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URBANISM AND WARFARE: THE 2005 HAMOUKAR, SYRIA, EXCAVATIONS

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Aerial view of Area B, showing remains of two administrative complexes with tripartite buildings, cooking facilities, and storage rooms (ca. 3500 bc)

The alarm clock goes off at 4:00 AM. For another ten minutes, the struggle between dream world and reality continues, until I manage to depart the former and grudgingly embrace the latter. In the last week of October, at 4:15 in the morning, reality is cold at Hamoukar. Following a minimal tribute to morning cleansing rituals (the director's bedroom is the only one privileged with a sink, but this early in the morning the water running out of *any* tap in our house is democratically cold), I step into the courtyard of our dig house. Last night the air had been cleaned of dust by a rain shower; the dark sky with its myriad stars surrounds an occasional viewer, giving one the feeling of drifting, of being lost in space. Low blood pressure and blood sugar levels direct me to the dining room, where tea, coffee, and

some food is served for those who forsake half an hour of sleep in the morning for an extra jolt of caffeine. Only three other team members are surrounding the dining room table. Not a word is spoken among them; with their hands cradling a hot, caffeinated beverage of one kind or another, they resemble an assemblage of zombies more than enthusiastic archaeologists. It's no wonder—two months of excavation work, long work days followed by too little sleep, and extreme heat in September followed by a severe drop in temperature in October have taken their toll on everyone. No one moves or makes a sound to acknowledge my entry—formalities are kept to a minimum at this time of the day. Grabbing a cup of coffee I plunge down next to a seemingly lifeless body and soon find myself revisiting

a dream from which I had awoken only some twenty minutes earlier. The dream had ended in the Hamoukar dig house, but in its decrepit state as I'd first seen it again in June 2004—an empty shell, with a partially collapsed roof, missing doors and windows, and stripped of all wiring and plumbing. Back then I remember that I sat down in the devastated dining room and closed my eyes, trying to remember the sound of the voices that had filled the room during the last campaign in 2001. It was a devastating experience. Less than fifteen months later, after extensive repair work on the house, all that remained of this sad and sorry past were occasional nightmares. What I had wished and longed for back then—seeing this house rebuilt and home to a new Hamoukar expedition—had become a reality. At 4:30 AM, however, distinguishing dreams from reality remains a challenge.

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IN MEMORIAM

Erica Reiner, 1924–2005

Professor Erica Reiner, an Oriental Institute scholar whose work revolutionized the study of the world's oldest written languages, died Saturday, December 31, 2005. She was 81.

Erica was the John A. Wilson Distinguished Service Professor Emerita and Editor of the Chicago Assyrian Dictionary. Her work on the project began in 1952, when she joined the University as a research assistant. From 1973 to 1996 she was Editor in Charge of the Chicago Assyrian Dictionary.

"It is difficult to overstate the significance of Erica Reiner's contributions to the understanding of the ancient Near East," said Gil Stein, Director of the Oriental Institute. "Erica combined a tough-minded commitment to intellectual excellence with a dry wit, charm, and a deep love of art, music, and literature. Erica's passion for her work was legendary. She was someone who expected the very highest standards of scholarly rigor both in her own work and in the efforts of others. Even in retirement, she continued to play a key role assisting Martha Roth, the current Editor in Charge of the Chicago Assyrian Dictionary, in writing, reviewing, and editing entries for the final volumes. Erica's intellectual engagement and her involvement in scholarship lasted up until the final months of her life," he said.

Erica succeeded in securing National Endowment for the Humanities funding for the dictionary in 1976, support that continued for nearly thirty years, making it one of the highest and longest funded projects of the NEH. She explained the importance of the dictionary in testimony at a meeting of the National Endowment for the Humanities in 1989:

"The Chicago Assyrian Dictionary is not only the first comprehensive dictionary of Akkadian, also called Assyro-Babylonian language, it is at the same time an encyclopedic work encompassing the records of a past civilization, and thereby serves as a tool for research in a wide spectrum of humanistic disciplines. The records of this civilization were deciphered barely more than 100 years ago, and their relevance to our contemporary values becomes increasingly apparent as we interpret, and through the Chicago Assyrian Dictionary make them available to colleagues who work in the fields of history of religion, literature, the arts, and retrace the history of moral and philosophical value."

Erica published *Your Thwarts in Pieces, Your Mooring Rope Cut: Poetry from Babylonia and Assyria*, a collection of essays in 1985. Her insights in the book raised the standards expected of scholars working in Babylonian and Assyrian literature beyond translation to incorporating the best of literary criticism.

Scholars in the field consider her greatest contributions to be to the study of Babylonian history of science, including medicine and especially astronomy. She and the late David Pingree of Brown University published four volumes of *Babylonian Planetary Omens*. The author of numerous articles, Erica also wrote *Astral Magic in Babylonia* (1995), which traced the origins of Greek science and medicine in

the Babylonian scholars' observations of their world. The book examined Babylonian magical practices that made use of plants, stones, and other ingredients, and also tried to secure the powers of the celestial bodies for their purposes.

Erica was also one of the few people in the world proficient in the ancient language of Elamite, and she published a grammar of the language in 1969. "Elamite is written in cuneiform but completely unrelated to Sumerian or Akkadian, and it was and is far less completely understood," said Matthew Stolper, the John A. Wilson Professor in the Oriental Institute. He said her grammar on Elamite established her as a central authority in the field.

Erica completed her undergraduate degree in linguistics at the University of Budapest in 1948. After studying Elamite, Sumerian, and Akkadian in Paris at the École Pratique des Hautes Études, she came to Chicago in 1952. She received her Ph.D. in 1955 and joined the faculty in 1956, after serving as a Research Associate. A manuscript for the Assyrian dictionary had not yet been drafted, although there had been three decades of planning and preparation.

"It took an extraordinary confluence of great scholars, led by A. Leo Oppenheim, to finally bring the vision to reality," Roth said. "Reiner and Oppenheim were a magical duo, working together to inspire and lead the team that produced the first volume in 1956."

When Oppenheim retired in 1973, Erica took over the dictionary until her own retirement in 1996. "She provided the unifying vision and intellectual rigor to see this project through. It is impossible to envision the field of Assyriology, or more broadly, of ancient Near Eastern studies without the Chicago Assyrian Dictionary, and it is impossible to envision the dictionary without Erica," Roth said. Erica had a hand in the development of each of the twenty-three volumes.

Dozens of Erica's students have gone on to be leading professors in the field in the United States as well as around the world. Many of those scholars returned to Chicago last July for the 51st Rencontre Assyriologique Internationale, hosted by the Oriental Institute. Erica helped organize the first Rencontre in Paris and attended many of the subsequent annual meetings. "It was right after the war, and we wanted to renew scholarly contact that had been broken because of the war," she said last summer. "From the very beginning, we wanted to include students. The enthusiasm we had when we started the organization is still very much in evidence when we get together." She said she looked forward to having so many friends coming back. "We knew them when they were young scholars, and now they have become distinguished faculty members, and some of them have even retired."

Erica was a Fellow of the American Academy of Arts and Sciences and the recipient of honorary doctorates from the University of Pennsylvania and the University of Leiden.

A memorial service will be held on Monday, May 1, at Bond Chapel on the University of Chicago campus, with a reception to follow at the Oriental Institute.



Clemens Reichel and Salam al-Kuntar, the Syrian co-director of the Hamoukar expedition, examining evidence in Area B

It was the last week of our season—a phenomenally successful season that had started in early September and lasted almost two months. In some ways, it had started much earlier—in May 2005. At that time, I was on my fourth trip to Syria in less than twelve months, coordinating further house repairs and working on objects found during the first three seasons under the directorship of McGuire Gibson (1999–2001) that are now in the museum at Deir ez-Zor. A year earlier, Mac had turned over directorship of the proj-

ect to me. Naturally, I was hoping for a season at Hamoukar some time soon, but I was not sure if politics and logistics would permit such an endeavor in the near future. But things had tilted more in our favor than I had imagined—in the end, our permit came through at the end of my visit in less than a week. Hamoukar is a joint Syrian-American project, and I was delighted to learn that Salam al-Kuntar had been appointed as my counterpart as Syrian co-director. An employee of the Department of Antiquities and Ph.D. student at Cambridge University, Salam is a veteran of the 2000 and 2001 seasons and one of the most dedicated and experienced Syrian archaeologists of the younger generation. Having obtained the excavation permit, plans for a season began to develop in earnest.

Carpe Diem! Though time was running short to organize a full season in

2005, we decided to dig in September and October. With no final team list at hand and little funding, a busy three months laid ahead of us. Three University of Chicago graduate students—Dan Mahoney, Tate Paulette, and Ali Witsell—signed up immediately and enthusiastically as excavators, as well as Dr. Claudia Beuger, an experienced excavator from the DAI (German Archaeological Institute) in Berlin with whom I had worked during several seasons at a rescue excavation in the Tabqa Region. Miranda Semple (Cambridge University) joined us as the team’s micromorphologist. The task of object registration was taken over by Karen Terras, who, having worked as a volunteer for the Iraq Museum Database Project since 2003 and the Diyala Project since 2004, has gained extensive experience in handling and describing objects.

The fact that we left less than three months later for a season at Hamoukar was thanks to a number of dedicated individuals, whom I will acknowledge later on. For now, let me fast forward to early September 2005. In late August, Dan and Tate left for Damascus, where I joined them on September 1. Negotiations with the Syrian Department of Antiquities

FROM THE DIRECTOR’S STUDY *By Gil J. Stein*

Lost Nubia — the inaugural exhibit in the Marshall and Doris Helleb Family Gallery for Special Exhibits presents a haunting and fascinating series of photographs from James Henry Breasted’s two expeditions to Nubia in 1905–1907. The striking black and white images, carefully selected by Oriental Institute Museum Archivist John Larson, evoke both the extraordinary difficulties endured by Breasted’s team (including his wife and young son Charles!), but also the excitement of documenting the lost world of Nubian civilization—from the colossal statues at Abu Simbel to the pyramids of Napata. In looking at these pictures, one might easily succumb to a romantic regret that the golden age of archaeological discovery has forever passed.

I would submit that this is not all the case. Although I don’t think we will see too many more scholars of Breasted’s caliber, today’s archaeologists continue to make important new discoveries that completely change the way we view the ancient world. A perfect example of this is the Oriental Institute’s Hamoukar Expedition to Syria—described by Clemens Reichel in this issue of *News & Notes*. For at least 100 years,

it had been an article of faith among archaeologists that the world’s first cities originated in Sumer, southern Mesopotamia. However, only in the last few years has it become clear that a second, parallel process of urbanization spawned cities in the dusty steppes of northern Mesopotamia as well—at sites such as Tell Brak and Hamoukar. Rather than closing the book on discovery, these new finds only raise more questions that will take us years to answer: Why did these northern cities develop in the first place? Why was Hamoukar attacked and destroyed? Why did the precious urban development of the north falter, while southern Mesopotamian urbanism flourished, so that Sumer truly became the “heartland of cities”?

It is said that when Alexander the great reached India he wept because there were no worlds left to conquer. Archaeologists, in their more peaceful quest for knowledge, have no such worries!



Gil J. Stein

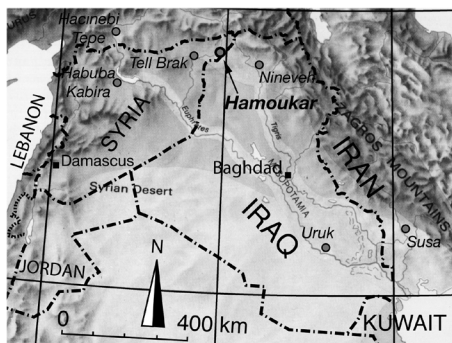


Figure 1. Map of Syria, showing location of Hamoukar and other sites

moved speedily, so early on September 5 we got into a ramshackle minivan that was to be our dig vehicle for the next two months and took off for Hamoukar. At Raqqa we met up with Mahmoud el-Kittab, our formidable housekeeper, driver, and jack-of-all-trades, who had supervised the house repairs in 2004/2005 and who joined us for the remainder of the arduous fourteen-hour drive up to Hamoukar. We drove up the Balikh Valley, went across the Khabur plain, bypassing Hassake and Qamishli (the two northern centers of the Syrian Jazirah), and went east onto the highway leading towards Iraq (fig. 1). By 9:00 PM we finally pulled off the highway and went across the last bone-shattering miles of potholed roads toward the site, where Salam was already waiting for us. In the next few days, our Syrian team members arrived: Khalid Abu Jayab, Dina Kalaas, and Grace Kaswani (archaeologists, Damascus University), Ibrahim al-Allia (archaeologist, Aleppo University); Ghassan Abdel Aziz (conservator, Department of Antiquities, Damascus), and Nomiari Shaheen (architect, Department of Antiquities).

Setting up an excavation for the first time is not easy. In our case, matters were complicated by many unknown factors. Much of our equipment from the 1999–2001 seasons turned out to be salvageable, but before our arrival we didn't know exactly what had survived and what hadn't. Most tools are easy to come by, but elementary items such as meter sticks are not. Even Zambils, the usually omnipresent baskets made of old tires (elsewhere known as Qufas), were nowhere to be found at the markets of Hassake and Qamishli and in the end had to be imported all the way from Raqqa.

