world history class.

Tables for the gala start at \$5,000, and individual tickets are available for \$500. For additional information or to make reservations for the gala, please contact Tracy Tajbl, Director of Development, at 773.702.5062, or via e-mail tajbl@uchicago.edu.

ORIENTAL INSTITUTE GALA

Mark your calendars now for the 2013 Oriental Institute Gala, which will take place on Saturday, May 11, at the J. W. Marriott Hotel in Chicago. Guests will celebrate the Oriental Institute with a feast fit for ancient royalty and enjoy bidding on live and silent auction items while supporting the Oriental Institute's mission of research and discovery.



Longtime Oriental Institute supporters John and Jeanne Rowe will be honored with the James Henry Breasted Medallion during the Gala. The Rowes have lived in Chicago for the past fourteen years and are deeply committed to making it an ever better city for as many people as possible. They back this commitment with their time, donations, and ideas. The Rowes' generosity includes active participation with the Oriental Institute. Building on his lifelong interest in history and the ancient world, John has served as a member of the Oriental Institute Visiting Committee since 1999. As chairman emeritus of the Exelon Corporation, John has played a key role in securing significant funding from Exelon for a variety of Oriental Institute initiatives, including special-exhibitions support.

Together, the Rowes were instrumental in connecting the Oriental Institute with the Rowe-Clark Math and Science Academy, combining their commitment to improving education with their passion for discovery. During the summer of 2012, a team of students from Rowe-Clark Math and Science Academy joined Oriental Institute researchers

VOLUNTEER SPOTLIGHT NORMA VAN DER MEULEN

By Cathy Dueñas and Terry Friedman

Who makes the Oriental Institute a leader in research on the ancient Near East? You do! The Oriental Institute has wonderful volunteers who are constantly working with the public as well as behind the scenes on a wide variety of research projects. *News & Notes* has added an ongoing special section to spotlight some of our outstanding volunteers each quarter.

MEET NORMA VAN DER MEULEN, our featured volunteer in this issue of *News & Notes*. Norma has been a loyal Oriental Institute volunteer since 1978. While swimming laps in the Ida Noyes pool, her friend Peggy Grant, head of the Docent Program at that time, casually asked if she would like to volunteer at the Oriental Institute. What seemed like an interesting offer at the time has developed into decades of devoted service to the Oriental Institute as a Suq volunteer.

Norma was born in a small town in northern Ohio. She graduated from the College of Wooster and earned her master's degree from Northwestern University in Spanish language and literature. One of her first positions was teaching Spanish at Hope College in Holland, Michigan.

Norma moved to Chicago and married John van der Meulen, an architect who drew inspiration from the Bauhaus school of design. John taught architecture for the Chicago Institute of Design, which is now part of the Illinois Institute of Technology. Soon after moving to Chicago, Norma and her husband were off to Europe, where they would live for three years. John, along with architect and business partner Ralph Rapson, had been commissioned by the State Department to design embassies in Europe. Over the course of the next three years, Norma and John would live in The Hague, Stockholm, and Sweden, and ultimately finish their work in Paris.

When they returned to Chicago, Norma was busy raising their three children, Susan, Anne, and Peter, as well as working as a pre-law advisor for social science students in the College at the University of Chicago.

But Norma's travel days were far from over. The family was to spend another four years living outside the United States. This time they would settle in the Virgin Islands while John worked on designs for college buildings in St. Croix.

In recent years, Norma has lived a more sedentary life as a Hyde Parker. She is a devotee of the Art Institute and the Chicago Symphony. She enjoys walking and riding her bicycle around Hyde Park and is an avid chamber musician.



For nearly thirty-five years, Norma has been a loyal Suq volunteer. She loves meeting the customers and engaging them in conversation. Her beautiful smile and friendly demeanor naturally draw people to her. Through her work in the Suq, Norma has also been able to express her artistic and creative side by producing unique jewelry designs. Her innate skills help to bring the merchandise alive with new interpretations of ancient themes. If you are looking for the perfect gift, consider Norma's one-of-a-kind necklaces she produces exclusively for the Suq.

Norma's philosophy of life is to enjoy what you do as a volunteer. That certainly holds true for her volunteer service to the Oriental Institute. Its world-class collection and sense of history are awe inspiring. The great sense of camaraderie and shared interest among the volunteer corps continues to provide a sense of community and accomplishment for her.

