

THE ORIENTAL INSTITUTE
of the UNIVERSITY OF CHICAGO

NEWS & NOTES

issue 220 | winter 2014



in this issue

Tell Edfu | New Exhibit | South Caucasus

From the Director's Study



The study of the ancient Near East, and especially archaeology, involves three different, but inter-connected facets: exploration, preservation, and communication. It is always exciting to break new ground and investigate areas whose history and heritage are poorly or incompletely known. As described in the article by Kate Franklin and Tasha Vorderstrasse, this summer the Oriental Institute embarked on its first surveys and excavations in the Republic of Armenia. Our new project, co-directed by Tasha and Kate, seeks to define the ceramic chronology and stratigraphic sequence of Medieval Armenia. This

work will link archaeological and historical evidence as a way to better understand the turbulent history of Armenia as the place where Christian and Muslim civilizations interacted through a complex mix of trade, migration, and warfare.

This parallels the discoveries of the Oriental Institute's ongoing excavations at Tell Edfu in Egypt, where the work of Nadine Moeller and Gregory Marouard is redefining our understanding of ancient Egyptian urbanism. The Edfu project shows that the excitement of discovery is only part of the broader commitment that we have as researchers. The Edfu team has been taking important steps to stabilize and manage the site — building “mastaba” platforms to preserve the many sculptural blocks and architectural fragments from the site, while making the site accessible to visitors who come to learn first hand about Egypt's fascinating past. By combining excavation with preservation and public communication, OI archaeologists are meeting their professional and ethical responsibilities to the countries that allow us to conduct our research, and we are all enriched by the results.

In This Issue

- | | |
|-------------------------------|-----------------------------------|
| 3 Tell Edfu report | 24 In Memoriam |
| 10 News | 25 Winter Calendar |
| 14 Special Exhibit | 27 Courses |
| 19 From the Field | 28 Family & Youth Programs |
| 22 Members' Events | 29 Winter Events & Films |
| 23 Volunteer Spotlight | 30 Lectures & Workshops |

Directory

The Oriental Institute

1155 East 58th Street
Chicago, Illinois, 60637

Edited by Amy Weber

Website

oi.uchicago.edu

Facsimile

(773) 702-9853

Membership Information

(773) 834-9777

Museum Information

(773) 702-9520

Suq Gift and Book Shop

(773) 702-9510

Administrative Office

(773) 702-9514

oi-administration@uchicago.edu

Director

Gil J. Stein

Executive Director

Steven Camp

Museum Gallery Hours

Mon: Closed

Tue, Thu–Sat: 10:00 am–6:00 pm

Wed: 10:00 am–8:30 pm

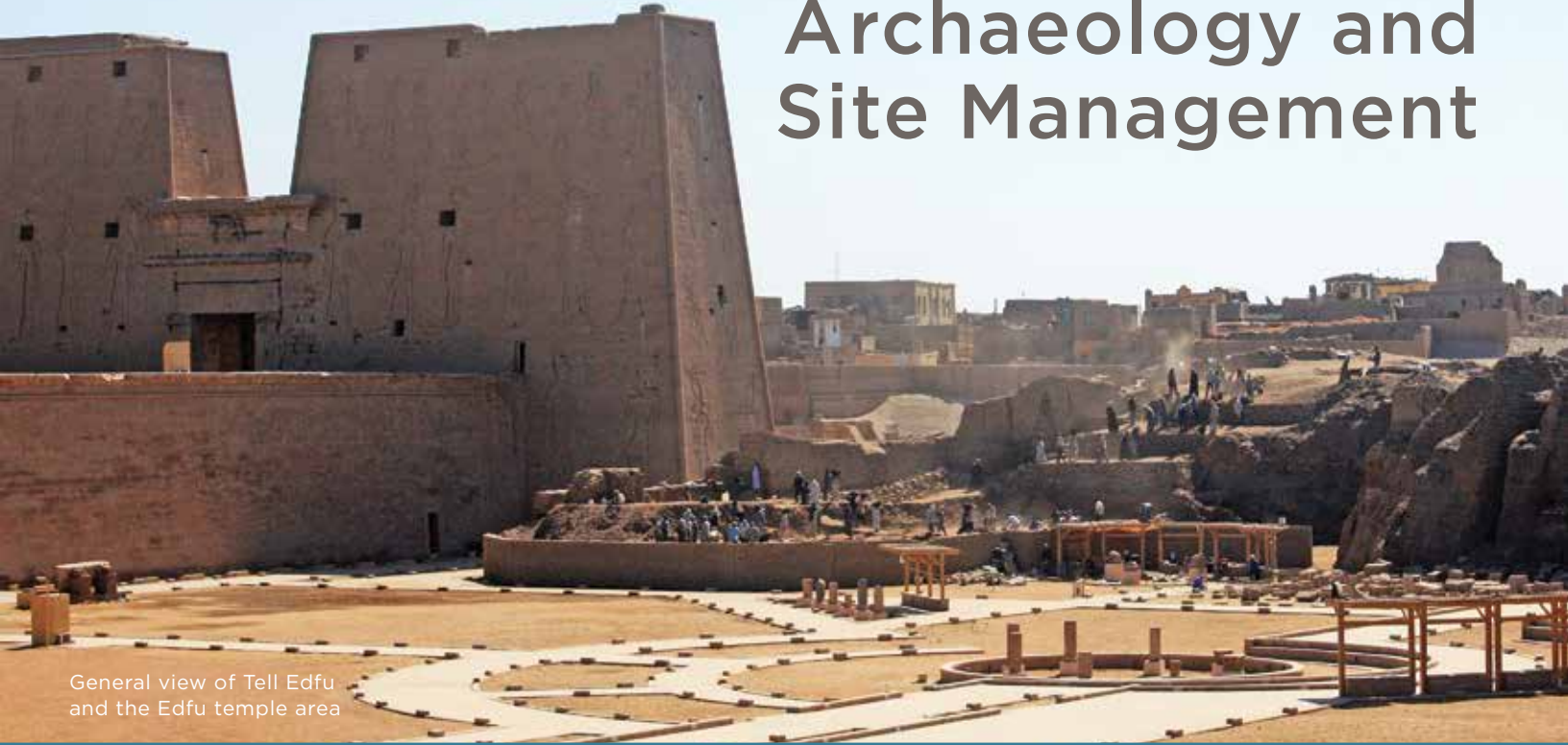
Sun: 12:00–6:00 pm

News & Notes is a quarterly publication of the Oriental Institute, printed exclusively as one of the privileges of membership.

Cover image: Jonathan Winnerman copying a hieroglyphic inscription on a sandstone block at Tell Edfu.

TELL EDFU

Archaeology and Site Management



General view of Tell Edfu and the Edfu temple area

by NADINE MOELLER and GREGORY MAROUARD

Research on ancient Egyptian settlements is characterized by long and painstaking study, regardless of the fact that it uniquely addresses questions about our understanding of the urban phenomenon and also encompasses important sociological issues that relate to the town and the notion of the urban community in antiquity. Despite the immense cultural heritage and monumental art and architecture that Egypt's past has offered to the world, the question of the town remains often difficult to access due to deeply buried data and the disappearance of numerous archaeological tell sites whose scientific potential has rarely been sufficiently valued over the past centuries. In this respect, the tell of Edfu, ancient Behdet, capital of the Second Upper Egyptian nome, can be considered one of the last well-preserved Egyptian towns with a period of occupation covering several millennia.

After more than twelve years of archaeological fieldwork, including six campaigns conducted under the aegis of the Oriental Institute, the Tell Edfu Project (TEP) continues its work and has progressively uncovered almost 3,000 years of occupation. In view of the growing need for further cooperation and training of local inspectors from Edfu, in 2010 the Tell Edfu Project, with the permission of the Egyptian Ministry of State for Antiquities (MSA), launched a campaign of site management in order to protect the ancient remains and to conserve areas previously excavated. This article addresses these efforts and also presents a unique account of the evolution of archaeological fieldwork in a new sector of the site.

The Genesis of a Sector

As the cleaning and site management work at the provincial pyramid at Edfu (ca. 2600 BC; see *News & Notes* 213) have

come to a fruitful completion, the TEP has focused its efforts on the investigation of the origins and evolution of the ancient settlement of Edfu, whose history reaches back to the third millennium BC. After having explored the Zone 1 area (fig. 1), which is characterized by a large silo courtyard that dates to the Second Intermediate Period and was built over the Middle Kingdom remains of a governor's palace (ca. 2000–1700 BC; see *News & Notes* 198 and 206), in 2012 the Edfu team started the excavation of a new sector.

This new area, called Zone 2, measures more than 35 meters in length and 20–23 meters in width, covering an area of 1,300 square meters. It is situated along the northeastern side of the tell, about 10 meters west of the monumental pylon of the Ptolemaic temple, and the enclosure wall of which forms its eastern limit. The area is characterized by a long strip of archaeological remains. Preced-

ing archaeologists had never considered conducting fieldwork here because of the colossal amount of debris left by the *sebakhin* — the looters of the site — that had accumulated over the past century. However, a reconnaissance operation here in 2009 indicated the presence of urban settlement remains dating at least as early as the second half of the Old Kingdom (ca. 2500–2200 BC) lying under 4 to 7 meters of sand and rubble. These remains constitute not only the oldest urban levels so far discovered at Tell Edfu (with the exception of the necropolis area), but also the last area of the entire tell where such early levels can be reached for excavation.

Before fieldwork in Zone 2 could begin, it was necessary to research the evolution of the area — from antiquity through the most recent and “turbulent” history — and to understand the events that have led to its now largely destroyed state. The *Description de l'Égypte* (chapter 5, §1 pp. 1–5, vol. 1, pl. 48) provides a relatively detailed outline of the tell of Edfu and its “two temples” before the start of illicit excavations. In 1860–1861, Auguste Mariette started to clear the temple and its entry area of sand and late buildings. The part of the tell situated along the exterior of the temple was still largely intact in 1875, the date when the temple was increasingly being cleared of surrounding ruins. The archaeological soil rich in organic material was being systematically removed from the site by *sebakhin* and used as fertilizer in the nearby fields. It is essentially on this occasion that Zone 2 lost the upper layers of ancient settlement remains. The *sebakh* diggers stopped their work at the levels dating to the end of the Old Kingdom, probably because of the large amount of burnt layers of soil and walls in this area, which has a distinctive red color and is not suitable as fertilizer for agriculture.

Between the summer of 1903 and spring of 1905, the French engineer Alexandre Barsanti undertook at the request of the Antiquities Service — and Gaston Maspero — a rescue work of the western stone perimeter wall of the temple, which was about to collapse. In order to



- | | | |
|---|---|-----------------------------------|
| ① Ptolemaic Temple (ca. Ptolemy III) | ④ Old and Middle Kingdom cemetery | ⑦ Remains under modern town |
| ② Mammisi (ca. Ptolemy VIII) | ⑤ Early Dynastic tombs | ⑧ Barsanti's plain (1903-1905) |
| ③ Ramesside pylon (Seti I ^a - Ramesses II) | ⑥ Tell Edfu site in 1922 (actual limit in red dots) | ⑨ Zone 2 - Old Kingdom settlement |



1 Aerial view of Tell Edfu in 1922 and the Barsanti plain in 1903 (from *ASAE* 7, 1906, pl. II)

place the 3,386 architectural stone blocks on a clean surface before the wall could be reassembled again, he cleared a large area directly to the west of the temple, stretching along more than 80 meters. This operation, in a zone already heavily destroyed by the *sebakhin*, led to the destruction of all the archaeological remains down to the bedrock. This area, almost 6,400 square meters, is now called the “Barsanti plain.” The rubble

produced by this leveling and clearance operation was deposited along the periphery of the plain, specifically in Zone 2, covering the *sebakhin* holes with more than 2 meters of debris.