We started digging on September 10, originally in Areas B and A, two areas in which we had worked previously (fig. 2). It was in Area B that, during our first season of work, we found a pit containing eighty-eight stamp seals, eye idols, and hundreds of beads dating to the early- to mid-fourth millennium BC. When expanding our excavations up the slope in 2001 we found a tripartite building (hereafter TpB-A) that had been destroyed by a violent fire (fig. 3). As so often happens in archaeology, destruction turned out to be a good thing for us, since this building's rich artifact assemblage had been buried below the burned collapse of walls and roofs without any evidence of retrieval attempts following its destruction. While we only found a few seals—including our famous “kissing bears” seal—we found almost 200 clay sealings in good context. Having worked extensively on the Diyala sealings for my dissertation research, this building turned out to be a dreamland for me, a veritable playground to develop new methodological approaches to study bureaucratic procedures. In this case, careful recording of all object point proveniences allowed the separation of a ground floor assemblage and upper floor assemblage of artifacts, identifying TpB-A as an administrative complex with several distinct storage units. By cataloguing all seal impressions found on the clay sealings, it became possible to define activity areas controlled by each seal holder.

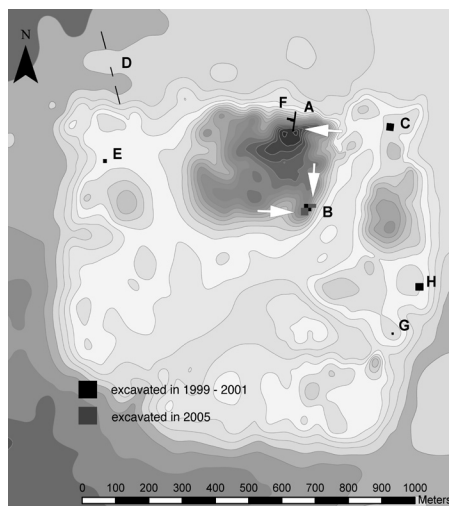


Figure 2. Site map of Hamoukar main mound; white arrows indicate areas excavated in 2005

Offices that had existed some 5,500 years ago suddenly became alive to us, in a spatial as well as in a functional sense.

The architectural context of TpB-A, however, remained enigmatic. A trench to its north revealed several rooms and open activity areas, but they did not show a clear pattern and were not connected to our building. Since numerous ovens had been uncovered along the slope of the mound in 1999, our best guess was that Area B was home to production facilities; our tripartite building, located at the highest point of this part of the site, could have been a general storage or redistribution facility.

As home of a complex bureaucratic entity, TpB-A could be added to the list of “urban” features that—together with a massive city wall and “industrial” installations used for food production found in 1999—define the fourth-millennium BC settlement at Hamoukar as a city. Cities in Syria are not unheard of at that time, but they are associated with the advance of the Uruk Culture. Between 3500 and 3200 BC, this southern Mesopotamian culture expanded into northern Syria and southeastern Anatolia, motivated by a

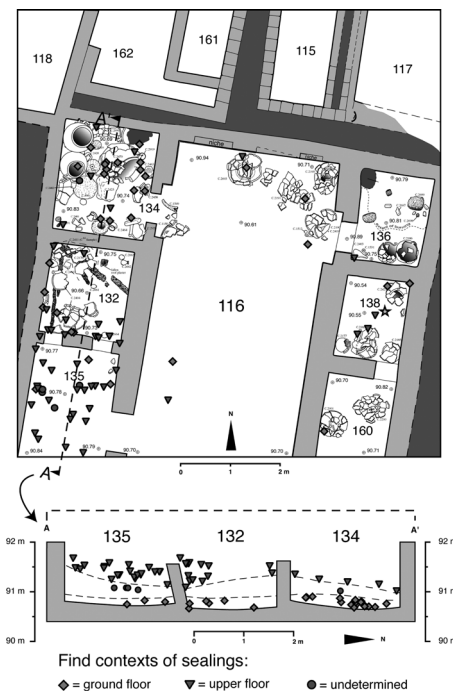


Fig. 3. TpB-A (tripartite building excavated in 2001): plan and section through western part of building along line A-A'; lozenges indicate clay sealings found on ground floor, triangles represent sealings from upper floor context

quest for raw materials absent from the south such as metals, stones, and wood. In the path of this conquest, numerous new cities were founded (such as Habuba Kabira and Jebel Aruda at the Middle Euphrates), or built on previously existing settlements (such as at Tell Brak in the Upper Khabur). At Hamoukar, a step trench dug in 1999 in Area A also exposed “proper” southern Mesopotamian Uruk levels, indicating that Hamoukar was taken over by the Uruk system. However, these levels clearly postdate the construction of the city wall and of TpB-A, of which neither one showed any evidence of Uruk domination. Some seal motifs on sealings from TpB-A betrayed contact with the south—either with Uruk or the Susiana in southwestern Iran—but the pottery from this building was entirely local Late Chalcolithic.

This is notable since the emergence of cities in the Middle East is generally assumed to have occurred in southern

Mesopotamia. Developing agriculture in that area (which sees little rainfall throughout the year, but is crossed by two major rivers, the Euphrates and Tigris) required water management on a large scale, from digging of canals to irrigate fields to building dams to keep floodwaters out before harvest season. Such undertakings required the organization of a massive labor force, leading to craft specialization, division of labor, and the emergence of social hierarchies—all of which added extra momentum towards urbanism and ultimately to the emergence of the first cities in southern Mesopotamia.

In northern Mesopotamia, by contrast, much higher levels of precipitation allowed rain-fed agriculture that easily sustained production at a village level. Without the coercive forces required in southern Mesopotamia to manage the water flow, farmers lived in villages dispersed widely across the Khabur plain

with little obvious incentive to move into the narrow confines of a city.

Large cities did emerge in northeastern Syria during the third millennium BC, but were generally seen as a “transplanted” concept, introduced during the Uruk expansion in the mid-fourth millennium BC. Our findings at Hamoukar, which suggest the presence of cities in northern Syria almost a millennium earlier than assumed raises a fundamental question: if our fourth-millennium BC city was not a “southern transplant,” what were the factors behind Hamoukar’s momentum toward urbanism?

With such big questions in mind, we first opened a 10 × 10 m trench immediately to the south of TpB-A, supervised by Ali Witsell and Ibrahim al-Alia. It’s common knowledge among archaeologists that grid excavations (i.e., digging uniform square trenches—in our case 9 × 9 m wide—leaving 1 m wide baulks or profiles between for stratigraphic control,



Figure 4. Plan of 2005 excavations in light gray; The 2001 excavations (TpB-A) indicated in darker gray; rooms are numbered as in text

as well as access) can play funny tricks: two neighboring trenches can look about as different as if they were on different sites, raising the question of what is hidden in the baulk that could possibly connect the two of them. Our new trench was no exception. We did not find a continuation of the tripartite building southwards, so its southern outer wall and entrance were in the baulk. What we found instead was a large open area covered with burnt debris—collapsed walls, often burnt at such high temperature that some of the bricks within were not only hard-baked but even vitrified. We didn't find, however, a single wall in good context; it seemed as if we had come down in an open space, into which walls from everywhere else decided to collapse. Much later in the season, when we removed the baulk between this trench and TpB-A, we found remains of TpB-A's southern wall with two doorways (one of them blocked at a later stage), but even that one had been destroyed almost to floor level. For reasons to be explained later, this first trench was by no means a loss, but after ten days we largely abandoned work in it.

With so much brick collapse present, there had to be walls somewhere in this area. We opened two new trenches, one to the southwest and another to the west of TpB-A. In both of them we almost immediately came down on architecture—in fact, it had turned out that our original trench had missed sizable walls by less than 5 cm (fig. 4; room designations as marked in plan). To our surprise, we found out that TpB-A was not as unique as we had originally thought, for roughly about 2 m to its west, we found another such building (hereafter TpB-B). This building, which was excavated with great care and diligence by Claudia Beuger, followed the same orientation as TpB-A but was smaller (7.60×7.10 m vs. 7.90×8.20 m). Both buildings are arranged largely symmetrically along their northeast to southwest axes, though there are several differences in detail. Like TpB-A, TpB-B has two niches in its northeastern wall, probably mirroring two entrance doors in its opposite southwestern wall. A strong sense of symmetry governs the arrangement of doorways that lead from its central space *a* to the surrounding rooms *b–f*.

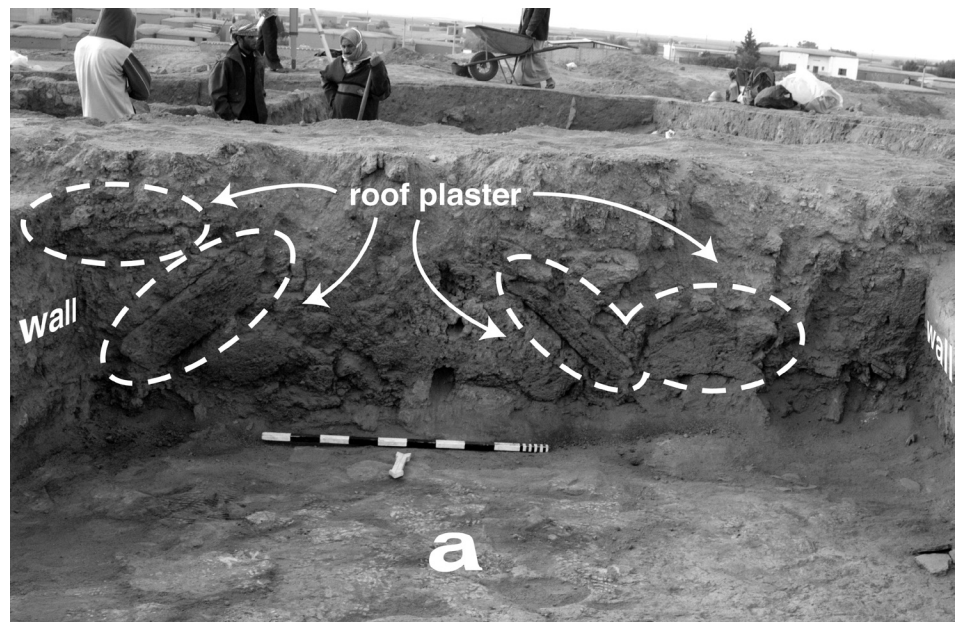


Figure 5. Area B, tripartite building-B, space *a* (cp. with fig. 4): several large pieces of fallen roof plaster indicate that the central room of this building was roofed, not an open courtyard

The doorway to *d* in the northeastern corner of *a*, however, is not mirrored by another doorway, but by a niche, providing no access to room *b*, room *d*'s counterpart in the west. In addition, three rooms (*d–f*) along the eastern side of *a* are matched by only two rooms (*b–c*) along its western side. In short, while superficially TpB-B adhered to some of the strict principles of symmetry that dominate TpB-A's layout, its internal organization allowed for some asymmetrical idiosyncracies.

Just as in TpB-A, TpB-B's southern front was badly destroyed. The central part of its southern wall was entirely missing. The left side of the doorway between rooms *a* and *c* had fallen over towards the south, with its plaster face and brick structure almost entirely unbroken. The destruction debris also contained large chunks of roof plaster, which gave us valuable information concerning the construction and functional layout of this building. Some 5,500 years ago, roofs didn't look very different from those we see in villages nowadays—they essentially consisted of wooden beams covered with mats, which in turn were covered with straw for insulation, and finally sealed with a thick layer of mud. The poor capillary effect of clay prevents winter rain from seeping all the way through the roof and, as long as the roof is maintained and cracks are repaired in spring, it will last for a long time. Very large pieces of

roof plaster were not only found in rooms *b* and *d*, but also in *a* (see fig. 5). This is notable since there remains substantial scholarly disagreement as to whether the central rooms of tripartite buildings were roofed or not. There may not be a universal answer to this question—tripartite buildings show up anywhere from central Anatolia to southwestern Iran. At Hamoukar however, with its long seasons of winter rains, it appears that the central spaces of tripartite buildings were roofed and were therefore halls, not courtyards.

Between TpB-A and TpB-B, a row of seven rooms runs approximately north-south (*g–m*). Though roughly built in one line they are clearly not part of one, but two distinct building complexes, which is reinforced by the fact that there are abutting walls between rooms *j* and *k* with no bonding brickwork. Rooms *g–j* are part of the complex that incorporated TpB-A, *i* and *j* opening toward a courtyard that also gave access to TpB-A. At its final stage, the floor level of this courtyard was significantly higher than that of the courtyard, requiring steps descending downwards into the buildings. The floors of rooms *h* and *i*, as well as the southern half of *g* were covered with ash that contained vast quantities of animal bones. Quite obviously this area had been used for cooking, including meat preparation—remains of a domed oven were found against the

western wall of the southernmost extension of room *g* (labeled *g** in the plan).

