



News & Notes

Issued confidentially to members and friends

No. 125 September-October, 1990

Not for publication

NIPPUR, 1990

Gula, Goddess of Healing, and an Akkadian Tomb

McGuire Gibson



View over part of the Temple of Gula.

"Woof, woof," said the usually serious graduate student, Joel Sweek, as I paused at the edge of Area WA. In his hand, he held yet another baked clay figurine of a dog. This was about the fifth dog that he had found behind the plaster on a wall of the Kassite period temple (c. 1250 B.C.). We had been having a running discussion as to whose temple this was. My conviction that we were digging the temple of Ninurta was beginning to waver as the evidence accumulated. Besides the baked clay dogs, there was one of bronze, with a loop so it could be worn around the neck. There were also baked clay figurines of human beings, one touching his neck, another holding his head, and another with hands on the chin and belly. What clinched the case against Ninurta was a small lapis lazuli disc with an incised inscription. After some resistance, I admitted that it did in fact say

a-na^dGu-la "To Gula..."

So the sequence of temples that we first touched in 1972 has turned out to be dedicated to Gula, goddess of healing. She was the consort of the god Ninurta, who is a very important deity at Nippur, and you would think that her temple and his would be together. But Richard Zettler, a professor at the University of Pennsylvania, tells me he has written proof that Ninurta's temple has to be next to the Inanna Temple, on the other side of the ancient river bed opposite WA.

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MUSEUM VIEWS

Browsing the Rest of the Egyptian Collection

There is a conversation which I have had a number of times at receptions, cocktail parties, and the like, which goes something like this:

"And what do you do?"

"I am the registrar at the Oriental Institute Museum."

"Oh, what's that?"

"Well, I'm the one who gets to keep track of all the objects..."

"Oh...Uh... Nice weather we're having...."

Registration is much more interesting than it may sound. We all know that over 50,000 visitors tour the museum galleries of the Institute each year. They see only a small selection, approximately 10% of the Museum's holdings; most of the rest is stored in the basement where it is used for research, special exhibits, loans, etc. Those of us who work in the registry are the ones who actually get to see and work with this other 90%.

Our function is to keep track of each object in the collections, those in the Museum, and those in storage, from the smallest Egyptian bead to the Assyrian winged bull. We record about twenty basic facts about each object, including what it is, whether it is inscribed and if so in what script, where it came from, and how the Institute acquired it. We add to this a brief description to take care of any matters that were not covered in the list of basic characteristics. We have to know whether an object has ever been published, and if so where, or whether anyone has been given permission to publish it. Most important of all, we are supposed to know where each object is and to be able to find it for any visiting scholar or member of the faculty or staff who might want to work with it. The process of simply finding where everything is has required a physical inventory which has taken about four years. While doing this we got to see and handle all sorts of pieces that rarely come into public view.

The Institute's collections include all sorts of interesting material. There are approximately 30,000 registered Egyptian objects, nearly 35,000 registered objects in the Asiatic collections, and various other odds and ends from Cyprus, the Aegean, and even Mexico. Our holdings range from model axes to modern shoes, and include major collections of cuneiform tablets, ancient coins, and thousands and thousands of pieces of pottery. They include the mummies which James Henry Breasted bought on his honeymoon trip to Egypt in 1894 and the Klingeman collection of traditional Near Eastern costumes. The Egyptian collection

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generally gets more action than the somewhat larger Asiatic collection; we will browse through parts of it in this article.

The contents of the Egyptian collection range from the colossal statue of King Tut on display in the Egyptian Hall to thousands of mummy beads in storage in the basement. Some areas within the collection attract more notice than others. Some are always popular, some enjoy occasional spurts of popularity, and some have yet to gain a grip on either scholarly or public attention.



Egyptian weights.

Mummies, of course, are always front and center, as they have been for centuries—human mummies, that is. We have a few, along with some spare hands and feet. While Mediaeval doctors used ground mummy as medicine, we have never received a request for such as far as I know. Modern doctors instead want to X-ray them or do CAT-scans. Writers of popular books on Egypt want to know how many we have and what their names are. There is even a project to do a census, world-wide, I suppose, of Egyptian mummies. But the ancient Egyptians mummified far more than just their defunct predecessors; as a matter of fact, it appears that just about anything that moved was likely to be mummified when it stopped moving. We have twenty-eight mummified birds, including hawks, vultures, and a duck or chicken. We have thirty-four mummified crocodiles or parts thereof, three cats, perhaps a snake, and an egg. At the present time there seems to be very little interest in the mummies of species other than our own; alas, there appears to be no project to study mummified eggs.

At the other end of the popularity spectrum from the mummies are our collections of Egyptian weights and paleolithic flints. They attract only occasional attention. Consider the weights. We have over 2000 weights ranging from large muffin shapes the size of a volley ball to tiny lead weights the size of a pea. Weights like these were once vital elements in ancient Egyptian commercial life and would have been used with balances to measure out commodities as ordinary but vital as grain, or as exotic as incense. Weighing also had other connotations. Metaphorically, to be weighed meant to be tested, to be tried; in the afterlife, the heart of the deceased was weighed in a balance against the feather of truth. In this life the weights must have provided opportunities for

cheating by the use of light weights and so forth. A French graduate student came here four years ago to weigh them all for use in her thesis; since that time we have not had to handle them except for inventory.