Denise Browning, Suq manager, has worked with Norma for over thirty years. She admires her energetic spirit and enormous creativity. Perhaps Denise summarized it best when she stated, "We all want to grow up to be like Norma."

If you are interested in finding out more, come join Norma and become a docent or volunteer at the Oriental Institute! Explore the many options available at oi.uchicago.edu/getinvolved/volunteer.

SCOUT PROGRAMS



ARCHAEOLOGY BADGE WORKSHOP

Dig for artifacts!
See real mummies
and more ...

**Work toward your archaeology badge
at the Oriental Institute!**

Scouts experience a simulated dig in the Kipper Family Archaeology Discovery Center, go on a scavenger hunt in the museum's world-renowned galleries, and participate in a ceramic reconstruction.

Cost is \$15/scout, \$10 for those with a family membership. This program fulfills 1-4a, 6, 8c, 9b, and 11 of the Archaeology Merit Badge Workbook. Please note there are some additional items that scouts must complete on their own. Blue cards will not be signed without the scout having fulfilled all badge requirements. Scouts must be accompanied by an adult.

AUTUMN WORKSHOPS

Sunday
January 13, 3-5 PM

Wednesday
February 13, 6-8 PM

Sunday
March 10, 3-5 PM

**To register, visit
<http://oi.uchicago.edu/events>**

THE ORIENTAL INSTITUTE TRAVEL PROGRAM

ARCHAEOLOGICAL TREASURES OF EASTERN TURKEY

Escorted by Dr. Gil Stein, Director of the Oriental Institute

May 18–June 3, 2013

Saturday, May 18 | Depart Chicago

Sunday, May 19 | ANKARA

Evening arrival into Ankara. We will be met at the airport and transferred to the Hilton Hotel. This evening we meet for a light dinner at our hotel.

Hilton Hotel (D)

Monday, May 20 | ANKARA

Our tour begins at the Museum of Anatolian Civilizations. Its outstanding collection of Hittite art provides an excellent introduction to the tour. After stopping to see the Roman remains of the Temple of Augustus, we break for lunch. We then drive to Gordion, where we will spend the remainder of the day exploring the former capital of the kingdom of Phrygia. As we approach the site, immense royal tumuli loom across the landscape. We will have an opportunity to enter the largest tumulus, known as Midas's tomb, and to visit the vast acropolis of the Phrygian city. We return to Ankara in the late afternoon with time to rest before dinner.

Hilton Hotel (B/L/D)

Tuesday, May 21 | CAPPADOCIA

We depart Ankara for the Hittite center at Hattusa, first excavated in 1906. A complete tour of this incredible site includes the famous Lion Gate and the fortifications and the temples and palaces of the city. After a buffet lunch, touring continues with the cult center of Yazılıkaya, its reliefs cut into the living rock. We then drive on to Cappadocia.

Hilton DoubleTree (B/L/D)

Wednesday, May 22 | CAPPADOCIA

We drive to Kayseri to visit some of its old city's beautiful Selçuk buildings including Humat Hatun, the first Selçuk mosque complex built in Turkey. We might also visit the Ulu Camii and the Döner Kümbet, a good example of Selçuk mausoleums. Time permitting, we will visit Kültepe, one of Turkey's most important ancient settlements, where Anatolia's earliest written documents

were found. After lunch in Kayseri, we begin our touring in the Göreme Valley, with its unusual and beautiful rock formations, known as "fairy chimneys," and its rock-hewn Byzantine churches decorated with elaborate frescoes. This evening we will attend a presentation of the whirling dervish ceremony at a lovely restored caravanserai.

Hilton DoubleTree (B/L/D)

Thursday, May 23 | GAZIANTEP

This morning we depart for Gaziantep. We stop en route to visit the Late Hittite fortress of Karatepe, founded in the eighth century BC by Asatiwatas, ruler of the plain of Adana. We will see the remaining blocks of basalt carved with sculptures of lions and sphinxes, inscriptions and reliefs, depicting cultural and mythological scenes, as well as scenes of daily life. Our arrival into Gaziantep will be late in the afternoon.