About twenty years later, Henri Henne conducted two seasons of fieldwork under the auspices of the Institut français d'archéologie orientale (IFAO), in 1922 and 1923. He concentrated his work on the upper levels of the site. At



that time the Zone 2 area offered the only access point to the top of the tell. Henne's workers used it as a passage to take down to the excavation debris, and as a consequence this area is covered by another couple meters of debris. Less than ten years later, Maurice Alliot continued the excavation of the settlement and once again used Zone 2 as an access point. After 1932 this area seems to have attained its current state, and in fact its function as an easy access point to the upper part of the tell for almost eighty years contributed to its preservation.

During the mid-1970s the British archaeologist Barry Kemp visited the site, and he noted for the first time along the western side of Zone 2 several important remains of massive enclosure walls dating to the Old Kingdom. He also pointed out the presence of urban settlement remains *in situ* (*Antiquity* 51 [1977], pp. 189–91). In 2000, the construction of the new visitor center near the temple led to changes in the accessibility of this area and obscured its importance for archaeology for another ten years. In order to channel the many daily visitors as well as to prevent curious tourists from climbing on the ancient site, the local authorities built a mudbrick wall along the exterior of Zone 2. This enclosed area quickly became filled with trash. Some of the space behind the new wall was also used to store fragments of statues, inscribed stone blocks, and architectural elements that were deemed unfit for display. Some of these blocks date back to the Franco-Polish excavations on top of the tell and in the Old Kingdom necropolis area conducted between 1936 and 1939 by Ber-

nard Bruyère and Kazimierz Michalowski. Numerous other large architectural stone elements that were unearthed by the excavations of the Antiquities Service in the courtyard of the temple in 1984 were placed here after having been stored in the Pylon for more than twenty years. This designated “storage area” for stone blocks gradually filled up, and the lack of space led to further pieces being deposited along the base of the tell farther to the west. Since 2010 the TEP has undertaken an increased effort to organize these 350 blocks and place them in rows on the ground (see below).

New Fieldwork in the Old Kingdom Settlement Area

Conducted in parallel with the excavation of the palace and silo area (Zone 1), the removal of the *sebakhin* refuse in Zone 2 took three seasons. Because the use of mechanical devices risked undermining the surrounding and underlying archaeological remains, a team of one hundred workers was necessary to take away the four to seven meters of accumulated debris (fig. 2).

During the 2011 season, the first levels *in situ* appeared miraculously preserved under the debris deposited during the preparation of Barsanti's plain. Excavations launched in 2012 revealed extensive archaeological remains that had been quite disturbed. The area resembled a “swiss cheese,” marked by pillaging holes apparently produced between 1875 and 1903, according to the large number of Ottoman smoking pipes (characteristic of the nineteenth century), modern coins (year 1261 of the Hijri), and pieces of Ar-

2 Zone 2 area in 2009 (left) and 2012 (right)

abic newspapers found in the *sebakhin* waste.

Directly under this garbage layer, the archaeological remains date to the very end of the Sixth Dynasty and the beginning of the First Intermediate Period (ca. 2200–2100 BC). Several areas of domestic nature have been found here; they appear to have suffered a major fire that precipitated their abandonment, as witnessed by several layers of complete pottery vessels left in place (see *Oriental Institute Annual Report 2011–2012*, pp. 158–59, fig. 10).

Most of the floor levels from these houses have largely disappeared, but their underground levels delivered nearly complete vaulted silos used for domestic grain storage (fig. 4). All these habitation levels seem to have been occupied during the Sixth Dynasty, after extensive leveling of the preceding installations. It became apparent that, before this domestic occupation, the area had a very different function as indicated by the large monumental remains discovered below. This earlier level is composed of several successive Old Kingdom enclosure walls, perhaps a town wall. Farther south and with an *intra muros* position, there was also a large building complex with massive mudbrick walls, where the peculiarity of the artifacts discovered underlines a clear difference from the subsequent domestic contexts.

The three sections of mudbrick enclosure walls uncovered here were built progressively against each other in three



phases during the Old Kingdom, following a yet unclear time line (fig. 3). The excavated segment of wall forms a right angle, and the sections measure between 1.5 and 2.0 m in width, a thickness that can be considered very reasonable for such supposedly “defensive” walls. The southern section (Section 1) is the oldest one. It was showing severe signs of wear and collapse when the second section (Section 2) was built. Section 2 is not really an enclosure per se but rather a renovation and a reinforcement of the outer base of Section 1. It is characterized by stone construction in the lower

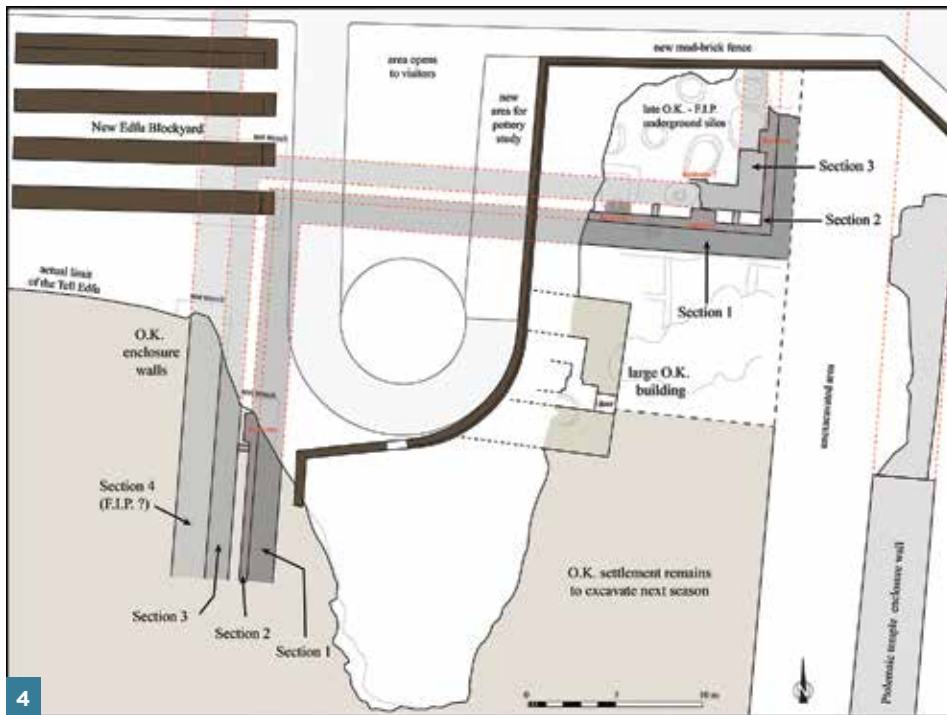
part (uncut blocks of local sandstone) with mudbricks in the upper part. The Section 2 addition had a fairly steep exterior slope and its face was covered with a fine coating of mud, a special and peculiar finish for the exterior of a presumed town wall. Even more rare, at least three redans — sort of narrow buttresses with a width of 1.5 m — were constructed on the outer face. This external face was also coated with a fine mud finish, obviously an aesthetic and not a defensive addition.

The third section is clearly visible in the northern portion of the right-an-

gle turn of the wall and has been built against the earlier walls following exactly the same course. An empty area of more than 0.70 m between Section 3 and the sloped Section 2 was divided by thin transversal walls and was filled with rubble (fig. 4). Sections 1, 2, and 3 together formed a single massive wall over 4.3 meters wide, which seems to have been maintained in the urban landscape until its collapse — or its leveling — sometime between the end of the Fifth Dynasty and the end of the Old Kingdom, just before the installation of houses and silos.

In fact, as reported by Barry Kemp in 1977, the different phases of an enclosure wall were already visible along a north-south axis in a section of the tell a couple meters west of Zone 2. This season these sections were carefully cleaned and their foundations excavated (fig. 5; see “Tell Edfu,” in *Oriental Institute Annual Report 2012–2013*, fig. 6). It was possible to confirm that these sections correspond to Sections 1, 2, and 3 in Zone 2. As a result of this identification, it is now possible to confirm that there was another right angle in the enclosures toward the east in this area, very close to the present blockyard.

The layout of these walls therefore represent an important limit to the north and west of the town of Edfu during several centuries of the Old Kingdom. Although the feature’s function as the town’s enclosure wall cannot be excluded at the moment, considering its limited width and the external decorative effects that have been observed (fine mud coating and narrow buttresses), it could also have been a smaller enclosure wall inside the perimeter of a larger town wall. If this is the case, Sections 1, 2, and 3 could belong to an unknown *intra muros* complex, and the enclosure wall’s close proximity to the Ptolemaic temple (reinstalled for centuries in the same location) could indicate that it was the enclosure for a religious building or palatial complex of the Old Kingdom. The reasons for the disappearance of this important enclosure wall in the Edfu urban landscape at the end of the Old Kingdom is still unexplained and requires further research.



the state during these oldest phases of Egyptian history. This building seems to have been abandoned and was quickly filled with a huge quantity of such artifacts over the course of the Fifth Dynasty, the highest and latest levels dating to the end of this dynasty.

The Edfu Blockyard Project

Simultaneous to the excavation of the Old Kingdom urban levels in Zone 2 and the reorganization of the immediate surroundings, an additional program was implemented to ensure the protection of the 350 inscribed and decorated stone blocks stored along the base of the tell (fig. 6). Before a study or long-term conservation effort can be made, the priority was to provide adequate shelter for these blocks. Having been deposited directly on the ground, the blocks were exposed to soil moisture (the groundwater table is particularly high in the Edfu area since the construction of the Aswan high dam in 1964). The relocation of the blocks to a storage magazine of the Antiquities Service unfortunately was impossible due to the lack of space and because of the underestimated “secondary” value of most the blocks.

In the same way as at other major sites in southern Egypt, including Luxor temple and Medinet Habu, we decided to create a blockyard area at Tell Edfu. This project was made possible by the extremely generous funding of two long-term Oriental Institute supporters, Bob and Janet Helman (see bio). Four benches — or *mastabas* — of fired bricks now serve as protective platforms for most of the blocks. These keep the blocks away from the moist soil while putting them at eye level, which eases visibility for scholars and visitors alike, who can move freely between the benches. Measuring 15 meters long × 1.30 to 1.70 meters wide

Within the area bounded by the enclosure walls, we were surprised that this first season of investigation in Sector 2 has already led to the discovery of a large building. The construction is particularly impressive considering the width of its external walls, which varies from 2.2 to 2.5 meters; this is an exceptional size for any mudbrick structure dating to the Old Kingdom. Our surprise was even greater when the top of a wooden lintel and a complete wooden door, still preserved in place and left open, was revealed in the entrance of the building (fig. 5). This large structure is thus perfectly pre-

served in elevation above the level of the lintels, which still leaves at least 1.5 m of occupation layers to excavate before reaching the original floor level. The pottery assemblages found here are of good quality, often with complete pieces, but clearly dominated by the beer jars and the bread molds in proportions more common for funerary structures or palatial contexts than for domestic contexts. There are also many traces of secondary metallurgy for smelting copper (possibly from Nubia or Sinai), an activity rarely discovered in urban contexts and often operated under the exclusive control of



3 The sequence of successive Old Kingdom enclosure walls excavated in Zone 2

4 Schematic plan of Zone 2 showing the position of the Old Kingdom enclosure walls and the new Edfu blockyard

5 Wooden lintel and door remains in situ from the Old Kingdom complex in Zone 2 (ca. 2400–2300 BC)



6



× 0.45 to 0.90 meters high, the benches were built in several stages. The central part of the foundation was left hollow and was coated with black tar (bitumen), then filled with coarse sand from the desert, clean and free of clay, in order to ensure good drainage. Regular layers of waterproof bitumen were laid between the upper layers of brick to completely block the rising dampness. Finally, each bench is covered by a layer of lime mortar, which has a hydrophobic quality and ensures the ultimate protection for the blocks that lie directly on its surface.