We also have large numbers of flint handaxes, burins, and choppers from the desert plateau west of Thebes. The people who made them may have roamed the Sahara when it was a grassy plain. Perhaps some of their descendents were among the natives who, millennia later, collected these flints and sold them to Breasted in 1925. This collection has been a headache because the flints were never properly registered. When they were first acquired someone numbered some of them and reserved blocks of numbers for the rest, but no one ever went to the trouble of describing them individually. We have had an interesting, on occasion frustrating, time over the past few years trying to sort them out.

Why bother? The knee-jerk response is that it is our job and responsibility; if an object is important enough for an archaeologist to excavate it or to purchase it and to bring it back to the Institute, it is important enough for us to keep track of it. The more reflective answer is that these flints are one of the few classes of artifacts to survive from our earliest ancestors, and we may be able to learn something from them. Recent work with other collections has shown that by studying wear patterns it is possible to determine what flint blades were actually used for, whether they were used for chopping wood or cutting grass or butchering meat. And we should not forget about the 100,000 year old flint tool excavated at Barda Balka in Iraq by the Prehistoric Project; on it has been identified the oldest known sample of human blood. More than half a century ago K. S. Sandford and A. J. Arkell did a major survey of palaeolithic life in the Nile valley in the course of which they did a lot of work on flints. We have a lot more still awaiting someone's attention.

Compared to flints ostraca have been really hot for the last few years. Ostraca are documents written either on potsherds or large flakes of limestone, and we have a few thousand of them. They were sometimes used for brief literary compositions or notes of historical interest, but more often they were the medium for less formal documents; there are letters, business documents, inventories, and lists of various kinds, written in Hieratic, Demotic,

Greek, Coptic, and Arabic. They date mostly from the later centuries B.C. and the early centuries A.D., and they provide sometimes fascinating vignettes of ordinary life during Late Pharaonic, Ptolemaic, and subsequent periods. Usually only a single fragment of a vessel was used for a document; however, we have one rather unusual example in which an entire jar was used for writing out a gardening contract in Demotic. As a group they attract researchers from near and far. John Foster of Roosevelt Uni-



Jar with gardening contract.

versity is a regular in the basement of the Institute where he has been working for several years on a major publication of our Hieratic literary ostraca. Ursula Kaplony-Heckel comes periodically from Marburg University in Germany to work on Demotic ostraca, and when she is here the registry becomes an even greater hive of activity. Terry Wilfong is working on a group of Coptic ostraca for his dissertation. Recently there was an enquiry concerning the availability of the Institute's Greek ostraca; we had regretfully to inform that scholar that another researcher already had publication rights to them.



Ushebti.

There should be a real run on everything Demotic in early September when a major international congress of Demoticists will meet at the Institute. Assistant Registrar Glenn Carnagey has been going through all of our Demotic texts, mostly ostraca, but also papyri and a few pieces of inscribed stone, checking each piece to verify the identification of the script and to make a few notes on its contents. This is a large job since there are more than 500 Demotic pieces.

We expect a number of the conferees to arrive with questions such as "Do you have any Greek ostraca from the reign of Ptolemy Philadelphus?" or "Do you have any material bearing on the social status of village carpenters?" etc. Our computerized databank is still in its adolescence, if not its childhood, and digging up the material to answer questions like these can take several days of manual searching through files and storage cabinets, reading ostraca, and asking questions of knowledgeable faculty. We would be able to do a better job for these people if they would write ahead a few weeks with their questions; some will, some probably will not.

Of ushebti—or shawabti or shabti—we have more than a thousand. These little figures, usually in the form of the god Osiris, were buried with the dead and were supposed to work for him in the fields in the afterlife. Some are beautifully carved from wood or stone, the more ordinary sort are of a bluish-green faience, and the bargain-basement variety are barely recognizable figures of unbaked clay. At the moment our ushebti are enjoying a lull in attention; for the time being they lie, row after row in boxes, much as they might have lain originally in the tombs

of their original owners. However, there is talk of a major exhibition of royal ushebti to be held in Leiden in the near future and this will, no doubt, bring the whole genre back to the fore.

The matter of ushebti—or shawabti or shabti—brings to mind a problem which registrars have with Egyptologists. Actually, we have this problem with academic specialists for the other fields as well, but it seems to crop up most often when dealing with Egyptologists. The problem is that of terminology; they cannot agree on what to call things. The matter of ushebti vs. shawabti vs. shabti is exceedingly complex, having to do with persew wood and deep theological matters, and if I made any attempt to discuss it here I would probably get it wrong and cause apoplexy amongst respected colleagues. There are similar problems concerning the Anglicization of Ramses, (or Ramesses, or Rameses), and Amenhotep (vs. Amunhotep, or Amenophis, or Amonhotpe.) The examples can be multiplied ad infinitum. Actually, these particular questions of spelling are fairly simple compared to some of the other terminology problems we face. For the time being we have settled them by deciding that a ushebti will be called "ushebti," and the various Amenhoteps will be called "Amenhotep."

What brings this problem of terminology to mind is the fact that we are computerizing our registration records, and we have to make sure that all objects of a particular type are called by the same name. Computers, unfortunately, have no imagination. As a result, a computer search for ushebti will not turn up those listed as shabti or shawabti. But enough of computers; another registrar once said that computerizing one's records was much like toilet-training one's firstborn, important and of great concern to those immediately affected, but not to anyone else.

What really surprises me is that little research is being done on the amulets. We have a few thousand, many of which are exquisitely formed artifacts of stone or faience. There are tiny figures of the god Bes in the form of a dwarf with a feathered headdress. There are finely modelled examples of Sekhmet who had the head of a lion and the body of a young woman in a tightly-fitted sheath dress. She was the goddess of destruction, plague, and all sorts of bad things. There are also baskets of kittens associated with the milder cat goddess Bastet, as well as amulets of ibis-headed Thoth, jackal-headed Anubis, small model headrests, papyrus columns, and enormous numbers of scarabs. The repertoire of ancient Egyptian amulets is quite remarkable and the individual items are sometimes jewels of craftsmanship. Perhaps their time will come.