Dedeman Hotel (B/L/D)

Friday, May 24 | URFA

This morning we will visit Gaziantep's newly installed Mosaic Museum. We then cross the Euphrates and continue to Urfa, ancient Edessa. En route we visit the ongoing excavations at Göbekli Tepe, where stone circles with carved reliefs have been dated to 9500 BC. Late this afternoon we will visit Urfa's old covered bazaar, a maze of stalls and small shops selling everything from spices and carpets to plastic pots. At its center, a sixteenth-century caravanserai has been converted to a teahouse.

Dedeman Hotel (B/L/D)

Saturday, May 25 | KAHTA

This morning we drive into the plains of Mesopotamia to Harran, where Abraham stopped on his way from Ur. We will explore the ruins of ancient Harran, known as Carrhae in the Roman period and the place of a decisive battle in 53 BC. We will also visit the unusual "beehive" mudbrick houses of modern Harran. After lunch, we will visit the Urfa Museum, which displays the oldest life-size human statue ever found (ca. 9000 BC), and complete our Urfa touring. We then drive on to Kahta, a small village in the mountain foothills. Our route will be via the new dam, where we make a brief stop before driving on through the cultivated fields made possible by this dam.

Hotel Zeus (B/L/D)

Sunday, May 26 | MARDIN

An early-morning ascent of Mount Nemrut brings us to the impressive funerary sanctuary of King Antiochus I of Commagene, erected 2,000 years ago. Here, colossal headless statues of gods and kings tower above the site, and their enormous heads are scattered over the terraces. We continue to ESKIKALE to visit the ruins of Arsameia and the burial mounds of the queens and princesses of Commagene. After lunch, we continue to Mardin.

Hilton Garden Inn (B/L/D)





Monday, May 27 | MARDIN

We begin this day with a walking tour of Mardin's fascinating architectural houses and mosques as well as the fifteenth-century Forty Martyrs Church and the amazing post office. Then continue to the monastery of Mar Hanania, once the seat of the Syrian Orthodox patriarchate. Built in AD 495, it was destroyed by the Persians in 607 and after being rebuilt was looted again by Tamerlane. There are still amazing things to see here, including a lovely 1,500-year-old mosaic floor. This afternoon touring continues at Mar Yakub and the other monasteries in the region.

Hilton Garden Inn (B/L/D)

Tuesday, May 28 | VAN

Our drive to Van takes us through the beautiful valley of Güzeldere. Traveling around Lake Van, we arrive at the city of Van early in the afternoon. The day ends with a visit to Van Kalesi, where, having reached the citadel, we will see the site of the Urartian temple and several tombs of Urartian kings. The view from these heights is magnificent and well worth the climb.

Hotel Rescate (B/L/D)

Wednesday, May 29 | VAN

Today's touring begins with a short cruise across Lake Van to Akdamar Island. In the tenth century, the Armenian king Gagik founded the Church of the Holy Cross here. It has since become famous for the wonderful reliefs on its outer walls. After sampling some of Lake Van's nicely grilled fish, our exploration of the vanished civilizations of Urartu begins at Çavustepe, where excavations have revealed the temple, altar, storage areas, water system, and Royal Palace. Time permitting, we will drive out to Hosap Kalesi to explore this castle built

in 1643. The entrance of the castle is decorated with murals showing Islamic and ancient oriental symbols.

Hotel Rescate (B/L/D)

Thursday, May 30 | KARS

We drive along the foothills of Mt. Ararat, sacred to Armenians, where, according to tradition, Noah's Ark came to rest after the flood. After lunch in Kars, we visit Ani, located near the Georgian/Armenian border. Ani, once the capital of the Bagratid Princess, is now a site of romantic beauty. Strolling through the Lion Gate, we can almost visualize the city as it was before the terrible earthquake of 1319. We will visit the local museum and settle into our hotel for dinner.

Grand Ani Hotel (B/L/D)

Friday, May 31 | ISTANBUL

A morning flight brings us to Istanbul. We will have lunch in the Galata Tower, which affords us spectacular views of the city. Then our touring begins at the fabulous Archaeological Museum, noted for its fine collections of sarcophagi and Hittite artifacts.