The construction of the blockyard was quite time consuming. All the blocks were first carefully moved to an unoccupied zone where they underwent preliminary cleaning and recording. In addition, because of the position of the blockyard directly above the corner of the Old Kingdom enclosure walls, we had to be sure we were not building the benches on an important part of the settlement. A short rescue excavation in the

blockyard area revealed no remaining traces of wall foundations.

In order to offer fieldwork experience in epigraphic survey work, which includes the classification, and photographic and illustrative documentation, the study of the blocks has been entrusted to two PhD students in Egyptology, Janelle Wade and Jonathan Winnerman (NELC; see *View from the Field*). They have been assisted throughout this first campaign by four inspectors of the local antiquity service, who were trained by the TEP.

Acknowledgments

The directors would like to thank the local inspectorate at Edfu, foremost Ahmed Saadi, Susi Samir Labib, and our inspectors Afrah Mahmoud (Tell Edfu) and Mustafa (Edfu Pyramid), for their collaboration and support.

We would also like to express our sincere gratitude to many of our Oriental Institute members, especially Bob and

6 Tell Edfu blockyard area in 2009 (left) and at the end of the 2012 season (right)

Janet Helman (who have made the blockyard project possible), Andrea Dudek, Daniel and Annette Youngberg, Stephen and Patricia Holst, Joan S. Fortune, Steven and Heidi Camp, and Rosemary Ferrand. Additionally, we would like to thank the Oriental Institute and the National Endowment for the Humanities for their financial support to the Tell Edfu Project.

Thanks also to Chicago House's team of epigraphers for their support and advice for helping Jonathan and Janelle conduct their first epigraphic fieldwork project.

Nadine Moeller is director of the Tell Edfu Project and assistant professor of Egyptian archaeology at the University of Chicago.

Gregory Marouard is co-director of the Tell Edfu Project and a research associate at the Oriental Institute.

Janet and Bob Helman

This year, Janet and Bob Helman joined the many generous supporters of the Tell Edfu Project. Janet began volunteering at the Oriental Institute as a docent in 1978 and subsequently became Volunteer Coordinator in 1981 and joined the Visiting Committee in 1983. A recipient of the James Henry Breasted Medallion, Janet has worked on a wide variety of Oriental Institute projects, including the Giza Plateau Mapping Project with Mark Lehner. Currently, she focuses her efforts on registering Iranian painted pottery for the Persian Prehistoric Project with Abbas Alizadeh.

Robert Helman has practiced law for more than fifty years and is a partner at Mayer Brown. The firm established the Mayer Brown/Robert A. Helman Professorship at Northwestern University School of Law, Bob's alma mater. Since 2005, Bob has been a lecturer at the University of Chicago Law School. He served on the Law School Visiting Committee from 1989 to 1992, and as a Trustee for the University of Chicago Hospitals from 1982 to 1988. The Tell Edfu team and the Oriental Institute thank the Helmans for their steadfast commitment to the preservation and understanding of the civilizations of the ancient Near East.

View from the Field

by JANELLE WADE and JONATHAN WINNERMAN

Upon our arrival last October, Edfu's block area along the base of the tell was in need of much attention; many of the blocks were haphazardly deposited, even piled atop each other, interspersed with trash and covered with bird droppings. Those that had been stored in the temple's pylon for decades also showed signs of deterioration, being completely covered by a thick layer of bat guano. The blocks, which are mainly of highly porous sandstone, face a serious threat of decay by the rising groundwater level. The blocks easily absorb the humidity, and once the water evaporates, salt is left behind, which destroys the stone from the inside, causing large cracks and turning any reliefs or inscriptions into sand. Some have already been irreparably damaged by the water or careless handling. Other aggravating factors, such as the long exposure to dust and sun or the regular climbing attempts by tourists, have encouraged us to protect these invaluable antiquities.

Our immediate goal last season was to prevent further deterioration by moving the 350 blocks from the waterlogged ground, doing preliminary cleaning and first-aid conservation, and then transferring the blocks onto new water-resistant benches. Our future goal includes the complete documentation of the blocks, so that the fascinating information they provide can be preserved and made easily accessible.

We began our work by categorizing the blocks by time period and type. Some of the blocks came from earlier phases of the existing Ptolemaic temple (third to first centuries BC), some from even older temples or shrines, and others from private monumental structures, while still others were individual objects like offering tables and objects of daily life. The blocks span over two thousand years of history, ranging from the second millennium BC (Middle Kingdom) through the fifth century AD. Some of the older blocks were part of a so-far unknown monumental structure built by the pharaoh Sekhemre-Sementawy Djehuty, who reigned during the Second Intermediate Period. On the other end of the spectrum, we found a group of blocks bearing the

name of Ptolemy IX or XII (both of whom reigned during the first century BC), and joins between three different blocks of this period were discovered during transportation.

During the construction of the benches, we began the complete and detailed documentation of every block. The first step was to take high-quality photos of every piece and register as much information as possible into our Filemaker Tell Edfu database. By completing descriptive sheets accessible directly on-site via iPads, an incredible amount of information was recorded, from the state of preservation to size and shape, construction marks and fitting traces (very helpful for reassembly attempts), and evidence of ancient reuse.

Pictures alone, however, cannot give us all the information on the inscribed and decorated blocks, so we also conducted epigraphic work. Considering the limited time, the state of some blocks, and our lack of experience in this kind of work, we regularly had to make slight adjustments to our methodology in the field, doing a sort of "salvage epigraphy." We also received much advice and feedback from the specialists at Chicago House, who were kind enough to visit us in Edfu twice last season. Epigraphy work essentially consists of copying on a 1:1 scale the hieroglyphic inscription directly on the block, carefully tracing any lines with permanent markers on a thick transparent plastic sheet in order to create a complete two-dimensional record (see cover image). The drawings are checked multiple times to ensure accuracy before the plastic is removed. Once back in Chicago, the facsimiles on plastic were scanned at high resolution at the CAMEL Lab then transferred to Adobe Photoshop and "inked" with Adobe Illustrator to produce final drawings for a future publication of the entire blockyard collection.

Documentation has only just begun, and several more seasons will be necessary before facsimiles of every block can be completed. For the present, our efforts at conservation have protected the blocks and considerably slowed the deterioration of those at risk. Furthermore, some of the architectural elements were so large



Janelle Wade in "extreme epigraphy" position, copying an inscription on a large architectural element

they simply could not be moved onto the benches. We were nevertheless able to copy many of these sizable pieces, which sometimes necessitated "extreme epigraphy" work (see photo, above). Some of the stones were clearly part of a major monumental structure and probably belong to an earlier phase of the temple of Horus. There are several interesting cases in which the royal cartouches on the blocks mention a King Psamtik of the Twenty-sixth Dynasty (probably Psamtik II, ca. 595-589 BC), but they have been re-carved on top of a different royal name in order to erase all traces of the preceding dynasty. This group of Edfu blocks can in fact be attributed to a large construction project ordered by the Kushite kings who wrested Egypt from Libyan control and established the Twenty-fifth Dynasty. We are hoping now to use the epigraphic facsimiles of the blocks to virtually reconstruct some parts of this monument, a project that is evolving into one of the most exciting research aspects of our work at the Edfu blockyard.

Janelle Wade and **Jonathan Winnerman** are PhD students in the NELC program at the University of Chicago..

News

New Post-doctoral Fellow Felix Höflmayer

Felix Höflmayer joined the Oriental Institute in September as the 2013–2015 Post-doctoral Fellow. In March 2014, Felix will organize the tenth University of Chicago Oriental Institute Annual Seminar, “The Early/Middle Bronze Age Transition in the Ancient Near East: Chronology, C14, and Climate Change.” This conference will bring together specialists from around the world to discuss the possible impacts of the rapid climate change around 2200 BC on societies of the ancient Near East, considering climatological data, written sources from Egypt and Mesopotamia, and new high-precision radiocarbon determinations for various sites of the ancient Near East.



Felix received his PhD from the University of Vienna while working in the framework of the SCIEEM 2000 project (Synchronisation of Civilisations of the Eastern Mediterranean in the Second Millennium BC) of the Austrian Academy of Sciences on eastern Mediterranean chronology. In his PhD, which was recently published by the Austrian Academy of Sciences Press, he reviewed the traditional chronological synchronization among the Aegean, Egypt, and the Levant and compared it with the radiocarbon evidence.

He has participated in various excavations in Austria, Italy, Greece, Jordan, and Egypt, between 2002 and 2008, mainly in the Austrian excavations at the site of Tell el-Dabʿa (Egypt) in the eastern Nile Delta. In his research, he specializes in chronology, radiocarbon dating, Bayesian analysis, and eastern Mediterranean interconnections during the Bronze Ages.

The James Henry Breasted Society Welcomes New Members

The Oriental Institute would like to recognize members who have made their first contribution at the James Henry Breasted Society level. The James Henry Breasted Society was formed to provide an annual source of unrestricted support for our most pressing research projects. Donors who direct their gift of \$1,000 or more to other areas at the Oriental Institute, however, receive complimentary membership to the James Henry Breasted Society.

Mrs. Anne Marie Gearen

Mr. John B. Simon

The annual support of our members and donors allows the Oriental Institute faculty and staff to continue to conduct world-class research and support archaeological excavations that add to our knowledge of ancient Near Eastern cultures and languages. If you would like more information on the James Henry Breasted Society or how you can support the Oriental Institute, please contact Brittany F. Mullins at bfmullins@uchicago.edu or (773) 834-9775.

A Toast to Ninkasi: Sipping Sumerian Beer

On August 26th, the Oriental Institute and Great Lakes Brewing Company co-hosted an ancient-Sumerian-beer tasting at Fountainhead restaurant in Lincoln Square. The tasting was the result of collaboration between Oriental Institute scholars and Great Lakes to develop the ancient brew. Great Lakes brewers and Oriental Institute archaeologists drew from cuneiform texts, including the Hymn to Ninkasi, to re-create a 5,000-year-old Sumerian beer recipe using ancient brewing techniques. Guests were treated to three styles of Sumerian beer: the ancient recipe brewed using ancient technology; the same beer with date syrup added, as the Sumerians would have done to sweeten the taste; and the ancient recipe brewed using modern technology. Fountainhead executive chef Cleetus Friedman prepared a menu to complement the beer, creating a three-course, Sumerian-inspired feast for all. The evening was capped off as guests were invited to communally sip the beer through a reed straw out of the clay vessels used to brew the beer.

News

Roshan Grant to Persepolis Summer Scholars

by MATTHEW W. STOLPER

In March 2013, Roshan Cultural Heritage Institute awarded a grant to the Persepolis Fortification Archive (PFA) Project at the Oriental Institute to support summer work on the Project by six students.