On the other hand, there is the Nubian collection. When plans were laid for the Aswan High Dam, it was clear that a large section of the Nile valley would be flooded and lost to archaeology forever. The Oriental Institute cooperated in an international effort to salvage what could be retrieved before the waters rose. Institute expeditions excavated thousands of artifacts ranging from pottery to textiles and covering a time range from the fourth millennium B.C. to the Islamic period. Bruce Williams works on this material and there is a constant ebb and flow of objects as they are researched, rechecked, photographed, drawn, and subjected to various other steps in the publication process. This is one of our most active assemblages of material.

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Organic objects are a problem. They include artifacts of bone, ivory, wood, cloth, etc. We have combs of ivory and coffins of wood; we have textiles and costumes and implements of various kinds, along with mummies and samples of various things which are generally not mentioned in polite conversation. Organic objects are often quite fragile and have to be stored and handled very carefully. They can be damaged by light and by changes in temperature or humidity. We have to avoid, if possible, bringing them out of their environmentally controlled basement storage area, and this causes various inconveniences for visiting researchers.

Organic objects are also sometimes difficult to put numbers on. Registrars like to put numbers on things; an object's registration number makes it possible for us to identify it, keep track of it, and connect it with its various records. In many cases it is the fact that an object's origin is known that makes it valuable to researchers. The collections of the Oriental Institute are particularly useful in this regard because a large proportion of our objects are excavated; we know that they are genuine (which might not be the case if they were purchased from a dealer) and we have on record the sites, levels, and loci from which they come. It is one of our basic functions in the registry to provide the link between an object and its records.

The reference to samples above brings to mind the Schweinfurth collection. Around the turn of the century, Dr. Georg Schweinfurth, a German botanist, put together an unparalleled collection of ancient botanical samples from tombs and other proveniences. He had been permitted to take botanical samples from the garlands on the royal mummies when the funerary cache at Deir el-Bahri was excavated in 1881. There were petals from the flower garland on the royal mummy of Ahmose and persea leaves from the mummy of Ramses II. Then, so the story goes, he took this collection with him to Berlin where it was lost during World War II. I heard a visiting palaeobotanist recount this sad tale during a lecture several years ago. Judith Franke, then registrar, was at the same lecture. After the lecture she informed the speaker that we had some material he might find interesting, and she brought him down to the basement and laid out before him the contents of cabinet 651. There, mounted on cards and in small boxes and vials, was the Schweinfurth collection. What had actually happened, it seems, was that Schweinfurth with great care and foresight had divided each of his samples into two parts. One set had been taken to Germany where it was indeed lost; the secondary collection, however, had remained in Egypt where Breasted purchased it in 1925. Have we any more discoveries like this to make? Perhaps.

Enough for now. On another occasion maybe we can amble through the Asiatic collection, or go into the detective work required to identify an object which has lost its number and, consequently, much of its identity. A final point in closing. Much of the work down here is done by a capable group of volunteers. Most of our progress is a result of their efforts and I am enormously grateful to them.

Raymond D. Tindel
Registrar

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Back in 1972 and 1973, we were able to excavate a few rooms of the Neo-Babylonian level (c. 575 B.C.) and dug below the floors of those rooms to investigate earlier versions of the temple. I should explain that what we have here is similar to what the expedition found during the 1950s in the Inanna Temple. That is, a stack of temples of successive dates, dedicated to one deity. The buildings were of unbaked mudbricks, which last about fifty years if they are replastered and repaired with regularity. When a temple became too decrepit, the builders would remove the wooden beams and reed mats that made up the roof and knock the building down to make a platform for the new temple. Usually this procedure meant that the walls of the demolished temple were left intact about a foot or so high, and the interiors of the rooms were filled with mudbrick rubble. That is why most excavated buildings in Mesopotamia look like ground plans instead of buildings.



Figurines of dogs and another animal from the Gula Temple.

From the work in 1972 and 1973 we knew that we had a sequence of temples dating from at least as early as the Isin-Larsa Period (c. 2,000 B.C.). I am fairly certain that there are even earlier temples below, perhaps dating from as early as 3,000 B.C. The earlier versions will probably be dedicated to a goddess of healing with another name, since Gula is not mentioned until about 2,000 B.C. She took over the functions of earlier goddesses such as Bau. This transfer of functions and names is comparable to the change from Enki to Ea, from Utu to Shamash, Nanna to Sin, and Inanna to Ishtar.

In the succession of temples, we hope to find tablets related to the goddess' role in healing. We also hope that we will be able to determine more clearly the relationship of this temple to the two kinds of medical practitioners in Mesopotamia. There was a herbal healer, the asu, who diagnosed illness, concocted remedies, instructed the patient on how to use them, and sometimes predicted the outcome. This person did not include ritual in his practice. The ashipu, in contrast, was a form of magician or exorcist, whose role



Human figurine with hands to chin and belly.

was to drive demons out of sick people. He did perform rituals and sometimes also used herbs. Bob Biggs tells me that the magician seems to have dealt with mental illnesses. What is not known is whether or not sick people went to the Gula Temple, but the presence of the figurines argues that they did. Did they go after they saw the doctor? Before? At the same time? We hope to find out.