It appears, though, that some remodeling occurred prior to the destruction of these buildings. Room *g* apparently was enlarged by incorporating *g** to the south, which appears to have been a separate room originally connected to room *h*, and the doorway between *g** and *h* was blocked. This must have marked the end of room *g**'s use as a cooking facility, for *g* itself, a large narrow room, was used for storage of goods. Since *g* connected to room *o* in TpB-A, the discovery of this room not only adds substantially to our knowledge about the function of room *o*, but of TpB-A as a whole. When *o* was excavated in 2001, it was full of objects, including large storage vessels. A door socket and numerous door sealings proved that this room was a storage room that could be locked, though we remained puzzled by its relatively small size. The picture has now become much clearer: in addition to being a storage room, *o* also provided access to room *g* which, just like *o*, was found to be full of large storage vessels. Since the walls of room *g* abut TpB-A, it is clear that it was a later addition; most likely *g* was added when storage space in TpB-A was running out. The floor of *g* is actually some 50 cm higher than in TpB-A, taking into account the substantial east-west rise in terrain and proving that this slope was present some 5,500 years ago—the buildings in Area B were already built on a substantial elevation above plain level.

The three southern rooms (*k–m*), by contrast, open to the west and relate to TpB-B. Room *k*, which had a sizable step downwards, may have had a function similar to that of room *j* in the northeastern complex. Room *l* contained installations



Fig. 6. Area B, kitchen room (l) with three grindstones embedded in clay receptacles



Figure 7. Micromorphologist Miranda Semple takes a box sample of floor layers from a section (smaller inset); once hardened in resin, cut and polished into thin sections, these samples can reveal intricate details about floor use and traffic pattern, as well as provide climatological information for outside surfaces

that consisted of three large grindstones encased in clay benches (fig. 6). It's not difficult to identify this as a kitchen in which cereal was ground into flour to bake bread, an interpretation supported by the presence of a large domed oven in neighboring room *m* just to the south. Vast amounts of ash from this oven were found in room *l* in a large, shallow pit in the center of courtyard *p*, indicating food preparation on a fairly large scale.

It is obvious that both building complexes in B adhere to a basic architectural paradigm: a central courtyard is surrounded by a tripartite building at its northern end and rooms used for storage and food preparation at its western or eastern side. As yet we do not have a completely excavated complex, so I cannot say whether the courtyards were fully enclosed on all sides. There are obvious typological parallels to later Uruk houses, such as those found at the sites of Habuba Kabira and Jebel Aruda at the Middle Euphrates in Syria, but those are later and culturally connected to the Uruk expansion. Moreover, our building complexes clearly were not used domestically—they appear to have been administrative or storage centers of one kind or another. I admit

that their precise function remains elusive at this point, but it should become clear once we will have retrieved their full layout in excavation.

Some of the questions concerning the usage of architectural spaces can be addressed with the help of micromorphology. We were fortunate that Miranda Semple, a micromorphologist from Cambridge University, joined us this season. Miranda's work focuses on careful analyses, both macroscopic and microscopic, of the composition, texture, and morphology of floors. In addition to sampling material for flotation to retrieve botanical materials (which in turn will inform us about food production and ancient diet), she also took box samples of superimposed floors from selected sections (fig. 7). These sections will be hardened in resin, cut, and polished into thin sections only a few microns thick. Analysis under the microscope can reveal use patterns (heavily used floors show heavy compaction and numerous crack lines), give information on the nature of a deposit (e.g., if it was a waterlogged or windblown deposit), and even identify the origins of botanical residues embedded within a floor (e.g., if a cereal had been used in food preparation



Figure 8. Carefully removing the surrounding soil with a brush, Claudia Beuger exposes one of hundreds of clay sealings that were found this season in burnt context in Area B. Once the object is removed, its findspot is plotted for the architectural plan of the building.

or if it was contained in animal dung used as fuel).

This season Miranda focused on the floors of TpB-A. During the season she revised and developed her sampling strategies so that by the end of the season, she had achieved an almost complete retrieval of all floors from TpB-A. These data samples provide an almost unparalleled database for micromorphological work in the Near East, and I am hopeful that Miranda's work will answer numer-

ous key questions regarding the function of this building. The devil is often in the details, and Miranda's astute approach should ensure that we aren't going to let him escape.

Just as in 2001, the apparent sudden destruction of these buildings had sealed many artifacts *in situ* (fig. 8). In addition to vast numbers of large storage vessels we found numerous artifacts covered up by the debris. A number of stamp seals were found, including a duck-shaped seal,

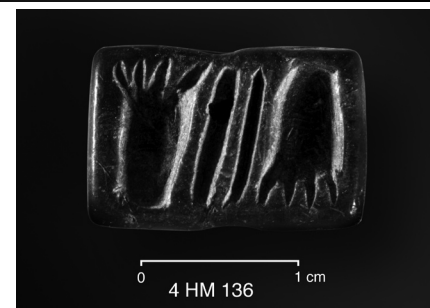
two kidney-shaped seals with a geometric seal design, and a rectangular perforated seal or pendant with two (bear?) feet as a motif (figs. 9–11). Just as in TpB-A, we found hundreds of fragments of clay sealings. Many of them were impressed with seal impressions and some of these seal designs are quite exceptional. Perhaps the most impressive one depicts a lion standing up and grabbing a goat by its beard (fig. 12). The human aspects of the lion's depiction—its upright posture and the grabbing of the goat's beard with its "hands"—resemble similar seal scenes of animals performing human activities that were found at Susa in southwestern Iran. Animals clearly dominated the iconographic repertoire—next to depictions of lions and goats we also had one impression showing a detailed rendering of a scorpion or spider (fig. 13). Curiously, several clay sealings had incised drawings of animals instead of seal impressions, including a lion (fig. 14) and a donkey (fig. 15). Why were these drawings executed in place of a seal? Could they represent makeshift solutions in cases where a seal had been lost or misplaced? This seems unlikely since we found renderings of different animals and all of them were found in one room (g). Unless all officials working in this room were slobs or scatterbrains, the "ad-hoc replacement" theory cannot be maintained. Time and future discoveries may tell if these drawings represent early "pictograms"—for now, much caution should be applied before we start rewriting the history of the

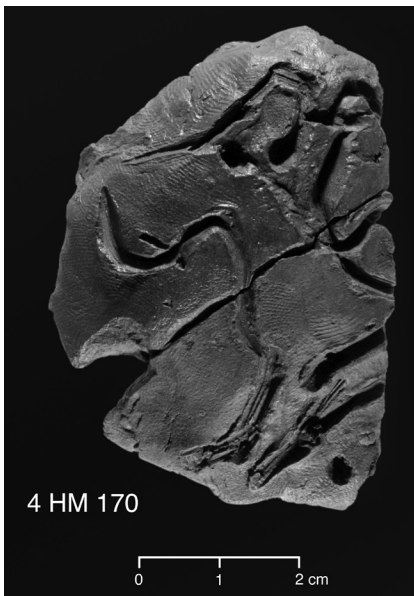
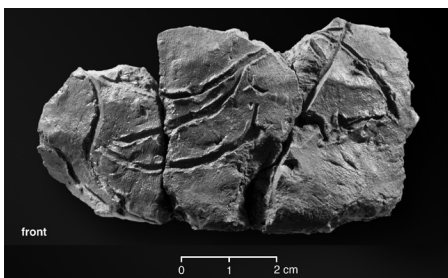
Clockwise from top left:

Fig. 9. Stamp seal, made of bone, in shape of a duck with a geometric seal design at its bottom; ca. 3500 BC

Fig. 10. Stamp seal, made of bone, kidney shaped; bottom shows highly abstracted design; ca. 3500 BC

Fig. 11. Rectangular stamp seal or amulet, made of black stone, with a design showing two four-toed feet (probably a bear's feet); ca. 3500 BC





Top to bottom:

Figure 12. Clay sealing with an impression of a stamp seal, showing a lion standing up on its hind legs, grabbing an upright goat by its beard; ca. 3500 BC

Figure 13. Clay sealing with an impression of a stamp seal showing a spider or scorpion; ca. 3500 BC

Figure 14. Clay sealing with incised drawing of a lion; ca. 3500 BC

Fig. 15. Clay sealing with incised drawing of a donkey(?); ca. 3500 BC

development of writing.

Ironically, the most spectacular discovery this season—and the one most widely in the press—had nothing to do with the heydays of this urban civilization, but with its demise. As pointed out before, already in 2001 we encountered strong evidence for a heavy fire in this area. Back then we could only hypothesize as to the origins of the fire—was it accidental, or was it connected to some larger, more gruesome event? This season we got our unambiguous answer: mixed in with the wall tumble we found over 130 clay balls and more than 1,200 sling bullets. The clay balls (figs. 16 and 17c) are between 6 and 10 cm in diameter; a fair number of them show damage on one side from impact, making it clear that they were indeed ancient “missiles.” The sling bullets (fig. 17a) are smaller and roughly egg-shaped (average dimensions: 3.6 cm × 2.4 cm), often with a pointed top on the smaller side, and many of them show impressions of cloth on their surface.

Mixed in with these items we found about 200 items that we first dubbed “Hershey’s Kisses” for lack of understanding (fig. 17b). Their base was essentially circular, but in side view they looked anything from conical to onion-shaped—in other words, their appearance was anything but uniform. However, one characteristic they all had were cracks along the perimeter of their base, indicating that they were somehow “squashed” out of shape by force. Impressions of wall plaster on the bottom of some of them finally helped to crack this riddle: they were sling bullets that got deformed when hitting a wall at great velocity. The clay of these bullets must have been wet when they were launched; otherwise it would have been impossible for them to lose their egg shape. This seems counterintuitive, for bullets made of wet clay won’t have the same destructive impact as dry clay. But this argument might already contain the explanation of our mystery. Sling bullets would have been made locally at the battle site—no army would have carried this kind of bulk from far away, especially since clay is almost omnipresent in the Mesopotamian plains. If the battle dragged on for a while, any surplus supply of ammunition made in

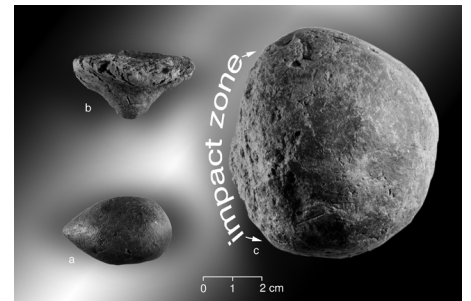
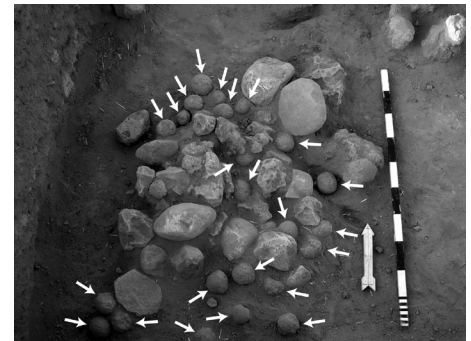


Figure 16. Ancient “Shock and Awe”; clay balls used as missiles during the siege of the city, found mixed in with a pile rocks (area B; ca. 3500 BC)

Figure 17. Ancient weaponry: comparative picture of sling bullet intact (a), sling bullet distorted upon impact (b), and clay ball (c) showing damage following impact on left side, probably when hitting a wall

anticipation of the battle would have disappeared eventually. In the end, these bullets would literally have been fired as they were made, explaining the fact that they were still wet.

Two questions arise immediately: how were both bullets and balls launched, and what harm could they really have done to buildings and humans? Regarding the first question, the most likely propellant would have been a sling. This is one of the situations where we archaeologists face a knowledge dilemma finding something that, for proper interpretation, requires practical expertise that we don’t have, and I have to concede that I had never held a sling in my life—but other people have. A few days after our initial press release had gone out, I was contacted by email by a member of the “slinging” community. Little did I know that there was such a thing, but my attention was directed to their Web page (www.sliding.org), where I found a lively discussion on our finds at Hamoukar. Academics are generally reluctant to involve outside enthusiasts in their analysis—often with good reason—but in this case I

leaned back and learned about the mechanics of slinging, especially after having received a sling in the mail to practice what I had been preaching in ignorance. Elsewhere I may give a more detailed account on my progress in becoming a slinger, but already I know that some of my initial assumptions had been wrong. I did not realize, for example, the velocity that a sling's centrifugal force can pass on to an object. Since the destructive impact of a missile equals its mass multiplied by its velocity, I am convinced now that the clay balls—which weigh around 400 grams (1 lb)—can indeed inflict damage on a mud-brick building. The fact that the southern walls of both TpB-A and TpB-B had been destroyed almost entirely is certainly no coincidence. The brunt of the attack had come from the south, as shown by the heavy concentration of clay balls in these areas. By contrast, the much lighter sling bullets must have been targeted against people, not architecture. A direct hit by such a bullet at high velocity could certainly knock a person unconscious, if not be fatal.

One final question had to come up: who caused the destruction of this early city? In the absence of writing we cannot tell for sure, but our observations allow us to make a case with some certainty: just below the surface of the present day mound, and above the ruins of destroyed buildings were numerous pits that had been dug from a higher architectural level that eroded away. The pottery retrieved from these pits consisted almost exclusively of southern Mesopotamian Uruk pottery. The violent destruction of the building complexes below followed by the sudden appearance of Uruk pottery on site falls just short of a “guilty



Figure 18. Dehydrated from a day's work and trying not to spill a drop of the precious liquid, Dan Mahoney quenches his thirst

beyond a reasonable doubt” verdict on the Uruk culture, but clearly a strong case can be made for that hypothesis. The question as to why this settlement was destroyed is more hypothetical. Hamoukar is located at or in close proximity to an ancient east–west trade route, which comes from southern Mesopotamia, crosses the Tigris about 90 km southeast of Hamoukar at the site of later Nineveh (where an Uruk settlement existed during the Middle Uruk

period), and extends across the northern Syrian Plain towards the Mediterranean and into southeastern Anatolia (see fig. 1). Was Hamoukar perceived to be an obstacle or competition during an earlier part of the Uruk expansion westwards? Future excavations will hopefully help to clarify this issue.