Three of Roshan-supported workers are University of Chicago doctoral students, continuing and extending work that has been described in the PFA Project's contributions to Oriental Institute *Annual Reports*. Tytus Mikołajczak (NELC) and Emily Wilson (Classics) documented seals impressed on tablets with Elamite texts. Wilson also verified and updated documentation of seals impressed on tablets with Aramaic texts, and Mikołajczak began to make a digital Achaemenid Elamite font for on-the-fly display of Elamite texts in flat cuneiform representations to bridge transliterations and photographs. Seunghee Yie (NELC) processed Elamite texts for presentation in the Online Cultural Heritage Research Environment (OCHRE), cleaning out errors in order to run the routines that gloss and parse the texts.

The other three Roshan-supported workers came from other universities. Christina Chandler (BA student, Classics, University of Colorado), Erin Daly (MA student, Classics and Art History, Notre Dame), and Katherine Livingston (BA student, Art History, University of Minnesota) all worked under the instruction and supervision of PFA Project editor Mark Garrison (Trinity University), documenting the daunting and growing number of seals impressed on the tablets of the PFA. They assisted in Garrison's complete revision of the thematic typology used to classify and investigate seal art from this corpus, now amounting to more than 3,100 distinct analytically legible seals. They also documented seals on newly cataloged uninscribed tablets, made preliminary drawings of new seals and new impressions, and made final drawings.

Roshan-supported participation of Daly (returning for her third summer with the PFA Project), Chandler, and Livingston (both new to the PFA Project) is part of the Project's ongoing effort to build a cohort of younger scholars directly engaged with the rich data of the PFA and ready to accept the opportunities the PFA presents for study and research.

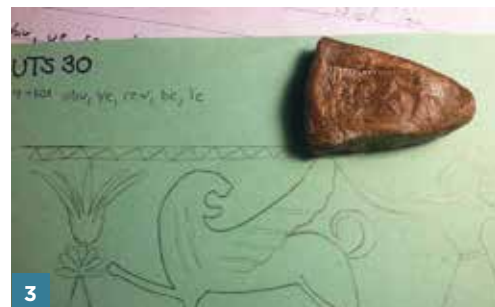
Matthew W. Stolper is the John A. Wilson Professor of Assyriology and director of the Persepolis Fortification Archive Project.



1



2



3



4



5



6

1 Some of the PFA Project team at lunch. From left: Roshan scholars Katherine Livingston and Erin Daly, project editors Annalisa Azzoni (Vanderbilt) and Elspeth Dussinberre (University of Colorado), visiting scholar Sabine Rossow (University of Basel,

Switzerland), Roshan scholar Christina Chandler

2 PFA Project editor Mark Garrison supervises Christina Chandler (left) and Erin Daly (right), recording seals impressed on PFA tablets

3 Sealed PFA tablet with drawing by Katherine Livingston, in progress

4 Mark Garrison (right rear) with (from left) Katherine Livingston, Sabine Rossow, Christina Chandler, and student worker Megan Kruse (Trinity University)

5 Christina Chandler (rear) and Erin Daly (front) record seals impressed on PFA tablets

6 Tytus Mikołajczak records an unpublished PFA tablet and seal

News

Book Scanning Project Completed

by THOMAS G. URBAN

At a meeting held on Wednesday, October 24, 2004, the faculty of the Oriental Institute unanimously voted to initiate a new policy regarding distribution of titles published by the Oriental Institute: New titles are to be issued both in print and online; older titles are to be processed and issued online as time and funds permit. New titles in print are to be sold, but all titles — old and new — are to be made available for free download. When this new policy reached the Publications Office, we began work to see it happen.

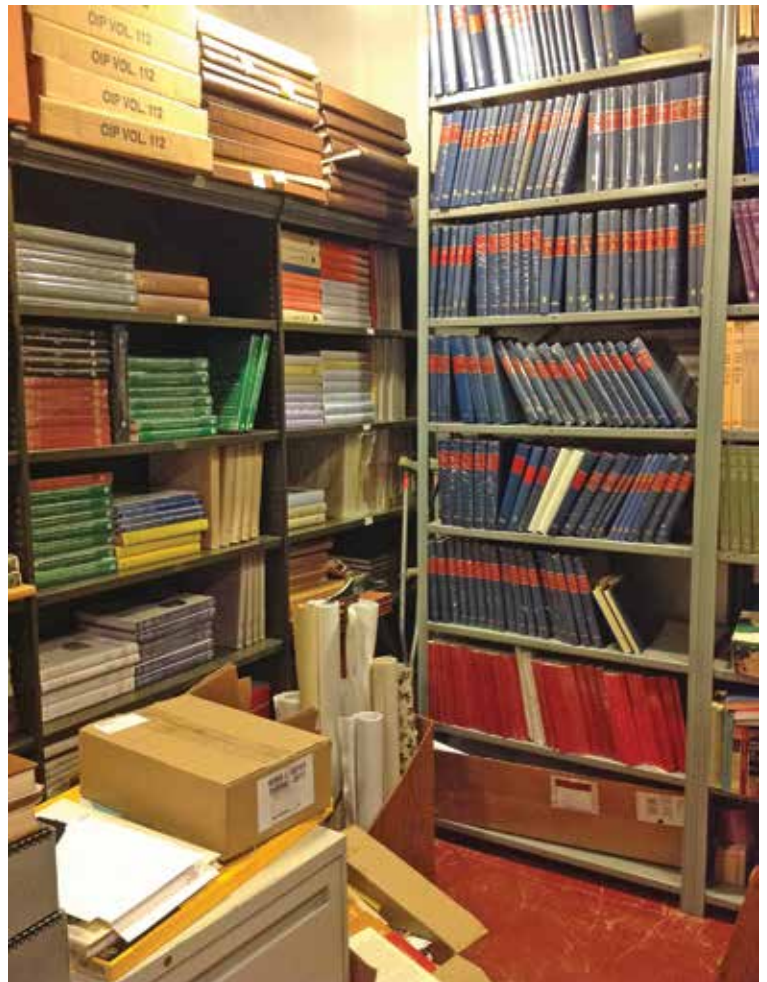
How to implement the new policy? We had experimented uploading PDFs of publications and found the process not to be burdensome, so we began to convert already-published titles to PDFs and had them uploaded to a now-expanding catalog

of publications available for free download on the Oriental Institute's website. With the process for uploading new titles accomplished, what to do about the older titles?

Since 1999 the Oriental Institute allowed the Publications Office to hire graduate students as editorial assistants. At the time, the backlog of publications was so long we really saw no end in sight, and as a result, the delay in publishing caused some authors to withdraw their manuscripts. With the student help, however, we began to reduce the backlog, only then to have many, many older publications added to our workload — how many were there, how would we process them, and how much would it cost?

PDFs were stable facsimiles of the printed volumes, and the stability and searchability appealed to us. So, we had a goal in mind: scan the older publications to TIFFs, convert them to searchable PDFs, make them user friendly (e.g., rotate pages to be right-reading), and have them uploaded to the online catalog. How to scan the older titles? I asked student Lindsay

The Vault, where copies of all Oriental Institute publications are kept



DeCarlo to scan an older OIP and process the scans to produce a PDF. Lindsay did so, and we were not pleased with the result: the scans were crooked and difficult to read, and the photos were quite bad. We knew, then, that we would need to find a scanning shop that could better scan the books and produce PDFs commensurate with the usual high quality of Oriental Institute titles. How many books? How many black & white, color, and foldout pages? What were the trim sizes?

Looking into the Oriental Institute's vault, where samples of all its publications are kept, we were overwhelmed — hundreds of older titles, many trim sizes, foldouts, color, and so on — it seemed we were entering into chaos. I asked Lindsay to inventory all the older publications; I asked for the number of books, trim sizes, b&w pages, color pages, and foldouts. One year later, Lindsay completed her search, title by title, in 190 pages. I asked student Katie L. Johnson to summarize the specs into a manageable form: 351 bound volumes, 81,199 pages, of which 71, 506 were text pages, 10,693 had halftones (photos), 746 in color, and 520 oversized, in 50 trim sizes. With this information in hand, I searched the Internet for scanning companies that might be able to tackle the project, wrote specs, and e-mailed them to fifteen possible vendors. Three vendors responded. I sent them sample books and asked them to process the books into searchable PDFs. All three did so, and it was clear that only one of the vendors was up to the task: Northern Micrographics in LaCrosse, Wisconsin. Northern Micrographics estimated that about \$120,000 to \$130,000 would be needed to complete the project based on the specs. With Director Gil Stein's support, the Oriental Institute hired Northern Micrographics in 2006 to take on the scanning project and began to send books at a rate the Institute could afford.

The Institute's funds soon became tight, so Gil asked for contributions from donors. The titles remaining to be scanned were sorted by type: 150 Egyptian, 40 Mesopotamian, 29 Anatolian (Hittite), 20 Miscellaneous, 16 Syro-Palestine, 9 Arabic, and 7 Iranian = 271 total. Misty and Lewis Gruber contributed \$50,000 to pay for the Egyptological titles to be scanned. With this large lot of titles covered, Gil Stein and Steve Camp found a way to complete the project. In addition to the Grubers, thanks also go to Martha Roth of the Chicago Assyrian Dictionary Project, Theo van den Hout of the Chicago Hittite Dictionary Project, Catherine Mardikes of Regenstein Library, Foy Scalf of the Oriental Institute Research Archives, and Elizabeth Stone of the AMAR Project at Stony Brook University for their willingness to contribute, each in his or her own way, to completing the scanning project. At the end of 2012, all titles published by the Oriental Institute since 1919 — 441 titles — were processed to PDFs and made available for free download on the Oriental Institute's website. Plus, we have TIFFs of the more than eighty thousand pages of the 351 older titles.

For the sake of completeness, in addition to the 351 books uploaded to the Internet, the Oriental Institute also published sixty-four years of *Annual Reports*, twenty-three years of *Archaeological Newsletters*, and forty years of *News & Notes*. Some of these were scanned off site and some on site, and all have been added to the Institute's website.

The scanning project has been very successful, judging by the comments from our worldwide audience. The staff of the Publications Office is proud to have accomplished the book scanning project and to contribute to the worldwide pursuit of knowledge — of our shared past — and to have done so in less than nine years while also producing new publications. One of the many reasons the faculty voted to freely distribute Institute titles was because the countries of the Middle East, wherein the Oriental Institute does its research and gathers data, do not have library systems comparable to those of the United States, and the information gathered and disbursed by the Oriental Institute over the Internet is very much appreciated.

Many are to be thanked for the successful completion of the project. First, the faculty of the Oriental Institute for initiating the project and then for not applying pressure to complete it. Director Gil Stein supported us at every move, many times finding solutions to matters before they became problems. Executive Director Steve Camp found means to keep the project moving. Martha Roth and Theo van den Hout committed funds from their projects to process the dictionaries they oversee. Catherine Mardikes de-acquisitioned books from Regenstein Library to be scanned that we were unable to locate. Foy Scalf allowed several titles to be borrowed from the Research Archives for scanning. Elizabeth Stone included some Oriental Institute titles with the many others she had scanned for the AMAR project. John Sanders and Paul Ruffin expertly and efficiently guided the PDFs and metadata from the Publications Office to the University's IT Department, where the files were uploaded to the Internet.

Most thanks are due to the staff of the Publications Office: Lindsay DeCarlo and Katie L. Johnson were instrumental at the start of the project — I am still amazed at Lindsay's patience and persistence. Part-timers Rebecca Cain, Plamena Pehlivanova, Zuhail Kuru, Tate Paulette, and Brian Keenan contributed to the completion of the project. Leslie Schramer helped the most: aside from having the books scanned, Leslie and I gathered and wrote the metadata necessary for the presentation of the 445 books and hundreds of reports and newsletters.