Now that we have returned to Area WA, it will take us several seasons to excavate this sequence of temples. We abandoned the effort in 1973 because of the huge sand dunes

that kept filling in our excavations. The sand has almost entirely left the mound, except for a rather large dune on the west side of WA, and now we have available earth-moving machines that were not there in 1973. We hired a shovel and two trucks for three weeks at the beginning of the season to remove much of the dune and two dumps that Pennsylvania had left there in the 1890s. When we return for the next season, we will hire another shovel to complete the clearance of the sand and three other dumps that rest on what we now think was the more sacred part of the temple. Thus far we have been excavating in the more utilitarian parts of the buildings where food was prepared and metal objects fabricated.

We are clearing a large area in order to excavate not only the temple but some of the houses around it. Already in 1972 we sank a deep pit in the southeastern end of WA, hoping to get a good idea of the occupations that awaited us far below. In this pit, called WA50c, we found a garbage dump that we could date to the Seleucid period (c. 200 B.C.). Among the finds in the dump were three cuneiform tablets with medical texts dealing with gynecological problems. Below the garbage layer was a sequence of house occupations. The lowest level reached was Akkadian (c. 2,300 B.C.).

Last season, in 1989, Augusta McMahon excavated an even larger, deeper pit alongside WA50c. This operation, WF, was intended to investigate the Akkadian level more fully and to look at the transition from the Early Dynastic to Akkadian Period. She reached the Akkadian level, but it proved to be much more substantial than we had thought. We could not tell, at the end of the season, whether or not we had gotten into the Early Dynastic levels.

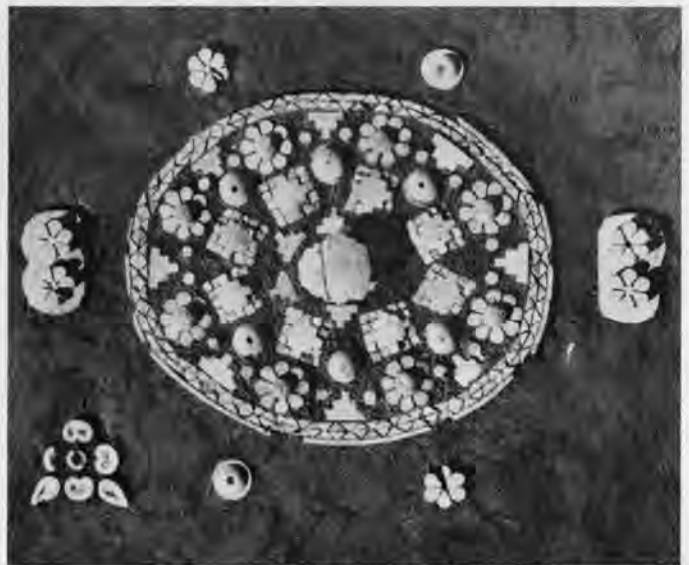
The finds in the Akkadian level were extraordinarily important, including the world's earliest man-made glass (two beads on a floor that could be dated by Akkadian tablets), and a very rich burial of a scribe named Lugal-DUR.

This season, we began work in WF by expanding the pit from 7 meters square to 10 meters. This allowed us to go more than two meters lower than we had in the previous season. At ten meters below the top of the pit, we were sure that we were in Early Dynastic levels. The most important information from this season's

work in WF was the evidence for the transition from Early Dynastic to Akkadian. But more spectacular were the finds in a large tomb that took half of the season to excavate. Directly below the place where we had found the grave of Lugal-DUR last year, we found a large, squarish tomb made by cutting a chamber out of accumulated debris. On one side of the tomb there was a deeper shaft. Off this shaft were at least four small tunnel-like chambers, each with a skeleton and a few bowls. In the upper chamber were four more human skeletons. One had with it a "goddess-handled jar," that is, a jar with a handle in the form of a female wearing only a necklace. A second skeleton had a table-like pottery item that we traditionally call a "fruit stand." The goddess-handled jar and the fruit stand are types that began to be made in the Early Dynastic. We suggested some time ago that they continued into the Akkadian period. Now we can prove that they did because another skeleton a couple of feet away in the tomb had a wealth of pottery and other objects that must be dated to the early part of the Akkadian period.

This skeleton had a copper pin and a lapis lazuli cylinder seal (of official style) on its shoulder, a gold fillet on its forehead, gold earrings, and an elaborate necklace. The necklace included lapis, gold, carnelian, and agate beads. The dominant features of the necklace were two large circular agate discs mounted in gold, with silver attachments. The discs were cut so that they appear to be eyes, with black pupils surrounded by white. At the back of the neck we found a large V-shaped bead of banded agate (brown and white), with gold fittings on the ends. This was a counterweight, intended to balance the necklace and keep it in place. On the wrists of the skeleton were silver bracelets, one on each arm. In each armpit was a small copper bowl. (Early deodorant?)

Next to the body were copper vessels and another necklace of gold, lapis lazuli, and carnelian. An extremely important find was an inlaid box, badly smashed. Cap Sease, the conservator we had borrowed from the Field Museum, was able to reconstruct the pattern made by the tiny pieces of bone inlay on the lid. She was also able to suggest the position of two tab handles and a



Reconstructed lid of wooden box with bone inlay decoration. On each end are tab handles with rosettes. At lower left is a floral motif that was attached somewhere on the box, probably in the center on one side.