The results of our work in Area B have attracted the most attention, but it was only one of four areas of excavations during the last season. Time and space will only allow a summary description of the remaining excavations, which rather unjustifiably have fallen through the cracks. Excavations in earlier levels of Area B, supervised by Dan Mahoney (fig. 18) and Grace Kaswani, along the slope of the mound, within the area originally examined in 1999, revealed no less than 128 (!) distinct, often directly superimposed baking ovens, reaffirming our earlier conclusions that Area B was a center of food production for centuries before the construction of the two tripartite buildings on top of the mound (ca. 3700–3500 BC).

A new trench on the High Mound in Area A (supervised by Tate Paulette and Dina Kalaas) next to the 1999 step trench uncovered a substantial mid- to late-third-millennium BC building (fig. 19). Unfortunately, little pottery was found in association with it, largely due to frequent rebuilding measures, but it is virtually certain from the size of the rooms and



Figure 19. Third-millennium BC architecture: aerial shot of a mid- to late-third-millennium BC public building in Area A, showing substantial walls and large square rooms (courtyards?); to the left remains of the step trench excavated in 1999

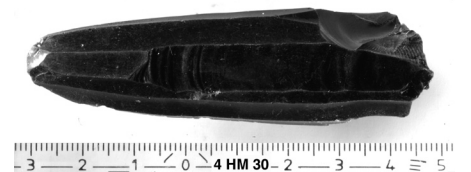


Figure 20. Some of the earliest evidence of proto-urban life at Hamoukar were found in Area Z south of the main mound, including a storage room with large storage vessels dating to the earlier part of the Late Chalcolithic period (ca. 4200 BC)

Figure 21. Lithic production debris, such as this obsidian core from the Southern Extension (Area Z), indicates the presence of a lithic industry at Hamoukar as early as the late-fifth millennium BC

courtyards exposed that this is either a palace or another administrative building, which is to be expected in this area as it is the highest part of the mound. The

construction of this building must have been contemporaneous with Syria's urban explosion after 2500 BC, when cities at sites such as Tell Brak, Tell Leilan, Tell Mozan, or Tell Chuera quintupled in size and when Hamoukar grew to an approximate size of 100 hectares.

A sounding (dug by Khalid Abu Jayab) along the city wall found in the step trench established that it was built as a revetment against old levels. We do not have a floor running against it yet, but from the cultural assemblage associated with it, a mid-fourth-millennium BC date remains the most likely date.

Finally, we opened three trenches (dug by Dan Mahoney and Khalid Abu Jayab under the overall supervision of Salam al-Kuntar) in the so-called southern extension of the site, a extensive low area to the south of the main mound that showed a sherd scatter of early Late Chalcolithic pottery (ca. 4500–4000 BC) over an area of ca. 280 hectares during a survey undertaken in 2000. The enormous size of this scatter suggests a settlement that shifted over time in its location, but we had little information as to its nature, especially as to whether it represents permanent evidence of a seasonal occupation. The evidence uncovered this year points in both directions—a sherd scatter following a rectangular layout may reflect the inside of a tent (an idea supported by the discovery of a post hole close in the middle of a “corner” formed by the scatter). But permanent occupation is also evidenced by the discovery of a storeroom (fig. 20) that contained large storage vessels, some of them of a unique type.

The excavation in this area confirms the existence of a lithic industry that had already been observed during the survey. In addition to large numbers of blades and points we also found flakes and cores (fig. 21) as production debris, proving that these tools were made locally, representing an early “industry” located at Hamoukar. Just where exactly the obsidian was coming from (most likely from Turkey) will be a subject for future analysis; the results of this season indicate that Hamoukar was a specialized production site for certain commodities as early as the late fifth millennium BC. Future excavations in this area, as well as on the High

Mound will show if Hamoukar's origin as an urban center can be traced back into this period. Just what exactly incited peasants to turn their backs on farming and to live in the confines of this early urban center remains unknown, but trade and specialized production remain strong candidates.

I cannot close this report without thanking numerous individuals: in Syria I would like to thank Dr. Mahmoud al-Saeed (Minister of Culture), Dr. Abdel Razaq Moaz (Vice Minister of Culture), Dr. Bassam Jamous (Director General of Antiquities and Museums, Damascus), Dr. Michel al-Maqdissi (Director of Excavations, Damascus), and to Abdul Massiah Bagdo (Director of Antiquities, Hassake Province) for their help and logistical support. At the Oriental Institute I would like to thank Gil Stein, our director, for his more-than-substantial financial (and moral!) support in making this season possible. I am grateful to McGuire Gibson for entrusting me with the directorship at Hamoukar and for his help and

advice—following Mac as a director is a tall order and will remain a challenge for me for years to come. A generous donation from Mr. Howard Hallengren (New York) allowed us to turn what had been conceived as a small season into a big one. Finally, there are a number of Oriental Institute members who helped out and pitched in on very short notice—without their support this season would not have been possible. To all of them my most sincere thanks for their help and trust. In future years I hope to welcome many of you at Hamoukar in our newly renovated dig house (fig. 22). Neither pictures nor words can truly convey the experience of watching the stars in the night sky, far away from Chicago and untainted by city lights, in what was once one of the world's first cities.

Read more about the Hamoukar Expedition at <http://oi.uchicago.edu/OI/PROJ/HAM/Hamoukar.html>.

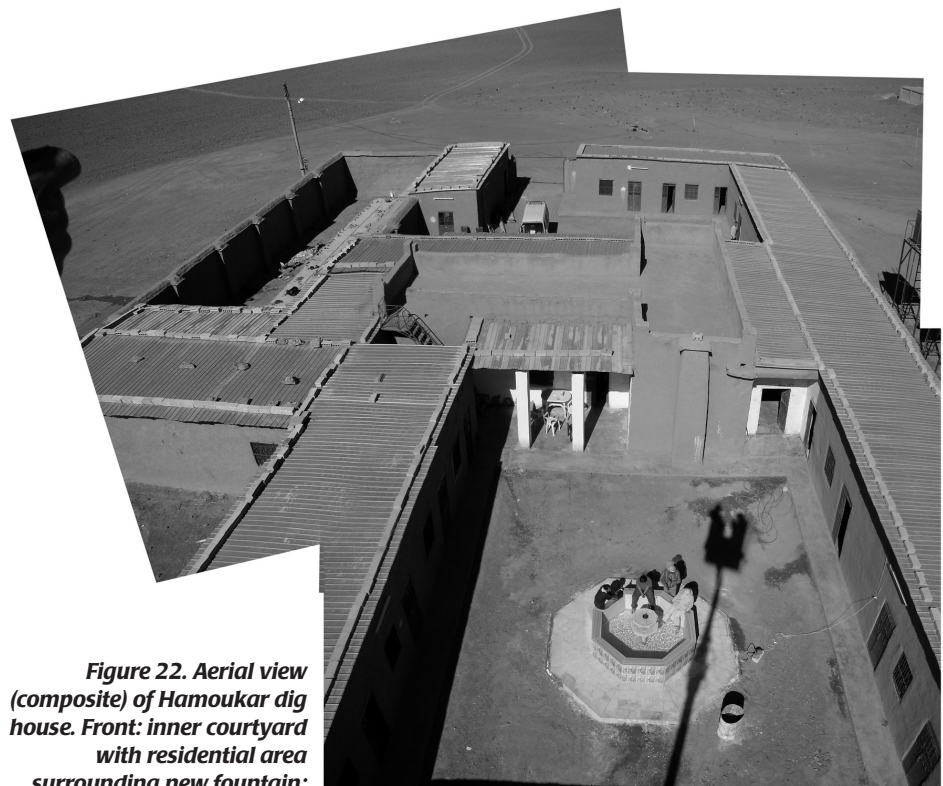
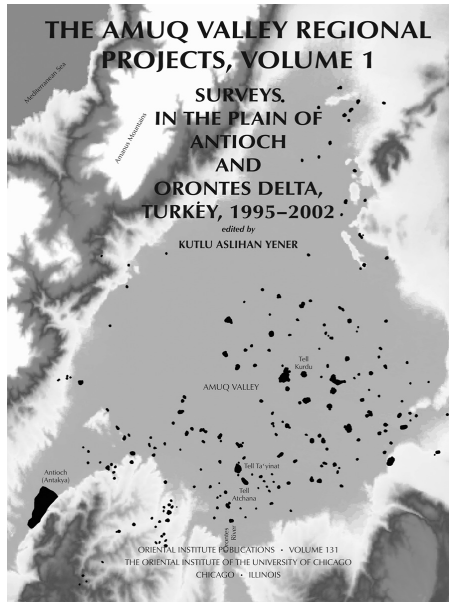


Figure 22. Aerial view (composite) of Hamoukar dig house. Front: inner courtyard with residential area surrounding new fountain; Back: front courtyard with kitchen and guard's quarters; Top left: pottery yard

NEW TITLES FROM THE PUBLICATIONS OFFICE

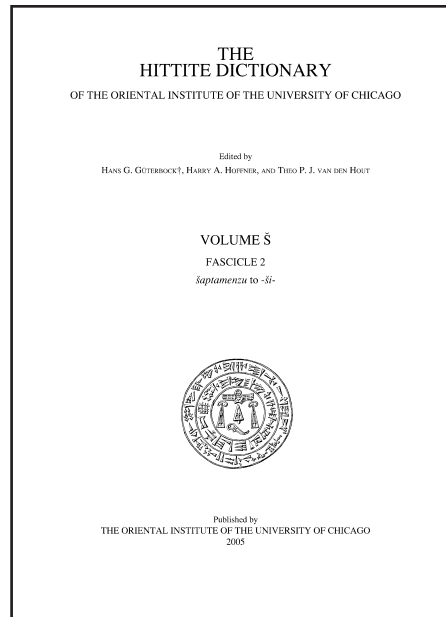


The Amuq Valley Regional Projects, Volume 1: Surveys in the Plain of Antioch and Orontes Delta, Turkey, 1995–2002.

K. A. Yener, editor, with chapters by S. Batiuk, A. A. Burke, J. J. Casana, A. R. Gansell, T. P. Harrison, H. Pamir, L. Pavlish, T. J. Wilkinson, and K. A. Yener and contribution by R. K. Ritner.

Oriental Institute Publications 131. 2005. Pp. lix + 293 + 142 figures, 8 plates, 5 tables. \$100

The results of the Amuq Valley Regional Projects presented in this volume are the outcome of eight seasons of intensive fieldwork (1995–2002) representing the first phase of a long-range, broadly-based archaeological investigation in the Hatay region of southern Turkey. From its inception the research was conceived as a series of coordinated field projects. Encouraged in part by its potential for providing the examination of interactions between technological developments, complex social institutions, natural resources, and the environment, the original Oriental Institute project (then called the Syro-Hittite Expedition) in the 1930s was formally reactivated in 1995. The strategy of taking a regional approach with a series of linked field projects established an unusual multi-institutional laboratory to research key themes that have explanatory power about transformations of regional and interregional relationships.



The Hittite Dictionary of the Oriental Institute of the University of Chicago.

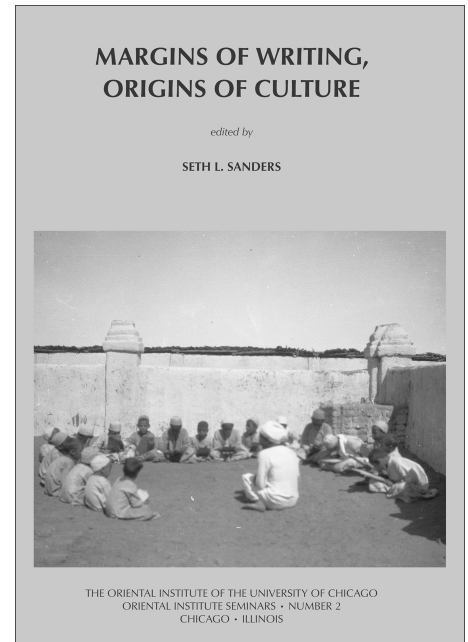
Edited by Hans G. Güterbock†, Harry A. Hoffner, and Theo van den Hout. 2005. Pp. 124 (209–332). \$25

Margins of Writing, Origins of Culture.

Edited by Seth L. Sanders, with contributions by Seth L. Sanders, John Kelly, Gonzalo Rubio, Jacco Dieleman, Jerrold Cooper, Christopher Woods, Annick Payne, William Schniedewind, Michael Silverstein-, Piotr Michalowski, Paul-Alain Beaulieu, Theo van den Hout, Paul Zimansky, Sheldon Pollock, and Peter Machinist.