All Oriental Institute titles may be viewed and downloaded from: <https://oi.uchicago.edu/research/pubs/>

Thomas G. Urban is the managing editor of the Oriental Institute Publications Office.

Special Exhibit

*Honor your father and your mother,
so that you may live long.*

— Exodus 20:12

In Remembrance of Me: Feasting with the Dead in the Ancient Middle East

by VIRGINIA R. HERRMANN

“**I AM KATUMUWA ...**” As the Turkish workman gently brushed the dirt from the first line of the inscription to show the archaeologists what he had uncovered, a voice from the past was resurrected in the present. 2,700 years ago, in the eighth century BC, a man named Katumuwa contemplated his own mortality and took steps to keep his memory alive. Though he knew the realm of the

dead could be a cruel and lonely place, he had hopes of a blessed afterlife in the company of the gods. But for this happy fate, the essential thing was not to be forgotten by the living, especially one’s own family. Being a man of means and connections, he commissioned a stone monument bearing not only his likeness and name, but also specific instructions for annual sacrifices for his soul and an

image of himself enjoying the feast, and he set it up in a special building next door to the temple of his god. This monument, or stele, would be not only a carrier of his memory, but also a new and permanent home for his soul among the living, and the annual feast a point of connection with his descendants (fig. 1).

Katumuwa’s plan for remembrance was successful for several generations after his death, but in time things changed, and his city was abandoned, its people leaving his heavy memorial behind. The walls caved in and covered him up, and he sat in darkness and oblivion for millennia. It was just by chance that in 2008 the Oriental Institute’s expedition to Zincirli, Turkey, brought Katumuwa’s stele to light again, but because he took care to inscribe his memory in stone, his name is restored to the tongues of the living again. For us, Katumuwa’s rediscovery provides not only new insights into beliefs about death and practices of remembrance in his time and place, but also an opportunity to explore the relationship of the dead and the living across the Near East and Egypt and how this compares with contemporary practices in the Oriental Institute’s next special exhibit, *In Remembrance of Me: Feasting with the Dead in the Ancient Middle East*.



1

1 The Katumuwa Stele from Zincirli, ancient Sam’al. A thirteen-line inscription in a local dialect of Aramaic identifies the author and gives his instructions for annual sacrifices and offerings at his stele, which is said to house his “soul.” The relief image shows Katumuwa sitting at a banquet table holding up a wine bowl and pinecone, while a winged sun-disk (damaged) arches overhead



2 Virginia Herrmann and Ben Thomas study the Katumuwa stele on the day of its discovery. Photo by Eudora Struble



3 David Schloen (seated) looks on in the Zincirli dig house as University of Chicago students (left to right) Sam Boyd, Chip (Humphrey) Hardy, and Ben Thomas produce the first reading of the Katumuwa inscription. Photo by Eudora Struble

4 Limestone pinecone from a Cypriot funerary monument (one of the objects lent from the Metropolitan Museum of Art 74.51.2777). The pinecone is a widespread motif in ancient Mediterranean cultures whose symbolism of the regeneration of life is particularly appropriate to funerary monuments

The loss of loved ones and the approach of one's own death are universal human experiences, but reactions to these facts of life vary across cultures and religions and even from person to person. Many people today mourn the dead, but see death as a barrier to any further interaction with the departed. Others believe that the relationship between the living and the dead continues on, and this was also the view of the ancient people of the Near East and Egypt.

This special exhibit will illustrate the commemoration and care for deceased ancestors in these cultures, with a focus on the stone memorial of Katumuwa found in Turkey by Oriental Institute archaeologists. The show will present this new discovery for the first time to the wider public using a replica and an immersive multimedia reconstruction of the stele and its memorial feast. (The original stele must remain in

the Gaziantep Archaeological Museum in Turkey in accordance with current Turkish cultural policy.) Around forty other memorials, images, texts, and artifacts from the Oriental Institute's collections and from lending institutions will highlight the widespread use of stone effigies and food and drink offerings in the Near East and Egypt to commune with the dead. An epilogue will focus on echoes of these traditions in modern festivals of remembrance.

One goal of the exhibit is to highlight for the public the ongoing work and discoveries of Oriental Institute archaeologists in the Near East. Since 2006, the Neubauer Expedition to Zincirli, directed by Professor David Schloen (also exhibit co-curator), has been investigating this Iron Age (early first millennium BC) city in southern Turkey on the cultural and geographic border between the highlands of Anatolia and the plains

and river valleys of Syria and Mesopotamia (see "The Neubauer Expedition to Zincirli — Ancient Sam'al" by David Schloen and Amir S. Fink, *News & Notes* 200, Winter 2009). As a young graduate student, I was privileged to be granted an area in the large residential lower city to excavate for my dissertation, which planned to trace changes in the social and economic life of urban households when Zincirli-Sam'al was annexed to the Neo-Assyrian empire. Only five days into this new undertaking, when we had just finished removing the hard-baked topsoil from our trenches, we were astonished to uncover the top of an intact stone mortuary stele with an Aramaic inscription, preserved standing upright in its original position (fig. 2).

Most archaeologists are considered lucky to make two or three such discoveries in their careers, so for trench supervisor Josh Cannon (now a PhD stu-

dent in Near Eastern Languages and Civilizations) and I to encounter such a thing as students was truly exhilarating. The three NELC students of Northwest Semitic languages on our team, Sam Boyd, Ben Thomas (now PhD), and Chip (Humphrey) Hardy, were equally thrilled to be the first to read and transcribe a major new inscription in collaboration with their teacher, Professor Dennis Pardee (fig. 3). Most archaeological break-

throughs are now made in the lab and at the desk, compiling, analyzing, and comparing countless fragments of data in the form of potsherds, bones, seeds, and walls that tell stories of gradual change and long-term trends. But occasionally special objects are encountered, in the form of an image or inscription, that give a different kind of insight into the past that lets us connect with individual people and their perspectives and life

events. Each type of archaeological evidence is enhanced by the others, however, and our task since the discovery of the Katumuwa stele has been not only to interpret its inscription and decoration on their own terms, but also to set these into their broader context, from excavating the building and neighborhood where it was found, to assembling a chronology and social history of the city as a whole, to comparing the text, image, and archaeological context with similar discoveries in this region and in the wider ancient world.



6



5

5 Funerary statue of a man (Ny-kau-Inpu) and his wife (Hemet-Ra-djet) from Old Kingdom Egypt. The aspect of the deceased called the *ka* was able to reside in the statue and receive offerings from family members, priests, or other visitors to the tomb. OIM E10618

6 Limestone plaque from Early Dynastic Mesopotamia showing a celebratory banquet, including banqueters, preparations for the meal, and musicians. OIM A12417. Photo by Anna Ressman

7 A model workshop found in an Egyptian tomb of the First Intermediate Period. The model bakers, brewers, and butchers could provide an endless supply of food and drink for the deceased. OIM E11495. Photo by Anna Ressman



7

This exhibit incorporates some of the fruits of these labors. Visitors will be greeted with a precise facsimile of the face of the Katumuwa stele to study in detail, created by Gary Staab (www.staabstudios.com) for the permanent collection of the Oriental Institute Museum. From this focal point, visitors will be introduced to the script and language of the inscription and its revelations about mortuary beliefs and practices in Iron Age Anatolia and Syria. Though a number of other memorial steles of this type showing a banquet scene are known, Katumuwa's unusually long inscription is the only one to give explicit information about the rituals to be performed for the deceased: the who, what, when, where, why, and how of these only vaguely understood practices. Next, the striking imagery of the man seated before his meal will be dissected through the medium of three-dimensional artifacts that match the elements depicted on the stele. Katumuwa's pinecone, drinking bowl, furniture, duck, box, footed platter, and winged sun disk blend religious symbolism with references to the cosmopolitan elite lifestyle of Zincirli-Sam'al's heyday in the orbit of the Neo-Assyrian empire (fig. 4).

A video and audio display of the stele and its architectural environment will provide visitors with an immersive, multisensory experience of the mortuary feast in an enclosed area evocative of the intimate atmosphere of the cult chapel. "Remembering Katumuwa" begins with the remembrance of Katumuwa in the present through the stele's discovery, decipherment, and interpretation by archaeologists, epigraphers, and art historians. As a life-sized 3-D image of the stele appears to float before the viewer, the recitation of the Aramaic text by its translator, Professor Dennis Pardee, then transports us back to Katumuwa's remembrance in the past, where we witness a reconstruction of the annual mortuary sacrifice and feast performed by his descendants in the city of Sam'al.

The other areas of the exhibit will follow the themes of commemoration and communion with the dead introduced by the Katumuwa stele, tracing

common threads in belief and practice from Egypt to the Levant, Anatolia, and Mesopotamia. Throughout this region some part of the living person was believed to survive death, a "soul," "spirit," or "ghost," but depictions of the afterlife varied from blessed immortality to a dark realm of sorrow. All agreed that the quality of the soul's continued existence depended in part on its remembrance and care or nourishment by descendants. For the living, rituals that honored the family dead not only provided continuity with the past, but also could prevent harm inflicted by vengeful, neglected ghosts and obtain the protection of benevolent spirits. The biblical commandment to "Honor your father and your mother, that your days may be long" (Exodus 20:12) is rooted in this tradition.

How could the living continue to interact with the dead? Though in Mesopotamia the dead could sometimes be represented by an empty chair, and the Egyptians believed that the dead existed in a variety of visible and invisible, mobile and immobile, manifestations, a two- or three-dimensional (usually stone) likeness or effigy was one of the most common ways of preserving the memory of the dead and providing a medium of interaction and focus of ritual for the living. A range of these stone "souls" will show the variety of forms, from miniature and schematic to colossal and realistic, that these boundary stones between the realms of living and dead could take (fig. 5).

Another area of the exhibit explores the significance of the shared meal between the living and the dead (and sometimes also the gods), represented in the widespread use of banquet scenes in mortuary art. Beyond fulfilling a basic need for sustenance, these communal feasts echoed similar meals in life from the everyday family dinner to sacrificial festivals for the gods and banquets following military triumphs, and in this way they maintained a place for the dead in the social world of the living. This diverse group of artifacts will illustrate the banquet scene as a widespread motif in ancient Near Eastern and Egyptian art that appears in every medium

and at every scale. It is not limited to the mortuary sphere, but conveys an atmosphere of celebration, abundance, and conviviality in a variety of contexts (fig. 6).

In addition to depictions of communal meals, archaeologists have also found a variety of equipment for providing the dead with food. Most often, this takes the form of pottery and metal serving vessels placed with the body in the tomb itself. Groups of tomb vessels from Mesopotamia, Anatolia, the Levant, and Egypt will show what was considered essential provisions for the journey of the dead in each of these cultures. In Egypt, food and drink for the dead were considered so essential that magical objects such as model workshops were used to ensure their provisioning even in the absence of offerings from descendants or priests (fig. 7).

Finally, an epilogue to the show containing contemporary artifacts of commemoration in modern cultures provides an opportunity to reflect on how we contend with the loss of loved ones and the preservation of their memory today. The modern funeral industry allows us to keep a much greater distance from death and the dead than was possible in antiquity. Other things have changed as well; while many people still believe in an afterlife and even in ghosts that can interact with the living, many others believe that no part of the living person persists after death and that no communication is possible. However, both secular and religious people continue to mourn and commemorate their loved ones in a great variety of idiosyncratic ways: at cemeteries, homes, and houses of worship, in grief or celebration, in private or in groups, and through rituals of their own making. Modern technology is transforming even the memory of the dead, bringing people together in remembrance over great distances through memorial websites and social media profiles. Still today, some cultures have annual, communal festivals of commemoration and communion with deceased family members that include food and drink in their rituals and focus on tombstones or images of the dead, such as

some celebrations of the Catholic All Souls' Day — most famously the Mexican Día de los Muertos — and the traditional Chinese Qingming festival.