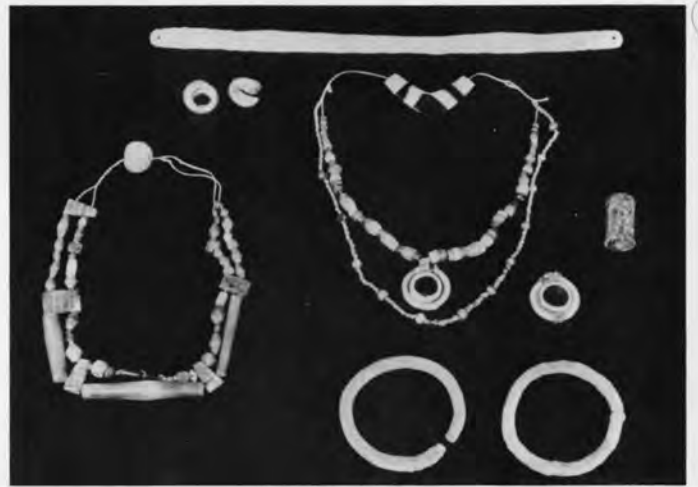
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decoration that would have been on the side of the box. The box was of wood, preserved only in small fragments. Inlaid objects are rarely found in Mesopotamia. This is a fine example, especially being as early as it is.

At the head and feet were several copper and pottery vessels. One pottery jar had fallen and a white substance had run out onto and under objects and the skeleton. We think the substance is yoghurt. It is being analyzed at the Smithsonian Institution and we should know for certain fairly soon.

Under the skeleton were the remains of a complete onager, a type of equid. Next to it were three sheep, two adults without their heads and a complete lamb. David Reese, a faunal specialist, was with us this season and will write the report on all animal remains.

We could not consolidate and save the bones of the human skeleton for study, but, since the burial lacked weapons, we think this skeleton was female. The official style cylinder seal would ordinarily argue for its being a male, but the inscription on the stone had been erased, probably causing a crack that mars the seal. I would suggest that this seal had been the official seal of the husband of this woman. At some point, the seal was going to be re-carved and it cracked. The woman then received it to wear as a piece of jewelry. As to her husband, I think we found him last season. Lugal-DUR, clearly a very important official of some kind, with two extraordinary cylinder seals, was the last person buried in the tomb. In fact, he was buried by cutting into the tomb after it was filled. We are assuming that the persons buried in the tomb were related, probably one family.



Gold, silver, lapis lazuli, carnelian, and agate jewelry from Akkadian tomb.

The richness of finds, both in the houses and in the burials of the Akkadian levels of WF and WA50c, allow us a glimpse of the exciting seasons that are to come as we excavate the Temple of Gula and the surrounding area. The Akkadian level, especially, draws us not only because of the objects thus far recovered, but because the period is so little known through actual excavation. We recognize the accomplishments of the Akkadian empire in the stone and copper statues, relief sculptures, cylinder seals, and even in naturalistic baked-clay human figurines. But most of these art objects were saved and redeposited in later levels; we are only beginning to excavate in the levels of this period.



Principal Burial in Akkadian tomb with its grave goods. One jar has spilled out white substance, perhaps yogurt.

In future issues of News & Notes, you will be reading about Gula and her relation to medicine. But in time you should get a better view of the Akkadians too. It was the medical connection that got us into the newspapers this summer.

Our work this season was made more productive than usual by the cooperation of Dr. Moayyad Said Damirchi, the Director of Antiquities. We were once again lucky enough to have Sayyid Abbas Fadhil as one of our Antiquities Department representatives. Sayyid Khalaf Bedawi made the work go much more smoothly as foreman. Dr. James Armstrong and Beverly Armstrong joined us for the season. Jim oversaw the excavating of WA while Beverly did a dozen jobs, including the regularizing of my accounts. John and Peggy Sanders were with us once again, doing the computer-aided surveying, drafting, and recording. Besides those persons mentioned above, the staff consisted of Dr. Miguel Civil, Jennifer Artz, Margaret Schröder, John Hudson, Marnie Akins, Alice R. Hayes, and Smithsonian Conservation researchers Dr. Pamela Vandiver, Dr. Martha Goodway, Blythe McCarthy, and Amy Vandiver.

ORIENTAL INSTITUTE 1991 ARCHAEOLOGICAL TOURS

TO YEMEN • January 19 - February 4, 1991

Museum Registrar Raymond Tindel (see *Museum Views* on page 1) will lead this 17 day trip to North and South Yemen. A specialist in pre-Islamic South Arabia, Tindel led the Institute's previous trip to Yemen—the Biblical Sheba from whence came the Queen to visit Solomon. This is a strenuous trip; please call the Membership Office if you have questions about it. The cost of the trip from Chicago is:

Land arrangements	\$3025
Round trip air fare from New York	\$1265 - \$1602
Single supplement	\$525

plus a \$350 tax-deductible contribution to the Oriental Institute. A \$400 deposit is required at the time of booking.

TO EGYPT • February 23 - March 14, 1991

This 20 day trip will provide a fascinating look at the art, history and culture which originated in the Nile Valley over 5,000 years ago. Oriental Institute Egyptologist Robert Ritner, the leader of our three previous sold-out March tours, will lead the tour again this year. Special features are time spent in Alexandria in the little-visited Delta area, and the ever popular five-day Nile cruise on a Sheraton ship. The cost of the trip from Chicago is:

Land arrangements	\$3300
Round trip air fare from Chicago (APEX)	\$1232
Single supplement, hotels only	\$436
Single supplement, hotels and ship	\$836

plus a \$350 tax-deductible contribution to the Oriental Institute. A \$400 deposit is required at the time of booking.