Oriental Institute Seminars 2. 2006. Pp. xi + 300; 9 figures. \$24.95

Writing and the state both first began in the ancient Near East, but what did they actually have to do with each other? This seminar was designed to encourage philologists to talk to theorists about how their material matters. The papers and responses give a vivid sense of the stakes and consequences of the oldest written texts in the twenty-first century. Collectively, the articles here provide well-documented challenges to conventional



wisdom about what people actually used Sumerian, Egyptian, Hittite, and Hebrew for. The seminar was held February 25–26, 2005, at the University of Chicago Oriental Institute's James Henry Breasted Hall.

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CALENDAR OF EVENTS

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

APRIL

- 2 Sunday** **Nubia 64**
Film
2:00 PM
See page 15 for details
- 8 Saturday** **Who Were the Israelites?**
Adult Education Course
Saturdays, April 8 to May 20
10:00 AM–12:00 PM
See page 18 for details
- 9 Sunday** **Pioneer to the Past: The Life and Times of James Henry Breasted**
Film
2:00 PM
See page 15 for details
- 11 Tuesday** **Ancient Egyptian Literature**
Adult Education Course
Tuesdays, April 11 to May 30
7:00–9:00 PM
See page 18 for details
- 12 Wednesday** **Ancient Nubia**
Curator Gallery Talk
12:15 PM
See page 20 for details
- 16 Sunday** **The Potters of Hebron**
Film
2:00 PM
See page 15 for details
- 18 Tuesday** **Monumental Kurgans in the Siberian Steppe: The Scythian Elite Burial from Arzhan in Tuva**
Members' Lecture Series
7:00 PM
See page 17 for details
- 23 Sunday** **Mesopotamia: I Have Conquered the River**
Film
2:00 PM
See page 15 for details
- 23 Sunday** **Art and the Written Word**
Curator Gallery Talk
12:15 PM
See page 20 for details

- 26 Wednesday** **Ziyaret Tepe**
Members' Lecture Series
7:00 PM
See page 17 for details
- 30 Sunday** **Nubia and the Mysteries of Kush**
Film
2:00 PM
See page 21 for details

MAY

- 6 Saturday** **Ancient Nubia: Glory and Grandeur Along the Nile**
Oriental Institute/Graham School of General Studies Symposium
9:30 AM–5:00 PM
See page 19 for details
- 7 Sunday** **Noah's Flood in Context: Legend or History?**
Film
2:00 PM
See page 15 for details
- 10 Wednesday** **Lost Nubia**
Curator Gallery Talk
12:15 PM
See page 20 for details
- 14 Sunday** **A Legend in the Taurus Mountains**
Film
2:00 PM
See page 15 for details
- 17 Wednesday** **New Light on the Rise of the Biblical Kingdom of Edom: Recent Excavations in Southern Jordan**
Members' Lecture Series
7:00 PM
See page 17 for details
- 18 Thursday** **Egyptian Hieroglyphs for Museum Goers**
Oriental Institute/Field Museum Course
Multi-day, first session Thursday, May 18
See page 19 for complete dates and times
- 21 Sunday** **Grass: A Nation's Battle for Life**
Film
2:00 PM
See page 21 for details

CALENDAR OF EVENTS Cont.

25 Thursday

Members' Preview of "Wonderful Things!" Special Exhibit

Gallery Event
7:00 PM
See page 16 for details

27 Saturday

The Ancient Egyptian Sense of Humor

Members' Lecture
5:00 PM
See page 17 for details

28 Sunday

Nile: River of the Gods

Film
2:00 PM
See page 15 for details



1 Thursday

Tutankhamun at The Field Museum

James Henry Breasted Society Event
5:00–7:30 PM
Meet at the Field Museum
See page 16 for details

4 Sunday

Pictures and Words in the Ancient World

2:00–4:30 PM
Meet at the Smart Museum of Art
See page 20 for details

4 Sunday

The Sun Was the Only Witness

Film
2:00 PM
See page 15 for details

11 Sunday

The Mummies of the Heretics

Film
2:00 PM
See page 15 for details

Left: Stela, Egypt. OIM 10815

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 **SUNDAY FILMS**

Sunday afternoons, enjoy the best in documentary films on the ancient Near East at 2:00 P.M. Unless otherwise noted, films range from 30 to 50 minutes. Admission is free. Following the screenings, museum docents will be available in the galleries to answer questions about our exhibits.

APRIL 2 Nubia 64. 1987. Winner of the Grand Prix at the Cannes film festival, this film highlights the unprecedented international campaign to salvage and reconstruct ancient monuments in Egypt and Sudan that were threatened by the building of the Aswan Dam. The film's rare footage vividly documents the massive efforts to save temples and shrines from the rising floodwaters.

APRIL 9 Pioneer to the Past: The Life and Times of James Henry Breasted. 2004. Part of WTTW's *Chicago Stories* series, this film presents the biography of Chicago-area native James Henry Breasted, founder of the Oriental Institute and the first American professor of Egyptology.

APRIL 16 The Potters of Hebron. 1976. This remarkable film documents the famous pottery workshops of Hebron, where craftspeople followed processes developed in antiquity to fashion earthenware water jars that have been in use from ancient times. Since this film was made, the shops have all but disappeared.

APRIL 23 Mesopotamia: I Have Conquered the River. 2000. Explore the vital role of ancient Mesopotamia's waterways in the development of one of the world's earliest and most powerful civilizations. This film features a dramatic computerized recreation of life along the Euphrates River more than 4,000 years ago.

APRIL 30 Nubia and the Mysteries of Kush. See p. 21.

MAY 7 Noah's Flood in Context: Legend or History? 2002. This film uses satellite imagery, declassified intelligence photos, dramatic art-

work, and archival footage to consider the scientific plausibility of the Old Testament story of Noah.

MAY 14 A Legend in the Taurus Mountains. 2004. Scholars had given up all hope of solving the mystery of Hittite hieroglyphs until the discovery of an ancient castle in Turkey's Taurus Mountains helped them decipher this fascinating pictorial script.

MAY 21 Grass: A Nation's Battle for Life. 1924. (70 min) See p. 21.

MAY 28 Nile: River of the Gods. 1994. Coursing 4,000 miles through three countries, the Nile River sustains some of the world's richest wildlife habitats and has shaped the ways and beliefs of cultures since the beginning of recorded history. This visually stunning film takes you on a journey down the entire length of the Nile. (102 min)

In June we show two episodes from Akhenaten and Nefertiti: Rulers of Egypt, a series that explores the reign of the revolutionary pharaoh who replaced the Egyptian pantheon with a single deity.

JUNE 4 The Sun Was the Only Witness. 2002. Filmed on location in Egypt, the expert commentary and lavish reenactments in this episode bring Akhenaten's religious revolution dramatically to life.

JUNE 11 The Mummies of the Heretics. 2002. After his death, Akhenaten was declared a heretic and efforts were made to erase all traces of his reign. This episode traces the nineteenth century discovery of the pharaoh's famed city of Amarna and the search for the mummies of the heretic king and his queen, Nefertiti.



ADULT EDUCATION REGISTRATION FORM

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<input type="checkbox"/> Who Were the Israelites?	_____ \$169	_____ \$199	_____
<input type="checkbox"/> Ancient Egyptian Literature	_____ \$199	_____ \$229	_____
<input type="checkbox"/> Egyptian Hieroglyphs for Museum Goers <i>*Member rate also applies to Field Museum members</i>	_____ \$184*	_____ \$214	_____
<input type="checkbox"/> Ancient Nubia: Glory and Grandeur Along the Nile <i>*Member rate also applies to AIA members</i>	_____ \$71*	_____ \$79	_____
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		GRAND TOTAL	_____

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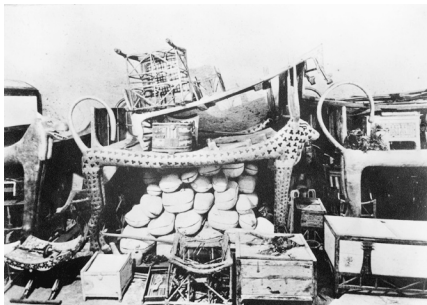


EXHIBIT OPENING

KING TUT RETURNS TO CHICAGO

**Emily Teeter, Oriental Institute Research Associate and
Curator of the Joseph and Mary Grimshaw Egyptian Gallery**

Many may recall the 1977 reign of Tutankhamun in Chicago when the Oriental Institute co-sponsored the exhibition *Treasures of Tutankhamun*, while presenting our own show *The Magic of Egyptian Art*. In conjunction with the forthcoming *Tutankhamun and the Golden Age of the Pharaohs* exhibition at The Field Museum this May, we will open two special exhibits to the public on May 26.



View of the antechamber of the tomb of Tutankhamun. Photo by Harry Burton, 1922. Courtesy of the Metropolitan Museum of Art

in and around the tomb was documented through photography, one of the first large-scale excavations to be so thoroughly recorded. The dramatic and artistic images that make up our special exhibit clearly convey the excitement and tension of the work. The exhibit also explores the role of photography in archaeology and how photographs were used to bolster the fame of the discovery. The photographs have been loaned to the Oriental Institute by the Metropolitan Museum of Art, New York. A catalogue produced by the Metropolitan Museum for our exhibit will be available in the Suq gift shop. The photos will be on view through October 8, 2006.

The Ancient Near East in the Time of Tutankhamun presents special labeling in our permanent galleries highlighting objects that are contemporary with Tutankhamun (fourteenth century bc), to give a broader historical and cultural context of the Near East at that time. Egyptian objects relating to Tut and his times which have not previously been exhibited will be on display in the Joseph and Mary Grimshaw Egyptian Gallery. Docent-led tours as well as a new gallery guide for self-guided tours will be available. The show continues through December 31, 2006.

Wonderful Things! Photographs of the Discovery of the Tomb of Tutankhamun by Harry Burton, a group of fifty thrilling black and white photographs documenting the discovery and clearance of the tomb, will be installed in the Marshall and Doris Holleb Family Gallery for Special Exhibits. When the tomb of Tutankhamun was discovered in 1922, it was packed with spectacular artifacts including gold-covered chariots, elaborately carved alabaster vessels, inlaid furniture, a vast array of jewelry, and the famed gold mask. Every step of the archaeologist's painstakingly detailed work

MEMBERS' PREVIEW

**Wonderful Things!
Photographs of the Discovery of the
Tomb of Tutankhamun**

**Wednesday, May 24
6:00 to 8:00 PM**

Look for your invitation this spring!

JAMES HENRY BREASTED SOCIETY EVENING

**Semi-Private Viewing of Tutankhamun
and the Golden Age of the Pharaohs
at The Field Museum**

**Thursday, June 1
5:00 to 7:30 PM**

Featuring a pre-viewing lecture by Emily Teeter and a reception with cocktails and light hors d'oeuvres

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FOR THESE EXCITING
UPCOMING EVENTS**

EGYPTOMANIA, CHICAGO-STYLE

Saturday, July 15

Get on board for a bus tour of Chicago as you've never seen it before! See how Egyptian art and design has influenced architectural and historic sites throughout the city. Co-sponsored by the Oriental Institute and The Field Museum.



THE WORLD IN THE TIME OF TUTANKHAMUN: A WEEK- LONG SUMMER SEMINAR

Monday, July 24–Friday, July 28

Join Oriental Institute faculty to investigate the fascinating world of the ancient Near East during an epoch that has captivated minds for thousands of years. Co-sponsored by the Oriental Institute and the Graham School of General Studies.



TUTANKHAMUN: HIS TOMB AND TREASURES

Saturdays, October 7–November 11

Egyptologist Emily Teeter presents a rare opportunity for in-depth study of Tutankhamun's tomb, featuring special exhibitions and permanent collections at the Oriental Institute and The Field Museum. Co-sponsored by the Oriental Institute and The Field Museum.



MEET KING TUT! A SPECIAL PROGRAM FOR FAMILIES

Saturday, November 4

See the treasures, "meet" a mummy, and make your own versions of Tut's golden headdress during a visit to both museums in a single day! Co-sponsored by the Oriental Institute and The Field Museum.

Call (773) 702-9507 for more details!



MEMBERS' LECTURES

The Members' Lecture Series is made possible by the generous support of Oriental Institute members. Lectures are free and open to the public, with light refreshments following each talk. All talks held at the Oriental Institute.

MONUMENTAL KURGANS IN THE SIBERIAN STEPPE: THE SCYTHIAN ELITE BURIAL FROM ARZHAN IN TUVA

Hermann Parzinger, German Archaeological Institute

Tuesday, April 18

7:00 PM

For several years, the German Archaeological Institute has been investigating kurgans in the Eurasian steppes: huge burial mounds built by Scythian nomads in the eighth to third centuries BC. Professor Hermann Parzinger will report on one of the most spectacular of these elite burials, discovered by a joint German-Russian expedition at Arzhan in northern Tuva, not far from the Russian-Mongolian border. The complex contained more than 6,000 gold objects, including many masterpieces of the Scytho-Siberian animal style.

SPEAKER: Hermann Parzinger is the President of the German Archaeological Institute.

This lecture is co-sponsored by the Archaeological Institute of America.

THE ANCIENT EGYPTIAN SENSE OF HUMOR

Carol Andrews, University of London

Saturday, May 27

5:00 PM

What exactly made the ancient Egyptians laugh? This extensively illustrated lecture will consider the likeliest candidates from all periods of dynastic history. Although many examples are pictorial, a surprising number are found in written sources. The lecture will also explore the possibility that what we find amusing in ancient Egyptian culture might not always have been considered so by the Egyptians themselves.