The exhibit will run from April 7, 2014, to January 4, 2015. An accompanying color catalog contains essays on the interpretation of the text, image, and archaeological context of the Katumuwa stele, as well as contributions by specialists in the mortuary and family religion of the various regions of the Near East and Egypt. A free public symposium will be held at the Oriental Institute on the afternoon of Sunday, May 4, 2014.

In addition to my co-curator David Schloen, curatorial assistant Vincent van Exel, and video producer Travis Saul, I would like to acknowledge chief curator Jack Green and special exhibits coordinator Emily Teeter for the essential role they have played in the preparation of this exhibit. I would also like to thank the sponsors of the Zincirli expedition, Joe and Jeanette Neubauer, and all of the Zincirli staff, especially Eudora Struble, for her contributions to the interpretation of the Katumuwa stele. Thanks also to Howard Hallengren for his early and visionary support of this exhibition and the Chicago Center for Jewish Studies.

Virginia R. Herrmann is a visiting assistant professor of anthropology at Dartmouth College in Hanover, New Hampshire, and co-curator of the exhibit **In Remembrance of Me: Feasting with the Dead in the Ancient Middle East** with Professor David Schloen. She received her PhD in Near Eastern archaeology from the University of Chicago's Department of Near Eastern Languages and Civilizations in 2011 with a dissertation on social and economic life under the Neo-Assyrian empire at Zincirli, Turkey. The discovery of the Katumuwa stele during the course of her dissertation fieldwork has inspired her research on mortuary and family religion.

Social Media Snapshot

via Instagram, by Katherine Katzer



Tell in the LaSalle Banks room

Join the Fun

Follow us on Facebook, Twitter, YouTube, and the e-publications to experience each day at the OI as it happens! We'll also keep you up to date on events and programs, and we encourage you to share your experiences, too.



"Like" us on Facebook
orientalinstitute



Follow @orientalinst on Twitter



Subscribe youtube.com/JamesHenryBreasted



Who's out in the Field? When's the next Members' Lecture? Subscribe to our E-Tablet monthly e-mail to receive the latest updates, program offerings, and more in your inbox. Visit oi.uchicago.edu today to start receiving E-Tablet.

From the Field

The Project for Medieval Archaeology of the South Caucasus, Armenia

by KATE FRANKLIN and TASHA VORDERSTRASSE

This summer marked the first season of the Oriental Institute's Project for Medieval Archaeology of the South Caucasus (MASC). This is the first time the Oriental Institute has had a project in the Caucasus, and in Armenia in particular; directed by Kate Franklin and Dr. Tasha Vorderstrasse in collaboration with Dr. Frina Babayan, the project is centered in the Kasakh River Valley of central Armenia. The main goal of the MASC Project is to better understand social life in medieval Armenia on its own, local terms: this understanding is being pursued through an integrated program of excavations and historical and material research in Armenia and its neighboring regions.

A vivid image of the late medieval Near East is painted by scholars and traders who traveled through the cities of the Arab world (and beyond) and described the people and towns they encountered in geographical accounts. In such writings we learn of the material things, like silk and cotton, dried fish, fruit and spices, as well as fine woods, glass, and clay dishes, which were traded in medieval cities and along the highways. We also get a sense of the places that were "far away" to medieval city dwellers — places that were as distant and exotic to the medieval Arab Near East as Baghdad or Samarkand may seem to us today. Armenia was one of these places, part of the mountainous territory between the Zagros and the Caucasus Mountains (fig. 1). From the perspective of people living in medieval cities such as Venice, Baghdad, Aleppo, or Constantinople, Armenia was a far-away place, characterized by strange customs and barbaric invaders — and by exotic tastes and marvelous things. In the late thirteenth century, the Venetian Marco Polo commented on the strangeness of Ar-

menian ways even as he passed through the mountains en route to the carpets, spices, and other treasures of Iran and points East. But just as in our contemporary context of global trade and travel, in the medieval world, every far-away place was also a nearby place: that is, the "vast" and "spacious" territories between the famous cities of the medieval world were also local places with particular histories and cultures with their own perspectives on phenomena like crusades, plagues, or the Silk Road. The Kasakh Valley of central Armenia, now home to the MASC Project, was one such simultaneously local-and-distant place.

Armenia has a long history as a mountainous region that was simultaneously staunchly local even as it was imagined as "far away" by visitors from other lands. During the Iron Age (1000–

550 BC), the Urartians occupied the river valleys of the Caucasus, building cyclopean fortresses and great walled cities, and marking the territories of their kingdom, called Biainili ("Urartu" comes from Assyrian sources), with cuneiform boundary inscriptions. The thick buttressed walls of Urartian fortresses — such as those at Van, Artashat, and Armavir — survived into the later medieval period and were used as the foundations for medieval citadels. In the sixth century BC, Armenia became part of the vast Achaemenid Persian empire. This connection with Persia continued throughout the classical and into the early medieval period, when the territory of Armenia was a zone of conflict between the Roman/Byzantine and Parthian/Sasanian Persian empires. Christianity was central to Armenian social life after the fourth



1 Map of the contemporary Caucasus region



century AD, as the rulers and inhabitants of Armenia converted to the Christian faith and maintained their own ecumenical tenets distinct from their Syrian and Byzantine neighbors. Local politics in the medieval Caucasus were dominated by the interests and intrigues of locally rooted Christian princely dynasties. These princes (or *naxarars*) vied with one another for status in the Sasanian and Roman courts, but would also designate one of their own as king over all if the delicate balance of power in the region required it.

Archaeology gives us the opportunity to look beyond these princely “headliners of history” to the lives of the people they taxed in their cities, tolled on their roads, rented lands to, and led in battle. These people produced a material culture centered in and particular to the highlands of the Caucasus, though influenced by and influencing adjacent cultures. This material culture consisted of ceramics, textiles, metalwork, and woodwork produced in Armenian cities. This body of material evidence, as well as the forms of the cities themselves, has been well researched by Armenian, Georgian, and Azerbaijani archaeologists for the last several decades. Working in cities like Dvin (Armenia), Oren-Kala (Azerbaijan), and Tbilisi (Georgia), they have demonstrated that medieval Armenians and their Caucasus neighbors were worldly in their tastes and connected to the markets of the Near East, Mediterranean, and Central Asia. The tradition of historical archaeology in the Caucasus has also shown that these cities were

only one part of a greater society that included smaller towns and villages, all connected by roads, bridges, and — in the later medieval period — systems of caravan hotels called caravanserais.

The initial focus of the MASC Project is on life in these villages, which were home to a large number of medieval people as well as the basis of much of medieval sociality. Our work this year was centered in part of a village known in ethnographic accounts (oral reports and folklore) as Ambroyi; the part of the village we excavated was designated Hin Bazarjugh or Old Bazarjugh (fig. 2). This village site is located just south of the contemporary Armenian village of Arai-Bazarjugh, on the eastern shoulder of Mount Aragats. The village site — a region of rectangular depressions indicating rooms, traces of stone walls, and scatters of pottery fragments on the ground surface — is also located near medieval (fifth–thirteenth centuries AD) sites in the region, as well as near a thirteenth- and fourteenth-century caravanserai, which was excavated in 2011 by Kate Franklin. The purpose of our work at Ambroyi this year was to understand something of medieval Armenian life in the Kasakh River Valley, and in the process learn when exactly people were living in this particular part of the mountain slope. That is, we wanted to find out when the inhabitants of Hin Bazarjugh had built houses and streets, cemeteries, and field walls.

We carried out our preliminary research at Ambroyi by collecting potsherds from the ground surface, and

2 Aerial view (from Google Earth) of the Ambroyi Medieval settlement, and the excavated area designated Hin Bazarjugh. This photo shows also how the Hin Bazarjugh site narrowly escaped being destroyed by the Soviet land clearing that emptied the fields to the East and South

3 A view of the excavations at Hin Bazarjugh: a late medieval house with bedrock floor, storage pits, and a clay *tonir* oven. Note the large potsherds that were pressed up against the oven to protect it when the house was abandoned

then by excavating a four-meter square test trench. Excavations in this test unit uncovered part of a collapsed medieval house, which contained a clay oven built in the form of a large vessel. This round oven — called a *tonir* in Armenia — was constructed like a large, rough pot with a thick rim. The pot was built without a base and was instead placed on top of a ring of stones directly on the dug-out clay floor of the house; this clay floor showed evidence of burning inside the oven (fig. 3). Fragments of glazed and red clay pottery, iron tools, and glass bangle bracelets gave further clues as to the sort of material objects owned and used by the village people. Based on the forms and types of these artifacts, we decided that Ambroyi was in fact contemporary with the late medieval caravanserai, which means that the village inhabitants would have participated in various ways (and to different degrees) in the activities in the caravanserai and along the late medieval highway — part of what we now refer to as the Silk Road. The room seems to have only been used

for a short period of time before it was carefully, deliberately abandoned and its walls pulled down. The question remains whether such abandonment occurred throughout the rest of the village and whether other houses show similar patterns of occupation.

Further work at Ambroyi and in the Kasakh Valley will extend our excavated areas at the village and increase our understanding of how long the village was occupied and when and why it was abandoned. We still have a lot of questions to answer about Armenian village life along the late medieval Silk Road. We noticed, for example, that the glazed bowls and cups found in the village house are similar to dishes found in houses in the nearby city of Dvin: Did the villagers go to the city to buy cups? Did they buy bowls as well as glass bracelets from merchants who traveled as far as their village and stayed in the caravanserai? Or did they

fire their own pottery in ovens like the one we found, so that they could dine from dishes similar to those of their urban contemporaries? What were they eating — did they grow it themselves, or buy it from another town down the road? Finding possible answers to these questions will help us to imagine what it would be like to live in a medieval village like Ambroyi — a place that was at once very local, literally dug into the side of Aragats Mountain — but at the same time engaged with movements of people and objects coming from all directions.

For more information, visit our blog at medievalarchaeologysouthcaucasus.wordpress.com.

Kate Franklin is an advanced graduate student in the University of Chicago Department of Anthropology.

Tasha Vorderstrasse is a research associate at the Oriental Institute.



4 MASAC Project co-director Kate Franklin putting last touches on a plan drawing of the excavations

Field Projects

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

Epigraphic Survey

October 15–April 15

Director: Ray Johnson

oi/research/projects/epi/

Jericho Mafjar Project, West Bank

December 27–January 18

Director: Don Whitcomb

www.jerichomafjarproject.org

If you're interested in supporting one of the Oriental Institute's archaeology field projects, please contact Tracy Tajbl, director of development, at (773) 702-5062, or e-mail her at ttajbl@uchicago.edu.



Jericho Mafjar Project: University of Chicago student Tony Lauricella enjoys the moment of discovery with a Pre-Islamic stamp seal

Spotlight on Members' Events

Our Work: Modern Jobs — Ancient Origins

On August 19, more than two hundred of our members and their guests attended the preview of the special exhibit *Our Work: Modern Jobs — Ancient Origins*. Museum chief curator and show co-curator Jack Green spoke about the concept of the exhibit and photographer Jason Reblando recounted his artistic vision for the portraits. Over half the people featured in the photographs attended the opening, bringing the images to life. The highly acclaimed show continues through February 23, 2014.