A complete itinerary for either trip is available from the Membership Office. Arrangements may be made beforehand with the travel agent (Archaeological Tours, Inc) to travel in Europe or the Near East before or after a tour. Archaeological Tours will be glad to help you with these arrangements, but you will be responsible for any additional travel costs or surcharges.

Information on all tours is available from the Membership Office, The Oriental Institute, 1155 East 58th Street, Chicago, Illinois 60637, (312) 702-9513.



Please enroll me/us in the Institute's 1991 tour to Yemen January 19 - February 4, 1991

- Share room (with?) _____
 Single room
 Send detailed itinerary

Please enroll me/us in the Institute's 1991 tour to Egypt: February 23 - March 14, 1991

- Share room (with?) _____
 Single room, hotels
 Single room, hotels and cruise
 Send detailed itinerary

Name(s) _____

Address _____

City _____ State _____ Zip _____

Daytime telephone _____

Enclosed is \$ _____ (\$400 per person) as a deposit to hold my/our place(s), payable to:
 ARCHAEOLOGICAL TOURS, INC.

Mail to: Membership Office, The Oriental Institute,
 1155 East 58th Street, Chicago, Illinois 60637,
 (312) 702-9513.

FALL MEMBERS' COURSES

EGYPT IN THE PREDYNASTIC PERIOD

The Predynastic period in Egypt, that is the period before the advent of written records, is crucial to the understanding of all later Egyptian history. The unification of Upper and Lower Egypt by victorious pharaohs around 3150 B.C. inaugurated the dynastic period, which is well documented by records in the hieroglyphic writing introduced at about the same time. But what is known of this earlier time which led up to the creation of pharaonic rule that then continued in Egypt for more than 3000 years? Recent research has added much to scholarly knowledge of the Predynastic period and shows that pharaonic culture is descended directly from Upper Egyptian valley cultures dated to around 5000 B.C. This course will begin with a look at the Saharan peoples who developed cattle pastoralism and agriculture around 6000 B.C. and go on to explore the early Nile valley settlements. It will continue with discussion of the development of long range trade, increasing social stratification and the growth of urbanism as the valley cultures spread. The latter part of the course will look at the rise of chiefs and kings, including the evidence of rulers identifiable as pharaohs as early as 3300 B.C., the struggle toward unification of the Two Lands, and the formation of the dynastic state around 3150 B.C..

This class is the first in a sequence that will cover the history of ancient Egypt from the Predynastic period through the Roman period.

Recommended texts: Hoffman, Michael, *Egypt Before the Pharaohs* (New York: Knopf, 1984). Butzer, Karl, *Early Hydraulic Civilization in Egypt* (Chicago: University of Chicago, 1976). Kemp, Barry J., *Ancient Egypt: Anatomy of a Civilization* (London and New York: Routledge, 1989). Xeroxed articles as assigned.

INSTRUCTOR: Frank Yurco is a graduate student in Egyptology.

This class will meet on Saturday mornings from 10 a.m. until noon at the Oriental Institute beginning October 13 and continuing through December 15 (the class will not meet on November 3 or November 24).



MUMMIES, MYTHS, AND TOMB ROBBERS IN ANCIENT EGYPT

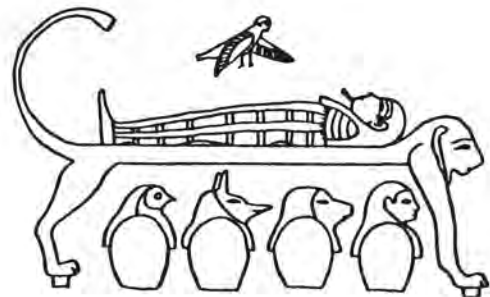
Mummies and tomb robberies are almost synonymous with ancient Egypt in the modern American mind. The discovery of young King Tutankhamun's tomb, with its wonderful objects, underscored the thievery that depleted other royal tombs in Egypt, and generations of Hollywood film makers have exploited superstitions surrounding the mummy and the mummy's "curse." It is a fact that mummies exist, and tomb robberies are known from the Predynastic period to the present. How much, then, do our ideas about these sensational aspects of ancient Egyptian history owe to modern myth-makers and how much is based on evidence from the ancients themselves?

In an attempt to answer this question, this course will view two films and examine them in light of what scholars know about ancient Egyptian beliefs and history. Class members will see the original version of *The Mummy* (1932) and the Egyptian film *The Night of the Counting of the Years*, which is based on actual tomb robberies on the west bank of the Nile at Thebes. Discussion will begin with the history of tomb robbing in Egypt and concentrate on the great tomb robberies of Dynasty XX, in which so many burials were disturbed that the ancient priests finally moved many royal mummies to a remote hidden tomb to protect them from further depredations. The class will consider evidence from ancient Egyptian writings, including letters to the dead, a ghost story, and documents related to contemporary investigation of the 20th dynasty tomb robberies. Utilizing original texts and reflecting on the modern films, class members will work to sift fact from fantasy about these intriguing features of ancient history and the modern myths based on them.

Recommended texts: El-Mahdy, Christine, *Mummies, Myth, and Magic* (London: Thames and Hudson, 1989). Lichtheim, Miriam, *Ancient Egyptian Literature*, vol. III (Berkeley, Los Angeles: University of California Press, 1980). Harris, James E., and Kent R. Weeks, *X-raying the Pharaohs* (New York: Scribner's 1973).

INSTRUCTOR: Frank Yurco is a graduate student in Egyptology.

This class will meet on Wednesday evenings from 7 p.m. until 9 p.m. at the Oriental Institute beginning October 10 and continuing through December 5 (the class will not meet on November 21).