SPEAKER: Carol Andrews was Assistant Keeper/Senior Research Assistant in the Department of Egyptian Antiquities at the British Museum from 1971 until 2000 and was closely involved in the Tutankhamun Exhibition held there in 1972. She is Lecturer in Egyptology to the Faculty of Continuing Education, Birkbeck College, University of London.



This lecture is co-sponsored by Chicago Chapter of the American Research Center in Egypt.

Comical scene of inverted roles. Natural enemies; a mouse as a high official, and a cat with a flower-shaped baton, interrogate a boy. Egypt, Dynasty 20, ca. 1200 BC. OIM 13951

ZIYARET TEPE

Timothy Matney, University of Akron

Wednesday, April 26

7:00 PM

Along the banks of the Tigris River in the Diyarbakir Province of southeastern Turkey, an international team of archaeologists works to uncover the remains of an ancient Assyrian city at Ziyaret Tepe. During the late Iron Age (ca. 900–600 BC), Ziyaret Tepe was an important urban center on the northern edge of the Assyrian Empire. Contemporary cuneiform texts suggest that during this time Ziyaret Tepe was the Assyrian provincial capital of Tushhan. This lecture takes you inside the ruined city of the Assyrians and shows you the modern scientific explorations aimed at recovering and reconstructing its buried past.

SPEAKER: Timothy Matney is Associate Professor of Archaeology and Associate Professor of Geology at the University of Akron. Dr. Matney has been involved in field archaeology since 1983 and has participated in excavations and surveys in Syria, Iraq, Turkey, Israel, Azerbaijan, Britain, and the United States.

NEW LIGHT ON THE RISE OF THE BIBLICAL KINGDOM OF EDOM: RECENT EXCAVATIONS IN SOUTHERN JORDAN

Thomas E. Levy, University of California, San Diego

Wednesday, May 17

7:00 PM

Following the collapse of many Late Bronze Age civilizations in the eastern Mediterranean around 1200 BC, there was a period of upheaval followed by the emergence of a number of small secondary states in what is today Israel and Jordan. These Iron Age kingdoms or "statelets" are known to us from the Hebrew Bible and texts from Egypt and Mesopotamia. By ca. 1000–700 BC, some of these Levantine statelets included Israel, Philistia, Phoenicia, Ammon, Moab, and Edom in southern Jordan. Until recently, archaeologists assumed that the emergence of the Biblical kingdom of Edom happened around the seventh century BC as a result of the expansion of the Assyrian empire. New radiometric and archaeological data from the UCSD–Department of Antiquities of Jordan expeditions in the copper ore-rich Faynan district located in the lowlands of Edom now challenge a number of assumptions concerning the rise of complex societies in this region. This lecture sheds new light on the chronology, historical models, and assumed role of Assyrian civilization in promoting the emergence of Edom.

SPEAKER: Thomas E. Levy is Professor of Anthropology and Judaic Studies at the University of California, San Diego.

This lecture is co-sponsored by the Archaeological Institute of America.



ADULT EDUCATION COURSES

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



WHO WERE THE ISRAELITES?

Brian C. Brisco

Saturdays, April 8 to May 20

10:00 AM–12:00 NOON

Biblical accounts of the origins of ancient Israel, from the divine call of Abraham to the Exodus to the conquest of Canaan, were the accepted framework of early Israelite history for millennia. This course investigates how scholars are challenging the traditional Old Testament framework based on new interpretations of biblical texts and the ever-growing body of archaeological material uncovered from Israel. The course includes visits to the Oriental Institute Museum's Haas and Schwartz Megiddo Gallery to view exhibits examining ancient Israel's beginnings.

INSTRUCTOR: **Brian C. Brisco** is a graduate student in Syro-Palestine Archaeology in the Department of Near Eastern Languages and Civilizations at the University of Chicago. His interests lie in the intersections between biblical texts and the archaeology of Iron Age Israel.

The class meets at the Oriental Institute on Saturdays from 10:00 AM to 12:00 NOON from April 8 through May 20. No class on April 15. Pre-registration is required.

CPDUs: 12

REQUIRED TEXT:

Who Were the Early Israelites and Where Did They Come From? William G. Dever. Grand Rapids: Eerdmans, 2003.

Above: Megiddo game piece. OIM A22254



ANCIENT EGYPTIAN LITERATURE

Jacqueline Jay

Tuesdays, April 11 to May 30

7:00–9:00 PM

With themes that transcend time, the literature of ancient Egypt speaks to us over the ages. Discover writings ranging from love poems, hymns, and laments to adventure stories and fairy tales in this course that explores ancient Egyptian literature from the Old Kingdom to the era of Cleopatra. Read a variety of literary genres in translation, discussing their importance to our understanding of Egyptian history, religion and culture. Selected class sessions include visits to the Joseph and Mary Grimshaw Egyptian Gallery to see papyrus scrolls, ancient writing implements, and a Book of the Dead.

INSTRUCTOR: **Jacqueline Jay** is a Ph.D. candidate in Egyptology in the University of Chicago's Department of Near Eastern Languages and Civilizations. Her dissertation research focuses on the narrative structure of ancient Egyptian tales.

The class meets at the Oriental Institute on Tuesdays from 7:00 to 9:00 PM from April 11 through May 30. Pre-registration is required.

CPDUs: 16

REQUIRED TEXT:

The Literature of Ancient Egypt: An Anthology of Stories, Instructions, Stelae, Autobiographies, and Poetry. Third Edition. William Kelly Simpson, ed. New Haven & London: Yale University Press, 2003.

Above: Decorative tile, Egypt. OIM 16721

SPECIAL COURSE

EGYPTIAN HIEROGLYPHS FOR MUSEUM GOERS

Emily Teeter

Thursdays, May 18, 25, and June 1, 7:00–8:30 PM, at the Oriental Institute

Thursdays, June 8 & 22, 7:00–8:30 PM and Saturday, June 24, 10:30 AM–12:00 NOON, at The Field Museum

Presented in conjunction with the Tutankhamun and the Golden Age of the Pharaohs exhibition at The Field Museum.

Would you like to be able to read inscriptions you see on ancient Egyptian artifacts? This course introduces you to texts that commonly appear on objects ranging from royal sculptures to everyday artifacts. Many of the readings are taken from objects in the collections of the Oriental Institute and The Field Museum. The last class session includes a "pop quiz" on inscriptions during a special visit to see Tutankhamun and the Golden Age of the Pharaohs.

INSTRUCTOR: **Emily Teeter** received her Ph.D. in Egyptology from the University of Chicago's Department of Near Eastern Languages and Civilizations. She was curator of the Oriental Institute's Joseph and Mary Grimshaw Egyptian Gallery and has been a curatorial consultant to the Seattle Art Museum and the Art Institute of Chicago.

The first half of the class meets at the Oriental Institute on Thursdays from 7:00 to 8:30 PM from May 18 and through June 1. The second half meets at The Field Museum on Thursdays June 8 and 22 from 7:30 to 8:30 PM and on Saturday, June 24, from 10:30 AM to 12 NOON.

REQUIRED TEXT:

How to Read Egyptian Hieroglyphs. Mark Collier and Bill Manley. Second edition. University of California Press, 2003.





NUBIA SYMPOSIUM



Head of a Nubian captive. OIM 14648

Ancient Nubia: Glory and Grandeur Along the Nile

An Oriental Institute/Graham School of General Studies Symposium
Co-Sponsored by the Chicago Chapter of the Archaeological Institute of America

Saturday, May 6, 2006

9:30 AM–5:00 PM

Breasted Hall, Oriental Institute

Shrouded in mystery for millennia, the glory and grandeur of ancient Nubia is revealed at this full-day symposium. Stretching along the Nile from the southern borders of today's Egypt to the Sudanese capital of Khartoum, ancient Nubia was home to kingdoms and cultures that were among the most artistic and sophisticated in the ancient world. This major symposium examines the unique history and heritage of Nubia, and the impact of its legacy from ancient times to the present day.

Presented in conjunction with the Oriental Institute's new exhibition on ancient Nubia, this special event offers the rare opportunity to experience pre-eminent scholarship alongside a superb collection of Nubian art and artifacts, many never before on view. Learn how the Oriental Institute became a center for the archaeological recovery and study of ancient Nubia. Hear renowned scholars present the latest research on Nubia's origins, and its rivalry with and century-long reign over ancient Egypt. Encounter a society of wealth and power that controlled the largest empire ever seen in ancient Africa; and struck such awe in the classical world that Greek and Roman authors called the ancient Nubians the favorites of the gods.

SYMPOSIUM PRESENTERS FROM THE ORIENTAL INSTITUTE INCLUDE:

Geoff Emberling, Director of the Oriental Institute Museum

Stephen Harvey, Assistant Professor of Egyptian Archaeology and Co-curator of the Robert F. Picken Family Nubian Gallery

Bruce Williams, Co-curator of the Picken Family Nubian Gallery, who has published eight volumes of reports on the Oriental Institute's Nubian Expedition of the 1960s



Nehi stele. OIM 9052

GUEST LECTURERS INCLUDE:

Salah Ahmed, Director of Field Work for the National Corporation for Antiquities and Museums, Sudan

Stanley M. Burstein, Professor Emeritus of Ancient History and former chair of the History Department, California State University, Los Angeles, California, who has an interest in Nubia's connections to ancient Greece and Rome

Brigitte Gratién, who has been excavating, researching, and publishing ancient Nubian sites for more than three decades, is currently Director of the French Archaeological Mission site of Gism El Arba in northern Sudan

Timothy Kendall, Independent scholar who has conducted archaeological excavations at sites in Egypt and Sudan and was formerly Associate Curator of the Department of Egyptian and Near Eastern Art at the Boston Museum of Fine Arts

Derek Welsby, Assistant Keeper in the Department of Ancient Egypt and Sudan, and Curator of the exhibition Sudan: Ancient Treasures, British Museum, London, England

CPDUs: 6

FEE: \$71 for Oriental Institute and Archaeological Institute of America members; \$79 for non-members.

Pre-registration is required. Program includes packet of materials, continental breakfast, closing reception, and viewing of the Ancient Nubia exhibition. Optional box lunches are available on request.



CURATOR TOURS

Join us for a special series of tours with curators of recent exhibits at the Oriental Institute and the Smart Museum of Art.

Take a break from the usual lunch routine with two noontime tours of our new Nubian exhibits. Then enjoy a unique Sunday afternoon tour that visits both the Oriental Institute and the Smart Museum of Art to explore the relationship between art and the written word in ancient Egypt, Greece, and Rome.

ANCIENT NUBIA

Stephen Harvey

Wednesday, April 12

12:15 PM

At the Oriental Institute

Stephen Harvey, Assistant Professor of Egyptian Archaeology and co-curator of the new Robert F. Picken Family Nubian Gallery, leads a tour of the Institute's remarkable collection and shares ways in which the exhibit reflects the most recent interpretations of ancient Nubian history and culture.

Free. Pre-registration not required. Meet in museum lobby.

LOST NUBIA

John Larson

Wednesday, May 10

12:15 PM

At the Oriental Institute

Join John Larson, Oriental Institute Museum Archivist and curator of the special exhibit Lost Nubia, to discuss this outstanding display of historic photographs on view in the new Marshall and Doris Holleb Family Gallery for Special Exhibits.

Free. Pre-registration not required. Meet in museum lobby.



ART AND THE WRITTEN WORD

Richard Neer and Emily Teeter

Sunday, April 23

2:00–4:00 PM

Smart Museum and the Oriental Institute

Meet at the Smart Museum, 5550 South Greenwood

Begin at the Smart Museum in the exhibition GRAPHIKÉ: Writing/Drawing in the Ancient World. Richard Neer, Associate Professor and Chair of the Art History Department, University of Chicago, and co-curator of the exhibition, examines the relationships of texts and objects in the Greco-Roman world, comparing these to selected artifacts on loan from the Oriental Institute's ancient Egyptian collection. Then immerse yourself in the rich collection on view in the Oriental Institute's Joseph and Mary Grimshaw Egyptian Gallery. Emily Teeter, gallery curator, reveals the special connection between art and writing in Egyptian art, comparing it to the ways that text relates to art in other ancient Near Eastern cultures.

Free. Space is limited; pre-registration encouraged. To register, call the OI Museum Education Office at (773) 702-9507.



FAMILY EVENT

PICTURES AND WORDS IN THE ANCIENT WORLD

Sunday, June 4

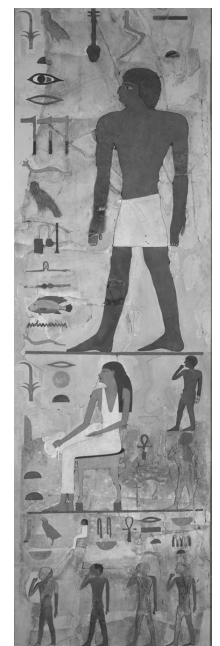
2:00–4:30 PM

Smart Museum of Art, University of Chicago

5550 South Greenwood Avenue

How did artists from ancient Egypt, Greece, and Rome combine pictures and writing in their sculptures, tablets, and pottery? Explore works from antiquity during a short family tour of the Smart Museum's exhibition GRAPHIKÉ: Writing and Drawing in the Ancient World. Then, work with staff from the Oriental Institute Museum and the Smart Museum to make your own art inspired by ancient myths. Enjoy a delicious treat while you work.