1 Justice John B. Simon, whose portrait opens the show, and his wife Millie Rosenbloom. All photos by Joel Wintermantle

2 Ron Vasser, the modern face of horse training, signs a copy of the catalog for Breasted Society Member Judith Baxter

3 Exhibit co-curator Emily Teeter with Leo Schmitz of the Chicago Police Department, who is pictured in the exhibit with a statue of a chief of police of Western Thebes dating to 1127 BC

4 Mary Bleakley studies a photograph of makeup artist Melissa Wilson

Volunteer Spotlight

Gabriele DaSilva

by TERRY FRIEDMAN

Meet Gabriele DaSilva, who is stepping into the Volunteer Spotlight for this issue. Gabriele has been a loyal Oriental Institute docent since 1999. As a child, Gabriele was deeply influenced by her father, who loved to read books on archaeology and history. His private library contained first editions of books by Leonard Woolley and Howard Carter that intrigued her.

Gabriele was born in Dessau, Germany, and emigrated with her family to São Paulo, Brazil, in 1936 to escape Nazi oppression. She lived in Brazil until 1969, when she left with her husband to relocate to Austria for two years, where her husband was a director for the UNIDO (United Nations Industrial Development Organization) and Gabriele studied at the University of Vienna. She continued her education at Southern Illinois University, where she graduated in 1974 with a masters degree in education. In 1975 Gabriele moved to Chicago to study child psychology and early childhood education at the University of Chicago, where she was awarded a certificate of advanced study one year later. For the following sixteen years, Gabriele worked as a child-life specialist, helping to empower and support children and their families through the emotional and physical challenges of hospital stays.

In 1999, Gabriele retired and turned her attention to opening a new chapter in her life as an Oriental Institute docent. Here she would be able to pursue her passion of early childhood development and the study of archaeology. She joined the Tuesday Morning Docent team and immersed herself in a course of independent study, extensive reading, and shadowing other docents in the galler-

ies. Her captain, Larry Scheff, personally mentored her through the process of learning the collection while making it relevant to visitors of all ages. When Larry became ill and had to step down as captain, it was Gabriele who accepted the responsibilities of Tuesday docent captain. Through the years, she has served as a wonderful role model to her team of docents, encouraging them to learn and to share their knowledge with one another.

When Gabriele is not at the Oriental Institute, you might find her volunteering at the Field Museum serving as a facilitator in the Egyptian, African, or special-exhibits gallery. Gabriele is an active member in the local chapter of ARCE, the American Research Center in Egypt. She also enjoys her volunteer work with the "Saints," an Illinois not-for-profit corporation that supports performing-arts organizations by providing ushering at performances and cultural events. For the past twenty years, she has been a member of the Friends of the Gamelan, a group dedicated to practicing Indonesia's distinctive orchestral music, and has played in concerts at various Chicago venues.

Gabriele loves her association with the Oriental Institute. Through her volunteer service, she is able to do exactly what has captured her interest and imagination from childhood, the study of archaeology. She is a life-long learner who has truly found her home with those who share her passion for the study of the ancient Near East.

Terry Friedman is Volunteer Manager at the Oriental Institute.



Who makes the Oriental Institute a leader in research on the ancient Middle East? You do! The Oriental Institute has wonderful volunteers who work behind the scenes on a wide variety of research projects, and *News & Notes* features one of our outstanding volunteers each quarter. If you are interested in finding out more, come join Gabriele and become a docent or volunteer at the Oriental Institute!

Explore the many options available at oi.uchicago.edu/getinvolved/volunteer.

In Memoriam

Barbara Mertz

by TRACY TAJBL

Egyptologists and mystery lovers throughout the world joined the Oriental Institute in marking the passing of Barbara Mertz in August 2013. Barbara was the author of two nonfiction books on Egyptology, *Tombs, Temples, and Hieroglyphs: A Popular History of Egyptology* and *Red Land, Black Land, Daily Life in Ancient Egypt*, both of which have remained in print for more than thirty years. Writing as Elizabeth Peters, Barbara was the author of the beloved Amelia Peabody series of thirty-seven mystery-suspense novels featuring the Victorian-era amateur Egyptologist. Under her Barbara Michaels pseudonym, she produced an additional twenty-nine suspense novels.

Born in Canton, Illinois, Barbara moved to the Chicago suburbs as a schoolgirl. At thirteen, she was introduced to the Oriental Institute on a visit with an aunt. She attended the University of Chicago and recalled in remarks published on her website, “[I was] supposed to be preparing myself to teach.... I took two education courses before I stopped kidding myself and headed for the Oriental Institute.” She earned her bachelors, masters, and doctorate from the University of Chicago, specializing in Egyptology. Positions in academia were highly competitive and Barbara did not receive appropriate encouragement to enter that job market. Instead, she married, raised children, and began writing, incorporating her vast knowledge of Egyptology.

While she did not enter academia, Barbara’s scholarly accomplishments were an inspiration to future generations of aspiring Egyptologists. Oriental Institute Museum Curator Emily Teeter remembers, “Barbara Mertz was bigger than life. When I was a graduate student in Egyptology, she was a mythic char-

acter and a role model, for she was one of the early women to receive a PhD in Egyptology in the days when the field was very male dominated. In later years, she advised me, in her smoky voice that I recall so clearly, ‘Emily, write fiction. That’s where the money is.’ Unfortunately for me I stuck with Egyptology.”

Barbara was a frequent visitor to Chicago House in Luxor, where she conducted research for her novels in the library and at various archaeological sites and was a very welcome addition to the team. Oriental Institute Visiting Committee member Carlotta Maher remembers, “Barbara added sparkle to our lives every moment of her stay — at least from mid-morning on! It was clear at once that Barbara would not be joining the group at 5:30 a.m. Since many of us were enjoying morning coffee long before sunrise, her absence was very noticeable. I knew she used an immersion heater for coffee, but her lack of a proper breakfast tugged at my heart. I took to wrapping hard-boiled eggs and bread smeared with peanut butter in a plastic bag to hang on her doorknob. I enclosed a note that detailed the day’s projected events and transport schedules. About 10:30, it was a great pleasure to see her door open a crack and a jeweled hand would emerge and retreat with the offerings. She would then join the world for a day of intense touring and research for her books.”

It would be difficult to measure the impact that Barbara Mertz has had on raising awareness of ancient Egyptian civilization and popular interest in Egyptology. Carlotta notes, “recently, I gave a talk on the Oriental Institute to a women’s club. I knew it had gone well and looked forward to a nice lunch and more praise. The lunch was lovely but what thrilled my table was my friendship



Barbara at the Old Winter Palace, Egypt, February 2007. Photo by Ray Johnson

with Barbara Mertz! That’s all the ladies wanted to discuss.”

Oriental Institute director Gil Stein states, “Bringing the past to life can often be a challenge, but through her nonfiction works and novels, Barbara Mertz promoted an accurate understanding and appreciation of ancient Egypt and the early days of archaeology for many people. I’m sure she has inspired many of her readers to continue learning about this fascinating civilization and to visit modern Egypt.”

Barbara Mertz will long be remembered as an alumna and dear friend, an author committed to historical accuracy, a steadfast scholar, and a dedicated advocate for Egyptology. All of us at the Oriental Institute are proud of our association with this remarkable woman.

Tracy Tajbl is the director of development at the Oriental Institute.

Winter Calender of Events

January

Sunday, January 26

Sketching in the Galleries

Adult Program
2:00–4:00 pm

Wednesday, January 8

Why Civilizations Collapse: Internal Decay or External Forces?

Oriental Institute Lecture Series
7:00–8:00 pm

Sunday, January 12

The Art and Architecture of Ancient Egypt

Online Course
Eight weeks

Junior Archaeologists

Family Program
2:00–4:00 pm

Recreating Pasargadae: Cyrus the Great's Paradise

Film Screening & Talk
2:00 pm

Sunday, January 19

LamaSeuss: One Cent, Two Cent, Old Cent, New Cent

Family Program
2:00–3:00 pm

Sunday, January 26

Kids' Mosaic-Making Workshop

Family & Youth Program
2:00–5:00 pm

February

Sunday, February 2

Deciphering the Past: Beginning Egyptian Hieroglyphs

Online Course
Twelve weeks

Telling My Family Story

Family & Youth Program
2:00–3:30 pm

Wednesday, February 5

The Rise of Christianity in Iran

Oriental Institute Lecture Series
7:00–8:00 pm

Thursday, February 6

Lunchtime Traveler

Gallery Talk
12:15–1:00 pm

Sunday, February 9

Junior Archaeologists

Family Program
2:00–4:00 pm

Building Pharaoh's Ship

Film Screening
2:00 pm

Wednesday, February 12

Epic Wednesday: BC — Before Chocolate

Adult Program
5:00–8:00 pm

Thursday, February 27

Mummy Science

Home-School Program
1:30–3:30 pm



Photo by Austin M. Kramer

March

Thursday, March 6

Lunchtime Traveler

Gallery Talk
12:15-1:00 pm

Sunday, March 9

Junior Archaeologists

Family Program
2:00-4:00 pm

Sunday, March 16

At the Court of the Kings

Film Screening & Talk
2:00 pm

Saturday, March 22 & Sunday, March 23

Two-Day Mosaic-Making Workshop

Adult Program
1:00-5:00 pm

Thursday, March 27

Not Pi

Home-School Program
1:30-3:30 pm

Courses

Online Courses

Course participants must have a reliable internet connection, a technical facility with computers and downloading software, and the ability to navigate the Internet as a learning tool.

The Art and Architecture of Ancient Egypt January 12 through March 9

Registration required by December 29
\$295 members; \$345 non-members

This online course uses in-depth tutorials, readings, and online discussions to explore a wide range of resources, from royal monuments to private art of ancient Egypt over a time span of 4,000 years. Participants will investigate iconography, style, materials, and techniques within the broader context of their cultural significance in ancient Egyptian society. Teacher re-certification available.

Deciphering the Past: Beginning Egyptian Hieroglyphs February 2 through April 27

Registration required by January 19
\$315 members; \$365 non-members

This online course introduces students to an in-depth study of Middle Egyptian, the classical language of ancient Egypt. Using online tutorials, videos, readings, and discussions, students learn the fundamental structure and grammar of the language by completing six lessons and exercises adapted from *Middle Egyptian Grammar* by James Hoch. The course also explores Egyptian culture using the Institute's world-class collections. Teacher re-certification available.

Home-School Programs

Mummy Science

Thursday, February 27
1:30-3:30 pm

Registration required. \$5 members; \$8 non-members

Get hands-on experience with our interactive mummy and learn about the scientific principles that made ancient Egyptian mummification possible. Find out how archaeologists use modern scientific tools to learn what ancient Egyptians looked like, meet a real Egyptologist, and more!

Not Pi

Thursday, March 27
1:30-3:30 pm

Registration required. \$5 members; \$8 non-members

Ever wonder how numbers were invented, who created the calendar, or why a carton of eggs usually contains a dozen? If you are curious about these questions, then join Oriental Institute educators and researchers to discover the answers. Here's a hint: They all have something to do with the ancient Near East.

COURSES meet at the Oriental Institute unless otherwise noted. Children under 13 must be accompanied by an adult.

REGISTER To register, visit orientalinstitute.eventbrite.com. For assistance or more information, e-mail oi-education@uchicago.edu.



Family & Youth Programs



LamaSeuss: One Cent, Two Cent, Old Cent, New Cent **Sunday, January 19**

2:00–3:00 pm

Registration recommended. Free

Our favorite 40-ton winged man-bull has selected a new book to read — Dr. Seuss' *One Cent, Two Cent, Old Cent, New Cent*. Learn about the origins of money and how to count like an ancient Mesopotamian!