FALL MEMBERS' COURSES

BOATS AND TRADE IN THE ANCIENT NEAR EAST

From the simplest inflated skins and reed rafts used to cross rivers, to the maritime trading ships plying the eastern Mediterranean, watercraft has played an important, although largely ignored role in the development of civilizations in the ancient Near East.

This course is designed as an overview of the development of boats and their importance to the societies in Egypt, Mesopotamia, and the eastern Mediterranean from the earliest established water travel in this area through the Late Bronze Age. Because so few early boats have survived, our knowledge of their appearance must be drawn from reliefs, models, and textual references. The surviving boats from Egypt will be looked at in detail as will the evidence for trade from the recent underwater excavations of Late Bronze Age ships off southern Turkey.

The first session will be devoted to an introduction to nautical archaeology and the terminology used in ship construction. Following sessions will look at early Mesopotamian water transport and foreign trade, Egyptian boats from the Predynastic through the New Kingdom periods, and the boats of the Bronze Age Aegean. The final two sessions will examine Levantine Bronze Age traders and the shipwreck excavations off southern Turkey.

Readings will either be supplied or assigned on a weekly basis and augmented with a bibliography through which students may follow up on special areas of interest.

INSTRUCTOR: Manuela Lloyd is a graduate student in Syro-Palestinian archaeology.

This class will meet on Saturday mornings from 10 a.m. until noon at the Oriental Institute beginning October 6 and continuing through December 15 (the class will not meet on November 3, November 17, or November 24).

I am a member and enclose a check for tuition. Please register me for the following course(s):

- | | |
|--|------|
| <input type="checkbox"/> Egypt in the Predynastic Period | \$65 |
| <input type="checkbox"/> Boats and Trade in the Ancient Near East | \$65 |
| <input type="checkbox"/> Mummies, Myths, and Tomb Robbers | \$75 |

I am not a member, but also enclose a SEPARATE check for \$30 to cover a one year Oriental Institute membership.

Name _____

Address _____

City/State/Zip _____

Daytime telephone _____

Please make checks payable to: THE ORIENTAL INSTITUTE. Mail to: Education Office, The Oriental Institute, 1155 East 58th Street, Chicago, Illinois 60637. (312) 702-9507.

NEW MUSEUM EXHIBIT

ANOTHER EGYPT: COPTIC CHRISTIANS AT THEBES (7TH - 8TH CENTURIES A.D.)

October 3, 1990 - June 30, 1991



OIM 16734. Hanging Lamp. Bronze. 7th - 8th century A.D. Excavated at Medinet Habu, Luxor, Egypt. 105 mm x 105 mm (excluding chains).

This exhibit, drawn from the Oriental Institute's own collection, will focus on the lives of the Christian Egyptians who lived in the shadow of pharaonic temples and ruins on the west bank of Thebes during the 7th and 8th centuries A.D. Their little known community, called Jême, was established within the walls of the abandoned mortuary temple of King Ramses III at Medinet Habu. Jême was excavated in the 1920s and 30s by the Oriental Institute prior to the recording of the Ramesside temple by the Epigraphic Survey.

Another Egypt will document and illuminate the lives of these Christian Egyptians, whose activities and contributions are often overlooked by scholars who focus on either the Islamic period or on the pharaonic materials that predate the Christian era. Liturgical objects found at Jême, and at the nearby monastery of Epiphanius, attest to the inhabitants' Christian faith: metal and mother-of-pearl crosses, a potsherd ("ostrakon") inscribed with the names of the apostles from the gospel of Matthew, and a bronze lamp in the shape of a dove. Documents such as tax receipts on clay, and stamped jar sealings and amphora handles provide evidence concerning daily life activities.

Another Egypt will open October 3, 1990. The opening reception will be held from 5 - 8 p.m., immediately preceding the first fall Members' Lecture.

A small illustrated brochure will be available for sale in conjunction with the exhibition.

THE ORIENTAL INSTITUTE

*Cordially invites you to the
Opening Lecture in the Members' Series*



Hellenistic Egypt Rediscovered: The Evidence of the Papyri.

by

James G. Keenan

Department of Classics, Loyola University



Wednesday, October 3, 1990

at 8:00 p.m.

Breasted Hall, The Oriental Institute

*This lecture is presented in conjunction with the opening of a new exhibit in the Museum,
Another Egypt: Coptic Christians at Thebes (7th - 8th Centuries A.D.).*

The reception for both the lecture and the opening will take place from 5 - 8 p.m.

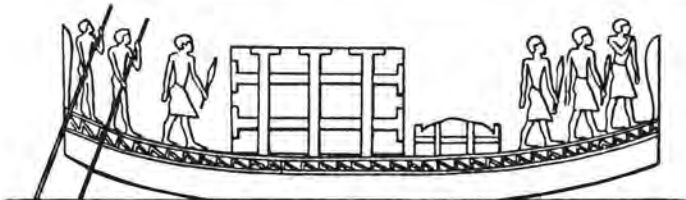
NEW MUSEUM HOURS

Beginning October 3, 1990, the Oriental Institute Museum will be open every Wednesday evening until 8:30 p.m. It is hoped that these extended hours will attract a new audience—those who are unable to visit during the day—as well as Chicago residents in search of an exciting evening pastime.

Groups are encouraged to combine a tour of the Museum with dinner at the Quadrangle Club; arrangements can be made through the Museum Education Office (702-9507).

Come shop in the *Suq* until 8:15 p.m., enroll in an evening members' class, or browse in the stacks of the Research Archives.