Free; pre-registration encouraged. Workshop limited to 32 participants. To register, call the Smart Museum at (773) 702-4540. This workshop is designed for kids and adults to explore and create together. Children must be age 6 and up.



Above: Pyramids at Gebel Barkal. OIP 3049. Right: Panel from the Tomb of Nefermaat and Itet, Egypt. OIM 9002.



SPECIAL FILM SCREENINGS

NUBIA AND THE MYSTERIES OF KUSH

Judith McCray

Sunday, April 30

2:00 PM

Oriental Institute, Breasted Hall

Join Emmy-award winning producer, writer, and director Judith McCray for a showing and discussion of her film *Nubia and the Mysteries of Kush*. Funded by a grant from the National Science Foundation, McCray traveled to Egypt and Sudan to document the work of archaeologists in the region. The film visits several archaeological sites, focusing on the discoveries and preservation efforts underway. It also explores the natural beauty of the area, accompanied by an original musical score composed by renowned Nubian artist Hamza El Din. Free, pre-registration not required.

GRASS: A NATION'S BATTLE FOR LIFE

Abbas Alizadeh

Sunday May 21

2:00 PM

Oriental Institute, Breasted Hall

Abbas Alizadeh, Senior Research Associate for the Oriental Institute's Iranian Prehistoric Project, introduces and leads a discussion about one of the most remarkable documentaries ever produced. In 1924, Merian Cooper, who later went on to make the classic 1930s version of *King Kong*, traveled to Iran with cameraman Ernest Schoedsack to document the incredible migration of the Bakhtiari tribe. Their legendary silent film captures the journey of more than 50,000 people and half-a-million animals who surmounted seemingly impossible obstacles to reach pastureland. These obstacles included the raging and icy waters of the half-mile-wide Karun River and the sheer, snow-covered rock face of the 15,000 foot Zardeh Kuh mountain. Don't miss the unique opportunity to view and discuss this completely restored historic film, which is being shown with original subtitles and a new Iranian musical score. B/W, 70 min.

VOLUNTEER AT THE ORIENTAL INSTITUTE!

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VOLUNTEER COORDINATORS, FOR MORE
INFORMATION: (773) 702-1845

ORIENTAL INSTITUTE TRAVEL PROGRAM

Next Destination:

WONDERS OF ANCIENT TURKEY: THE LANDS OF THE HITTITES, LYCIANS, AND CARIANS

September 5–21, 2006,
plus an optional extension to the
museums of Berlin

Led by Theo P. J. van den Hout,
Professor of Hittite and Anatolian
Languages

For over seventy-five years, the Oriental Institute has been at the forefront of the study of Anatolia, modern day Turkey. This tour takes you to the homelands of its ancient inhabitants, the Hittite, Lycians, Carians, and Phrygians. Visit the sites of Hattusas and Alaçahüyük before venturing to cities and tombs at Sardis and Bodrum. For a complete itinerary, contact the Membership Office at (773) 702 9513 or oi-membership@uchicago.edu.

UPCOMING TOURS!

Toronto, Canada • Fall 2006

*The Near Eastern Collections of the
Royal Ontario Museum*

And in 2007 & 2008...

- Wonders of Ancient Egypt
- Israel & Jordan
- Syria
- Return to Iran

OF MOUNDS AND MOUNTAINS: ARE ÇADIR HÖYÜK AND ÇALTEPE ACTUALLY THE CITY OF ZIPPALANDA AND THE HOLY MT. DAHA?

RON GORNY, ORIENTAL INSTITUTE RESEARCH ASSOCIATE

“Awaken from your sweet sleep O Stormgod of Zippalanda. Look! We have brought to you on your beloved mountain, our Lord, the king, the priest of your mother the Sungoddess of Arinna!”

INTRODUCTION

With the above words, the Hittite priests opened the gates to the Stormgod’s temple compound on top of Mt. Daha and the Hittite king led his entourage into the temple for ceremonies that would have been witnessed by a multitude of people congregated below, both in and around the city of Zippalanda. From the Hittite texts we know that the king would have had an unobstructed view of the city which was situated quite close to the mountain and in clear view of the participants on Zippalanda’s citadel

mound. Those witnessing the events on Mt. Daha from Zippalanda itself included the royal family, priests, administrators, craftsmen, military personnel, and simple everyday people. Their view would have been looking upward towards the plateau on which the Stormgod of Zippalanda’s imposing temple stood and to the summit where they waited for the divine fleece to be hoisted for all to see.

Believing as we now do that Çadır Höyük is ancient Zippalanda and Çaltepe is the nearby Mt. Daha, our climb to the top takes on new significance each time we make the ascent. Now, as we stand on top of Çaltepe, gazing back at Çadır Höyük, we are struck by the fact that we are looking down on the same view that greeted the Hittite king nearly four thousand years ago. We can almost hear the words of the priests spoken above as they

echo across the valley and the faint cheers of the excited populace rising from the mound below.

The Oriental Institute-affiliated project at Çadır Höyük in central Turkey’s Yozgat province is moving into its eleventh field season (fig. 1). In previous articles we have described the evolution of the efforts that led to the belief that we are working at the important Hittite cultic center of Zippalanda. Excavations are now ongoing in six areas and further work is planned for the nearby mountain of Çaltepe (fig. 2). This installment will serve as an update on our efforts in 2005, as well as a prelude to work we propose to do in the decade ahead.

Additional areas of the second-millennium town were exposed during the 2005 season, especially along the slopes of the city. Investigations into the central

portions of the city must wait until we remove rather large stretches of the excavated Byzantine citadel. For the time being we are left exploring along the sides of the mound and pushing inward wherever we can. Our efforts up to this point have proven extremely fruitful, particularly in terms of developing an accurate chronology for the site, giving us a preview of what awaits us once we are able to expand our efforts horizontally across the mound.

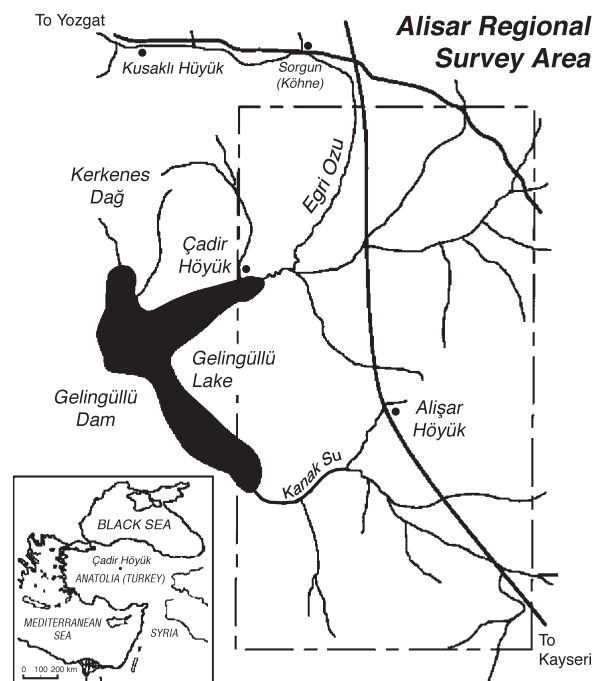


Figure 1. The Kanak Su Basin showing Alişar and Çadır Höyük

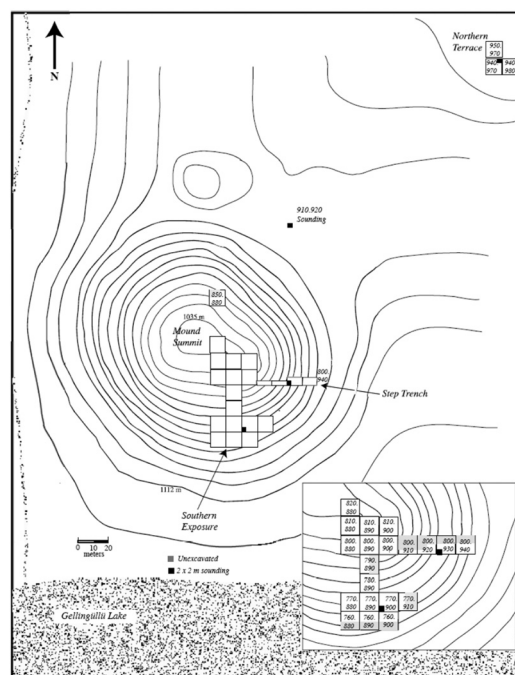


Figure 2. Excavation areas on Çadır Höyük



Figure 3. Çaltepe–Mt. Daha? (left) and Çadır–Zippalanda? (right) seen from the north

The majority of our work in 2005 took place in the Eastern trench where we have uncovered several strata of the Old Assyrian Colony Age along with increasingly complex Old Hittite and Hittite Empire period settlements. While these results fit well with what we already know about Zippalanda, they also open up some puzzling new issues that we will address in future seasons. Foremost among these issues is the role that the settlement

played prior to its incorporation into the Hittite state and the manner in which it became part of that political entity.

Most of what we know about Zippalanda comes from cuneiform texts that have been edited by M. Popko.¹ These texts provide us with information about the town, its topography, and its cult, but not much about its history, especially that leading up to its incorporation into the Hittite state. Until recently, the



Figure 4. The view that the Hittite king would have looked down on if Çadır Höyük (center) is Zippalanda. This view is from the gate to the "Temple Area" on Çaltepe (Mt. Daha?)

texts, while interesting, were not helpful in finding the town, though they did set some parameters within which to look. The texts contain topographical features to consider, geographic landmarks to take into account, architectural subtleties to document, and religious characteristics to look for. We discussed these considerations a bit in a previous edition of *News & Notes* (Number 184, Winter 2005, pp. 9–12 and 29–30) and will expand on them a little more in this issue.

Perhaps the most important marker in identifying Çadır Höyük with Zippalanda was the textual requirement of securely locating the nearby holy Mt. Daha, known to have been very near to the town of Zippalanda. With that knowledge in mind, we undertook an informal exploration of nearby Çaltepe during the summer of 2005. The mountain lies across the valley from Çadır at a distance of roughly 1 km (fig. 3). Although we had traversed Çaltepe in the past, we had not realized its potential significance for our work at Çadır Höyük until just recently. While excavations have not taken place on Çaltepe, various observations made during our latest visits have allowed us to tentatively identify Çaltepe with Mt. Daha. This identification not only provides added credibility to our theory that Çadır Höyük is the ancient site of Zippalanda, but it also impacts our broader understanding of history and geography in the local Kanak Su region.

ÇALTEPE

In Hittite times, and probably before, Mt. Daha was known to have been the site of important religious ceremonies reserved for the Stormgod of Zippalanda. We know quite a bit about the cult practiced at Zippalanda and on nearby Mt. Daha by virtue of the many texts found in Hattuša and edited by Popko. What we found on Çaltepe perfectly fits the requirements of what we know about the Hittite holy mountain, giving us a crucial link in the identification of the mound and mountain with Zippalanda and Daha.

To begin with, we knew that Mt. Daha was very close to Zippalanda. The texts indicate that festivities on the moun-

tain could be clearly seen in the city below and that the city was clearly visible from the mountain (fig. 4). These festivities varied, depending on which festival was taking place, but they generally included events such as the arrival of the king and queen at the royal tent, supplications at various places on the mountain, an entrance into the temple, and raising the holy fleece. Çaltepe is situated less than a kilometer away from Çadır Höyük so it clearly met the requirement for a close relationship to the citadel mound, and with that proximity, it became an obvious candidate for Mt. Daha.

Secondly, the Zippalanda texts indicate that there is a building on Mt. Daha which served as a temple or center of worship for the Stormgod of Zippalanda. Texts also mention a gated-courtyard building, or what the Hittites called a *hिलammar*, existing very close to the temple. This was where the king mounted his chariot after the celebration to depart the mountain for visits to two other towns, Ankuwa and Katapa. Not coincidentally, the two most striking architectural features to be found on Çaltepe (in fact, the only ones that I know of) are a large 40 × 80 m compound just below the summit and a *hिलammar* just east of the large building. In both cases, outlines of the structures are clearly visible, though they are largely destroyed and very weathered.

The first of the structures is a long rectangular construction located slightly

below the summit of the mountain and is oriented roughly east–west (fig. 5).² The building is characterized by a large open area within its walls and a series of what appear to be storerooms that line the building’s western extremity (fig. 6). The lower western portion of the enclosure rises steeply after about 20 m and settles into a rather level area for the last 60 m. I think that this former area must be a forecourt while the raised eastern area covers the remains of a building that could be a temple to the Stormgod of Zippalanda. No matter how the area is arranged, however, there is plenty of room for a temple there. Temple 7 in Boğazköy’s Upper City, for instance, is about 30 × 40 meters and would fit nicely within these temenos walls (see Parzinger and Sanz 1992, pl. 79). The temple would have been located very near the peak of the mountain and from this vantage point the cult personnel could certainly see the city, and the people in Zippalanda could easily see the festivities taking place on the mountain (cf. Popko, p. 217).