Junior Archaeologists

Sunday, January 12

Sunday, February 9

Sunday, March 9

2:00–4:00 pm

Registration required. \$5 members; \$9 non-members

Let loose your inner Indiana Jones! Children and parents have a chance to dig into our simulated excavation in the Oriental Institute's Kipper Family Archaeology Discovery Center. This program also includes an interactive guided tour of the galleries. Recommended for ages 5 to 12.

Kids' Mosaic-Making Workshop

Sunday, January 26

2:00–5:00 pm

Registration required. \$67 members; \$75 non-members

Enjoy an afternoon with your kiddo making mosaics! The workshop invites you and your child or small friend (under the age of 12) to learn about the process and origins of mosaic-making. The class covers motif design, mosaic composition, cutting, and grouting. No prior experience is necessary. All tools and supplies are provided.

Scout Badge Workshops | Boy Scouts: Archaeology Merit Badge

Sunday, February 2

Sunday, March 2

2:00–5:00 pm

Registration required. \$15 members; \$20 non-members

Earn your Scout badge at the Oriental Institute! Items that are required to be completed prior to the badge workshop will be e-mailed to participants upon registration. Badge certification available.

Telling My Family Story

Sunday, February 2

2:00–3:30 pm

Free. No registration required

What do bakers, manicurists, and stone carvers have in common? They all represent professions with roots in the ancient world. With generous funding from the Illinois State Humanities Council, the Oriental Institute engaged two sixth-grade classes in an oral-history project that connected them through their families and friends with these and other ancient professions. Come celebrate the students' achievements. The presentations will be on view followed by a reception.

FAMILY PROGRAMS meet at the Oriental Institute unless otherwise noted. Children under 13 must be accompanied by an adult.

REGISTER To register, visit orientalinstitute.eventbrite.com. For assistance or more information, e-mail oi-education@uchicago.edu.

Winter Events & Films



Sunday Film Screenings

Join us on the following Sunday afternoons to enjoy the best in documentary films on the ancient Near East at the Oriental Institute. Films begin at 2:00 pm, and running times range from 30 to 50 minutes. Admission is free. Docents will be available in the galleries following each film.

Re-creating Pasargadae: Cyrus the Great's Paradise **Sunday, January 12** **Film Screening & Talk**

Pasargadae was renowned for its welcoming atmosphere and its intentional absence of walls, gates, or forbidding fortifications. The architecture and layout reflected Cyrus' belief in openness, approachability, and the idea that it is better to be loved for one's ideals than feared for one's sword. This documentary rebuilds this ancient city, allowing viewers to visualize the palaces and gardens at Pasargadae.

Building Pharaoh's Ship **Sunday, February 9**

NOVA follows a team of archaeologists and boat builders as they reconstruct the vessel shown on the carving from Hatshepsut's temple and then launch it on the Red Sea on a unique voyage of discovery.

At the Court of the Kings **Sunday, March 16**

Part of the Discovery Channel's series *Secrets of Archaeology*, *At the Court of the Kings* takes viewers on a tour of the grand residences at Persepolis and the sumptuous imperial palaces of the powerful Darius I at the height of Persian civilization.

Epic Wednesday: BC — Before Chocolate **Wednesday, February 12**

Oriental Institute Museum, 5:00-8:00 pm

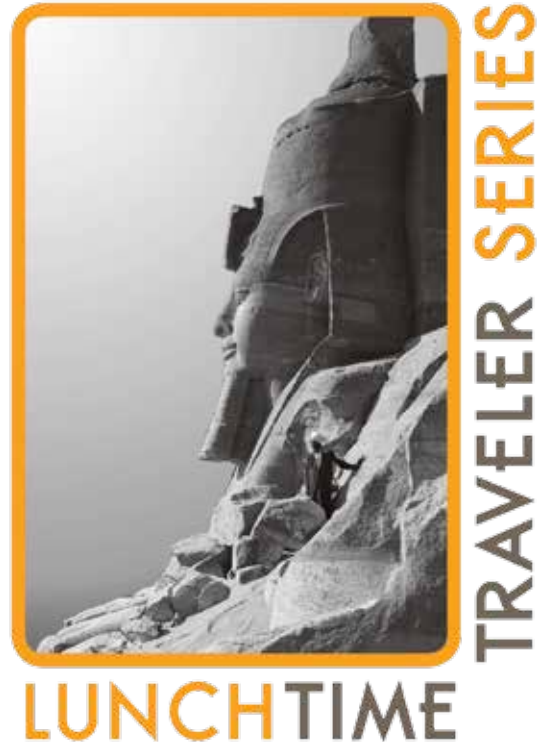
Advance: \$12 members; \$15 non-members

At door: \$15 members; \$20 non-members

Registration required: orientalinstitute.eventbrite.com

Want to make your mid-week Epic? Exclusively for adults, this new 21-and-over evening event offers visitors an alternative opportunity to experience the Museum with unique entertainment and engaging hands-on activities that connect visitors with the collections and research of the Oriental Institute. Celebrate Valentine's Day with the Oriental Institute — chocolate provided while supplies last.

Lectures & Workshops



Oriental Institute Lecture Series

The Oriental Institute Lecture Series is a unique opportunity for supporters of the Oriental Institute to learn about the ancient Near East from world-renowned scholars. Lectures are free and open to the public, thanks to the generous support of Oriental Institute members.

The Collapse of the Assyrian Empire and the Evidence of Dur-Katlimmu
Wednesday, January 8

The Rise of Christianity in Iran
Wednesday, February 5

Breasted Hall, 7:00–8:00 pm
 Registration recommended: oimembersevents.eventbrite.com

Sketching in the Galleries

Grouping & Composition
Sunday, January 26
Oriental Institute Museum, 2:00–4:00 pm
 Registration required; orientalinstitute.eventbrite.com
 \$20 members; \$25 non-members

Led by practicing Chicago-based artist Vesna Jovanovic, students gain new artistic skills in visual composition using assemblages of artifacts from the Henrietta Herbolsheimer, M.D., Syro-Anatolian Gallery. No prior art experience is necessary. For age 16 and older. Bring your own supplies. A supply list will be sent upon registration.

Lunchtime Traveler Series

Explore the ancient world with a 45-minute gallery talk in the Oriental Institute Museum. Travel to a time and place beyond the university to learn about archaeological discoveries, unlock the secrets of civilization, and gain a greater appreciation of our ancestors. MetroPro Realty generously sponsors this series.

Jack Green
Thursday, February 6

Emily Teeter
Thursday, March 6

Oriental Institute Museum, 12:15–1:00 pm
 Registration not necessary

Two-Day Mosaic-Making Workshop

Saturday & Sunday, March 22 & 23
Oriental Institute Museum, 1:00–5:00
 Registration required; orientalinstitute.eventbrite.com
 \$157 members; \$175 non-members

Join artists from the Chicago Mosaic School, the first and only mosaic art school in North America, to learn about this art form with roots in the ancient world. Students will create their motif project using design inspiration from the Oriental Institute's collections. The workshop includes a special guided tour of the museum. No prior experience is necessary. All supplies are provided.



Support the Mission

Contribute to the Oriental Institute Annual Fund!

The Annual Fund is the Oriental Institute's primary means of operational and project support. With your continued contributions to the Annual Fund, we are able to provide funding for new archaeological excavations, develop special exhibits, and provide funding for new research projects. Last year, your Annual Fund contributions helped support the Between Heaven and Earth: Birds in Ancient Egypt exhibit, send high school

students from the Rowe-Clark Math & Science Academy to excavate at Marj Rabba in Israel, and sustain long-term projects such as the Persepolis Fortification Archive.

Your gift to the Oriental Institute is an investment that makes new discoveries possible. Please become a partner in our efforts and make your contribution today by completing and returning the enclosed envelope. Thank you for your support!



Education Programs Registration Form

Don't miss out — register early!

Please enroll me in the following Public Education Programs:

	Members	Non-Members	Total
<input type="radio"/> Sketching in the Galleries	_____ \$20	_____ \$25	_____
<input type="radio"/> The Art and Architecture of Ancient Egypt	_____ \$295	_____ \$345	_____
<input type="radio"/> Junior Archaeologists Sundays: January 12 _____ February 9 _____ March 9 _____	_____ \$5	_____ \$9	_____
<input type="radio"/> Kids' Mosaic-Making Workshop	_____ \$67	_____ \$75	_____
<input type="radio"/> Deciphering the Past: Learning to Read Egyptian Hieroglyphs	_____ \$315	_____ \$365	_____
<input type="radio"/> Boy Scout Archaeology Merit Badge Workshop Sundays: February 2 _____ March 2 _____	_____ \$15	_____ \$20	_____
<input type="radio"/> Epic Wednesday: BC — Before Chocolate	_____ \$12	_____ \$15	_____
<input type="radio"/> Two-Day Mosaic-Making Workshop for Adults	_____ \$157	_____ \$175	_____
		GRAND TOTAL	_____

I am a K-12 teacher seeking CPDUs for eligible programs.

I would like to become a member of the Oriental Institute. Enclosed is \$50 for an individual membership, or \$75 for an annual family membership.
Please send a separate check for membership.

I prefer to pay by: Check (payable to the Oriental Institute) Money order Credit card (Mastercard/Visa)

Account number: _____

Exp. date: _____

Signature: _____

Name: _____

Address: _____

City/State/Zip: _____

Daytime phone: _____

E-mail: _____

Cut out and send form to: The Oriental Institute Public Education Office, 1155 East 58th Street, Chicago, IL 60637. Please visit <https://oi.uchicago.edu/order/classes/> for details and our registration policy.

THE ORIENTAL INSTITUTE
1155 EAST 58TH STREET
CHICAGO, IL 60637
(773) 702-9514

Plan Your Visit

Please visit oi.uchicago.edu/visit for complete visitor information to help plan your visit.

Hours

Monday: Closed

Tuesday, Thursday–Saturday:

10:00 am to 6:00 pm

Wednesday: 10:00 am to 8:30 pm

Sunday: Noon to 6:00 pm

The Museum is closed January 1, July 4, Thanksgiving Day, and December 25

Admission

Adults \$10 suggested donation

Children under 12 \$5 suggested donation

Accessibility

The museum is fully wheelchair and stroller accessible. The University Avenue entrance is accessible by ramp and electronic door.

Public Transportation

CTA buses 6, 55, 171, and 172 all stop nearby. Use the RTA trip planner for specific directions from your location; call (312) 836-7000 or visit www.rtachicago.com.

Metra trains to and from downtown Chicago stop at the 55th/56th/57th Street station, about a ten minute walk from the Museum's north entrance. For travel to and from Indiana, South Shore Line trains also stop at the 57th Street station.

Parking

A paid public parking lot is located at 55th Street and Ellis Avenue. Limited street parking is available near campus.

Group Visits

For information about group visits, please go to oi.uchicago.edu/museum/tours.

Membership

Your partnership matters! The Oriental Institute depends upon members of all levels to support the learning and enrichment programs that make our Institute an important — and free — international resource.

As a member, you'll find many unique ways to get closer to the ancient Near East — including free admission to the Museum and Research Archives, invitations to special events, discounts on programs and tours, and discounts at the Institute gift shop.

\$50 Annual Individual

\$40 Senior (65+) Individual

\$75 Annual Family

\$65 Senior (65+) Family

How to Join or Renew

Online oi.uchicago.edu/getinvolved

By phone (773) 834-9777

On site at the Suq gift shop