Marmara Hotel (B/L)

Saturday, June 1 | ISTANBUL

This morning's touring begins at the Hippodrome and the Hagia Sophia and Blue Mosques. Our visit to the Turkish monuments of the city continues at the Church of Kariye Camii, with its restored frescoes and mosaics. After lunch we visit the Military Museum and attend a performance by the Ottoman Military Band.

Marmara Hotel (B/L)

Sunday, June 2 | ISTANBUL

Today will be at leisure to explore the city or visit Istanbul's fascinating Grand Bazaar. We will offer an optional morning tour of the Topkapi Palace Museum, with its dazzling display of jewels and fascinating harem. Late in the afternoon, we will board our chartered boat for a sunset Bosphorus cruise. We will disembark at one of Istanbul's fine restaurants for our farewell dinner.

Marmara Hotel (B/D)

Monday, June 3 | Return to Chicago

We will transfer to the airport for our flight to Chicago.

(B)

COST OF TOUR: \$8,093
(includes group airfare from Chicago)

Single Supplement: \$985

Land Only: \$6,730
(without group airfare)

For additional information about the tour, call the Oriental Institute at 773.834.9777 or e-mail oi-membership@uchicago.edu. To book your tour, call Archaeological Tours at 866.740.5130 or e-mail archtours@aol.com. To join our e-mail notification list for Oriental Institute Travel Programs, please send your name and e-mail address to oi-membership@uchicago.edu.



Gil Stein is director of the Oriental Institute and a professor in the Department of Near Eastern Languages and Civilizations at the University of Chicago. He received his PhD in anthropology from the University of Pennsylvania in 1988. For over twenty years, he has excavated and surveyed in Turkey and Syria. He is the author of a wide variety of scholarly books and articles and the recipient of many academic honors.

FIELD PROJECTS

The Oriental Institute has sponsored archaeological and survey expeditions in nearly every country of the Near East. There are projects currently active in Egypt, Turkey, Israel, and the West Bank. These completed and ongoing excavations have defined the basic chronologies for many ancient Near Eastern civilizations and made fundamental contributions to our understanding of basic questions in ancient human societies, ranging from the study of ancient urbanism to the origins of food production and sedentary village life in the Neolithic period. Follow the upcoming projects through their websites.

If you're interested in supporting one of the Oriental Institute's archeology field projects, please contact Tracy Tajbl, Director of Development, at 773.702.5062, or e-mail her at ttajbl@uchicago.edu.

EPIGRAPHIC SURVEY

October 15–April 15

Ray Johnson

oi.uchicago.edu/research/projects/epi/

JERICHO MAFJAR, WEST BANK

January 9–February 21

Don Whitcomb

www.jerichomafjarproject.org



A new gate to the palace complex of Jericho Mafjar was discovered in 2011, shown here with Awni Shawamra, a Palestinian archaeologist, and Don Whitcomb. Stones of a fallen arch may be seen, as well as a bench for waiting with a board game scratched on the seat. Iron plates from the gate were found, but most of the paving stones had been removed.

NEW AT THE SUQ

Backyard Explorer Jacket

With the Oriental Institute logo, functioning binoculars, jar with magnifying lid, name tag, and machine-washable fabrics. This is perfect for aspiring archaeologists and birders. Recommended ages 3–6



members:
\$30.60



Four square coasters, each featuring a different bird (3.75"), packaged in a handsome silver tin. Surface is laminated with felt bottom; **members:**
\$16.65

DO YOU EVER WONDER WHAT IT IS LIKE TO WORK ON A DIG?



Are you the type of person who likes discovering new things – even if they are broken old things? Do you have incredible patience? Perhaps you are finally ready to explore that long-held desire to work on an archaeological excavation?

If so, the Oriental Institute investigation at the prehistoric site of Marj Rabba in the Galilee, Israel, is currently accepting students and volunteers for the 2013 excavation season. This will be the fifth season of excavations at Marj Rabba, a settlement in the lower hill country dating to the Chalcolithic period (ca. 4500–3600 BC). The Chalcolithic period, a key transitional time between the Neolithic and Bronze Ages, is less intensively studied than the biblical periods, but was fundamental to the formation of the early towns and cities. In the southern Levant, the Chalcolithic period witnessed the first metallurgy, the earliest pottery formed on a wheel, and dramatic new burial practices for the dead. The research initiative launched by the Oriental Institute at the University of Chicago is designed to examine the reasons for these dramatic changes in the way people lived, worshiped, raised plants and animals, and interacted with

their neighbors. During the 2013 season, our small team will expand the excavation area, explore the well-preserved earlier strata, and test some new areas.