The actual plan of the Çaltepe “temple” building awaits excavation but seems to resemble a slightly elongated version of Temple 2 in Hattuša’s Upper City (Parzinger and Sanz 1992, pl. 79) where the temple is placed in a temenos area enclosed by a privacy wall (fig. 7). The area of Temple 2 is approximately 50 × 40 m so that building could fit into the Çaltepe area with room to spare. According to the

plan for Temple 2 (and the Çaltepe building), the cult participants would enter the door of the building and find a series of storerooms on the right, just as on Çaltepe. The storerooms would continue across the back portion of the structure, thereby enclosing a court (as proposed above) and leading to a cella situated on the eastern side of the cult area. A portico may have fronted the storerooms as in the case of Temple 2, and perhaps, even the antechambers leading to the cella.

What I believe to be the *hिलammar* is located on the eastern side of Çaltepe-Daha (fig. 8).³ It consists of a multi-roomed area having a walled courtyard with two gates. The open area between the gates was once a surfaced courtyard where the king stepped out of his coach and into his chariot. A separate room along the side of the courtyard may have been a stable or a place to temporarily keep the king’s horses and travel accouterments. It is probably not a coincidence that the two gates of the courtyard are oriented towards Ališar and direct traffic south from the mountain towards Ališar (which I have always presumed to be the Hittite city of Ankuwa). From the *hिलammar*, a road descends the gentle slope behind the mountain and winds through the present day village of Karahacılı (fig 9). From there the road apparently split with one fork heading to Ališar Höyük and the other to Salur Höyük (which I presume to

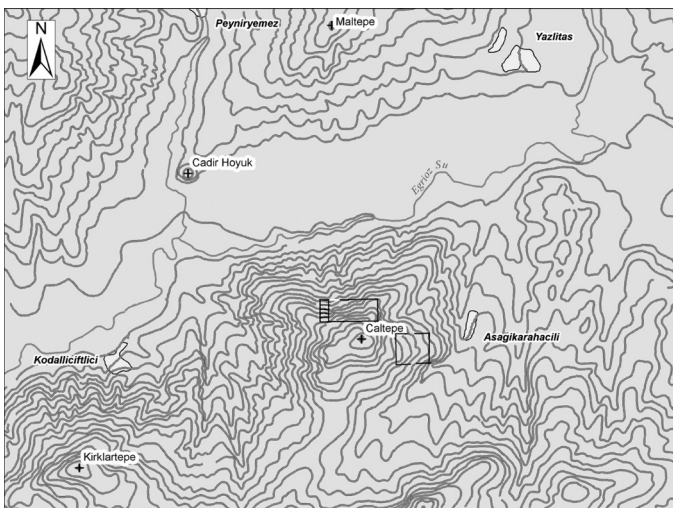


Figure 5. Topographical map of Çaltepe showing approximate location of “temple” and “hिलammar” (building drawing not to scale)



Figure 6. Plateau on which ruins of the Temple for the Stormgod of Zippalanda stood. Wall lines of rectangular “temple” complex faintly visible in center of the picture

be the Hittite city of Katapa) which sits on the north slope of Çomak Dağ.

The trips to Ankuwa and Katapa constituted important final legs on the festival itinerary of the Hittite king during the various cult activities associated with Zippalanda. He would complete his duties by going to Ankuwa in the spring or by traveling to Katapa in the autumn. Both would have been reached by chariot in a relatively short period of time, just as described in the Hittite texts. While in these towns, he performed additional rituals for the local Stormgod of Zippalanda cult. With the king's departure from Daha, the statue of the Stormgod of Zippalanda, which had been brought to the mountain for the festivities, would have been sent back to its primary abode in Zippalanda and a herald would have been sent to either Ankuwa or Katapa to inform the king of the god's safe return home. The king would then return to the Capitol at Boğazköy–Hattuša by means of a more northerly route.

FINAL OBSERVATIONS AND CONCLUSION

The emergence of Çadır Höyük as an important Hittite archeological site called for a reexamination of the standard ideas concerning history and geography in the Kanak Su Basin. A site as important as Çadır had to be taken into account in any reappraisal of cultural development in the area and the association of Çadır with Zippalanda was the first step in that direction. The connection of Çaltepe with Mt. Daha gives further credibility to this identification. While the identification I am proposing has yet to receive a textual confirmation—the so-called “smoking gun”—there are strong reasons to consider it a viable option and to begin thinking about the implications such an identification would have for our understanding of events in central Anatolia during the second millennium BC.

The modification to the geography of second-millennium Anatolia that I am proposing as a result of our work at Çadır Höyük is not just a simple adjustment to contemporary thinking, but a paradigmatic shift that could have far-reach-



Top to bottom:

Figure 7. Storerooms (front) and back wall line of the “Temple Area” on Çaltepe – Mt. Daha with later tumulus on the summit

Figure 8. Remains of gate and walls of Hittite hiltammar on Çaltepe/Mt. Daha

Figure 9. Road from Çaltepe (Daha) to Salur (Katapa) and Alisar (Ankuwa). Çomak Dağ is in the background and Salur Höyük sits on its north slope.

ing implications, not only for the study of Hittite Anatolia and the ancient Near East, but for a larger investigation of the relationship between religion and the rise of cultural complexity. This shift is, of course, not without problems. While the theory that Çadır Höyük is to be associated with the Hittite cult center of Zippalanda opens up many new possibilities for understanding the rise of complex society in the region, it also poses new questions and challenges related to our understanding of second-millennium political

relationships, state development, and historical interpretation. These questions represent topics we propose to address in the coming seasons of work.

In the meantime, of course, we continue to investigate Çadır Höyük as a whole, hopeful of bringing more overall meaning to the mound's constituent parts. While events related to the rise of Hittite dominance in the region are certainly of interest in their own right, I believe they are even more significant as one stage of the historical process that began in the Chalcolithic period and extended through the end of the eleventh century AD when settlement finally came to an end at Çadır Höyük. Thus, while the association of Çadır with Zippalanda holds the potential for constructing a new and potentially powerful paradigm for understanding the problematic history and geography of central Anatolia, we need to keep in mind that no matter how instructive that identification may be, we must understand that it only represents one piece in the more complex puzzle of how cultural entities arose in central Anatolia, how they maintained themselves, how they changed, and ultimately, why they fell. Understanding the high degree of interconnectedness between the evidence from each of Çadır's cultural levels is crucial in arriving at a fuller understanding of not only Çadır's critical role in the history of the Hittite state, but the significance of Çadır Höyük for the entirety of central Anatolia's historical and cultural development.

¹M. Popko, *Zippalanda: Ein Kultzentrum in hethitischen Kleinasien (Texte der hethiter 21)* (Heidelberg: Universitätsverlag C. Winter, 1994); reviewed by R. L. Gorny, “Zippalanda and Ankuwa: The Geography of Central Anatolia in the Second Millennium BC,” *JAOS* 117 (1997): 549–557.

²Once the king reached the main temple area, there was a nicely carved set of steps east of the temple that are oriented towards the summit where I presume the original altar to the Stormgod of Zippalanda once stood. The area is now covered by a later Iron Age tumulus. In the texts, the “the hamina man” apparently goes up to the top of the mountain, probably with the king. Then, the “Man of the Stormgod” makes a pronouncement for Stormgod to awaken and take note of the king who is noted as being “below,” presumably at the temple, and subsequently opens the gate of the temple (Popko 217). Some time later the king emerges from the temple with the other dignitaries.

³The *hiltammar* was originally noted in our 1998 survey as site 98-6 (Gorny et al 1999: 11). It was not, however, associated with Çadır Höyük at time because the connection with Zippalanda had not yet been made. Further exploration revealed the temenos structure on Çaltepe's northern slope.

A Return to Bushire

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If one travels southwest from Shiraz, one crosses high passes down to the coast of the Persian Gulf and reaches the port of Bushire (now more commonly written Bushehr). One may recall hearing of Bushire in connection with the nuclear power plant in operation there. I had been surveying in southern Iran in spring 1973, including the areas of Borazjan and Tawwaj behind Bushire. I was asked to check out an anomaly in this region, a long straight line on the aerial photos, which might be a geological fault that could prevent building of the plant. Happily there were many Sasanian sites along what appears to have been a major Sasanian canal, which had once supplied water to the predecessor of Bushire called Rishahr. The Angali canal, as I named it, must remain a hypothesis and has recently been challenged by new surveys, as I learned when I visited Bushire this November.

I revisited Bushire after some thirty years at the invitation of the Iranology Foundation of Bushehr for the International Siraf Congress. This was an



Congress participants visiting Rishahr, a Sasanian fort located 10km south of Bushire

extraordinary opportunity on many levels. I had also participated in the excavations at Siraf in 1973 and that magnificent city

of the early Islamic period convinced me that my interest in the archaeology of ancient cities could shift to the Islamic periods. I assisted in the excavations in the cemetery with its strange tomb towers; and then I made a reconnaissance of the hinterland of this port. Mr. Jahangir Yasi and I made three trips into these highlands, and especially to the valley of Jam, where the medieval merchants spent their summers and gathered agricultural and other products. The account of these discoveries had been written in 1980 but is still not published; a presentation would be appropriate for the Siraf Congress.

The purpose of the Siraf Congress was to explore the history and archaeology of this great port on the Persian Gulf; this aspect of Iranian heritage is especially important due to development of the site and new threats from the South Pars Gas fields development nearby. The keynote speaker was Dr. Ahmad Eqtdari who conducted the earliest and most thorough survey of ports and sites along the Iranian coast. He was followed by



Opening of the Siraf museum at Taheri, beside the excavations of the early Islamic town



Dr. Hussain Qandil explaining the site of Jumairah in Dubai

a distinguished series of Iranian scholars and invited guests. There were nine foreign speakers, including four participants in the original excavations at Siraf. The director of the British project, David Whitehouse, was unfortunately unable to attend, though he sent extended greetings to the Congress. The papers were given in the new Bushehr Conference Center, located next to the hotel and on the edge of the old city; there were a number of receptions and tours of the older houses of Bushire, many of which now function as municipal centers, including the city museum.

The most exciting aspect for many of the participants was the visit to Siraf, located 240 km (150 miles) down the coast. The trip seemed a rather slow, stately procession and our anxiety was heightened when we drove past the old excavations, past the fort of Taheri on its high hill, and arrived at the old Siraf dig house. What a transformation, not only new windows and doors and paint, but huge banners and hundreds of people (even on the rooftops). There were children in traditional dress singing, a tent with crafts, and then speeches: we were the first visitors to the new Siraf museum, with displays of its history, archaeology, and natural fauna. I began talking with

one of the guides, who spoke very good English as she had lived for several years with her husband in Chicago.

At length we went back to the excavations, starting at the cemeteries, and climbed to the higher areas for a general view. I fell into conversation with Gholamreza Masoumi, an Iranian archaeologist who worked at Siraf; together we explored the houses and then the mosque, where he left me to go off for prayers. The Congregational mosque of Siraf was a large, well-appointed building and its excavation revealed that beneath its foundations was an apparently Sasanian fort. As I renewed my acquaintance with this fine excavation, I was surrounded by a number of young men on motorcycles. I proceeded to explain the mosque and its antecedent, an archaeological history of which they were totally unaware (didactic signage always seems the last stage of archaeological site development).

I felt completely comfortable and that I had come full circle in this teaching. Returning to Bushire held a special meaning for me; about thirty-eight years earlier, I had arrived in that town as a Peace Corps volunteer to teach English. Having briefly studied with Dyson, I knew that I wanted to work on Iranian archaeology and that I needed to learn to teach, so this seemed a

perfect opportunity. I soon made contact with Mr. Hassan Zangineh, who was my first and closest student and is now an official translator for the city. We recalled the happy days, fishing and bicycling and taking students to visit archaeological sites nearby. We also recalled the teachers and students who have passed away during these many eventful years. Word soon spread and I was continually meeting my former students. At one point I was surrounded by a group of girls (now grown women); one of them, quivering with excitement stated, "we want to shake your hand but we can't."

It was difficult to leave Bushire but the trip to Shiraz offered another example of serendipity. Our van stopped at the Sasanian city of Bishapur for a brief visit. Almost immediately I was approached by three young men who greeted me as "Professor Whitcomb." They had recognized me from my picture in the Oriental Institute Annual Report; moreover, they had been students working with Abbas Alizadeh in both Khuzistan and the Marvdasht projects. We proceeded to spend an hour looking at their potsherds and discussing their archaeological projects.

Thus the ending was like the beginning of this trip. We flew to Iran via Dubai and, as we had some free time, I wanted to see the site of Jumeirah (which I mention in my course on the Islamic archaeology of Arabia). We were driven to the site and entertained by the Director of Antiquities, Dr. Hussein Qandil. Hussein is a Jordanian and I had last seen him when he visited our excavations at Aqaba. Now he showed us a huge archaeological park, almost ready to open, with preserved remains of houses, a suq, and mosque of an early Islamic town. As he showed us the artifacts from the excavations, I realized that I was looking at a town exactly contemporary and extraordinary similar to Siraf. There is no doubt that, in the tenth century, these two towns of the Persian Gulf had a close relationship, and it is the role of archaeologists to explore these aspects of early Islamic civilization.