Whatever your choice, we look forward to seeing you and your friends on Wednesday evenings!



FREE SUNDAY MOVIES AT THE ORIENTAL INSTITUTE

All films will be shown at 2 p.m. in Breasted Hall

SEPTEMBER 2	Myth of the Pharaohs/Ancient Mesopotamia
9	Turkey: Crossroads of the Ancient World
16	Megiddo: City of Destruction
23	Preserving Egypt's Past
30	Iran: Landmarks in the Desert

OCTOBER 7	Egypt's Pyramids: Houses of Eternity
14	The Big Dig: Excavations at Gezer
21	Of Time, Tombs, and Treasure
28	Iraq: Stairway to the Gods

NOVEMBER 4	Champollion: Egyptian Hieroglyphs Deciphered
11	Egypt: Gift of the Nile

VOYAGE TO THE PAST PUBLISHED



The Museum Education Office is pleased to announce the publication of *Voyage To The Past*, a 32-page coloring book and children's guide to the Oriental Institute Museum.

The book, designed for young children, emphasizes the relationship of the natural world of plants and animals to the lives of the ancient people represented in the Museum. The line drawings to be colored are taken from all the galleries and include such popular favorites as the

Persian bull's head and the Assyrian winged bull, as well as everyday objects such as a basket of woven reeds, decorated stone bowls, and a wooden spoon. Also included are a hieroglyphic alphabet and cartouche for writing names, and a map of the ancient Near East.

Voyage To The Past is available to members at a special introductory price of \$3.00 until November 1.* After November 1 it will be priced at \$3.95 and will be available for purchase only in the *Suq*.

Please send me *Voyage To The Past* at the special price of \$3.00.*

_____ copies @ \$3.00 each	\$ _____
add 8% sales tax	\$ _____
add \$1.50 shipping for <u>each</u> copy	\$ _____
Total amount enclosed	\$ _____

Please send to:

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No telephone orders or charge cards, please.

Please make checks payable to the **Oriental Institute** and mail to: Education Office, The Oriental Institute, 1155 East 58th Street, Chicago, Illinois 60637, (312) 702-9507.

*Offer good only until November 1, 1990. The \$3.00 does not include tax and shipping.

JUST PUBLISHED

Old Babylonian Buildings in the Diyala Region. H. D. Hill, Th. Jacobsen, and P. Delougaz, with contributions by A. McMahon and T. A. Holland. Oriental Institute Publications 98. Pp. xxxiii + 256, including 31 figures and 68 plates. The ninth of twelve volumes scheduled to be published reporting the Oriental Institute's Iraq Expedition in the Diyala region during the 1930s. Price **\$38**.

The Hittite Dictionary of The Oriental Institute of The University of Chicago, Volume L-N, Fascicle 4. H. G. Güterbock and H. A. Hoffner, eds. Pp. xxx + 124 (353-477). This fascicle completes the letter N. The price includes a separate cloth cover for binding the first four fascicles together. Price **\$30**. Fascicles 1-4 of vol. L-N also are available bound together with a hardcover. Price **\$110**.

A Critical Study of the Temple Scroll from Qumran Cave 11. M. O. Wise. Studies in Ancient Oriental Civilization 49. Pp. xvii + 292. A revision of Wise's doctoral dissertation (1988). Price **\$25**.

Above prices do not include the shipping/handling and the 8% sales tax if delivered to an Illinois address. Please do not send payment with your order; first contact the Publications Sales Office, which will inform you of any discounts (members receive a 20% discount), the exact shipping/handling costs, and any applicable tax. (312) 702-9508. Publications Sales Office, The Oriental Institute, 1155 East 58th Street, Chicago, Illinois 60637.

LECTURE SCHEDULE

The Opening Lecture is October 3, 1990—see the announcement elsewhere in this issue. The complete schedule for the Oriental Institute members' lecture series is a separate enclosure in this issue of *News & Notes*. Lectures will be presented at 8 p.m. in Breasted Hall at the Oriental Institute. Institute members may make dinner reservations at the Quadrangle Club, 1155 East 57th Street, 702-2550 before members' lectures. They will bill the Oriental Institute and we, in turn, will bill you. Please **PRINT** your **name and address** at the bottom of your dinner check, as well as signing it, so that we may know where to send your bill.

MAGIC AND MEDICINE SYMPOSIUM IN NOVEMBER

A day-long symposium, *MAGIC AND MEDICINE: Healing Arts in the Ancient Near East*, will be presented at the Oriental Institute on Saturday, November 3, 1990. Brochures about the symposium will be mailed within the next two weeks to those Institute members living in Illinois, Wisconsin, Indiana, and Michigan. Members living outside these states who would like to receive information on the symposium should write or call the Education Office, The Oriental Institute, 1155 East 58th Street, Chicago, Illinois 60637, (312) 702-9507, and we will be happy to send you a brochure.

THE SUQ سوق



Achaemenid Roundel

A reproduction from our own collection, this lovely necklace is half the size of the original. Made for us in England of gilded metal with excellent detail. 2" diameter on a 24" chain. **\$15.95**



Turkish Placemats

Made in Turkey of 100% cotton, these placemats resemble the weaving on old Kilims. Available in predominantly wine, navy, or emerald green, they are approximately. 18" x 14" **\$3.95** ea.



Cultural Atlas for Young People

Geraldine Harris, *Ancient Egypt*. This wonderful hardbound book has numerous maps, charts, and illustrations that help explore the culture of Ancient Egypt. 96 pages. **\$17.95**

Members receive a 10% discount.

Please add 8% sales tax.

Postage is \$3.00



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