Our research season is from July to August 2013. We stay on the ORT Braude campus, a small engineering college located in Karmi'el, Israel (midway between Haifa and the Sea of Galilee). On the campus, where our food is prepared, we clean and process our finds, hold lectures, and generally enjoy the cooling shade after hot field days. Participants must be in good health, be prepared to work in the summer heat, and must have proof of current health insurance coverage. Cost for the full season will be approximately \$2,200, which covers meals, rooms, and laundry. Airfare, ground transportation to Karmi'el and incidentals (weekend travel, sun block, medications, etc.) are not covered.

If you would like more information, please feel free to contact Dr. Yorke Rowan at ymrowan@uchicago.edu

PRINTING THE CHICAGO DEMOTIC DICTIONARY — In the lead article of this issue of *News & Notes*, we learned that the CDD has 45,000 scans. Many of these scans were made in the 1980s, and all are embedded in Microsoft Word files. Here we are experimenting how best to transfer the scans to an Adobe page layout program, such as InDesign CS5, which the Publications Office will use to create the printed dictionary. Below, a sample scan was imported by (a) placing a Word file, (b) copying and pasting from a Word file, (c) placing the scan extracted from a rasterized PDF, and (d) placing a press-quality, distilled postscript file that was rasterized from a PDF. Sample (e) is a typical graphic (c) copied and pasted as an inline graphic.



- (a) Scan places as an EPS file, is recognized as a linked file, but cannot be opened in Photoshop through InDesign.
- (b) Scan pastes in an unknown format that is not linked.
- (c and d) Scan places as a typical graphic.
- (e) Inline graphic that flows with text.

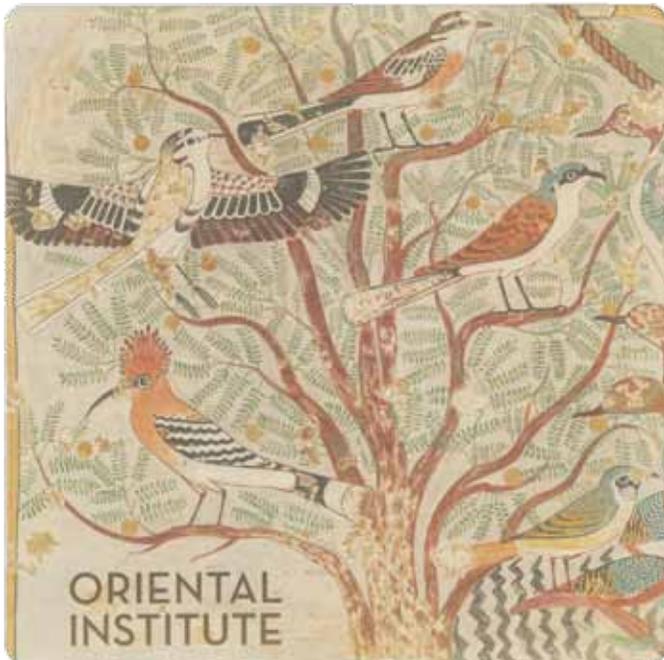
THE ORIENTAL INSTITUTE

The University of Chicago
1155 East 58th Street • Chicago, Illinois • 60637
(773) 702-9514

THE SUQ

CORNER

NEW AT THE SUQ



BIRDS IN ACACIA TREE

Reproduced from a painting by Nina de Garis Davies from the tomb of Khnumhotep at Beni Hasan, Reign of Amenemhat II, or Senusert II, Dynasty 12, ca. 1878–1837 BC

7" sandstone trivet with cork backing absorbs moisture; **members: \$13.05**

Puzzle, 54-piece mini (5" x 7"), packaged in a handsome silver tin; **members: \$8.96**

Magnet 2 1/2" x 3 1/2"; **members: \$3.56**

Mirror 2" x 3"; **members: \$3.56**