

# News & Notes

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**THE ORIENTAL INSTITUTE**

1155 East 58th Street  
Chicago, IL, 60637

**WEBSITE**

oi.uchicago.edu

**FACSIMILE**

773.702.9853

**MEMBERSHIP INFORMATION**

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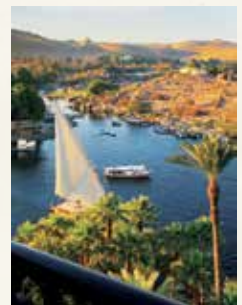
**CREDITS**

Editors: Matt Welton, Charissa Johnson, Rebecca Cain, Steve Townshend, & Tasha Vorderstrasse

Designers: Rebecca Cain, Matt Welton, & Charissa Johnson

Additional photos: Judith R. Kolar, Sara Jean Lindholm, & George Surgeon

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ON THE COVER: View of the Nile from the Old Cataract Hotel, Aswan Egypt.

BACKGROUND: Castelli drawing of a wondrous pear in human form. Biblioteca Comunale di Palermo, Ms.3 Qq E 94, fol. 36r.

From the  
DIRECTOR'S STUDY

## REMEMBERING MIGUEL CIVIL (1926–2019)

Miguel Civil's scholarly contributions are simply monumental—more than any other scholar, he shaped the modern, post-WWII, study of Sumerology. Our understanding of Sumerian writing, lexicography, grammar, literature, agriculture, and socio-economic institutions all bear his deep imprint. He was a mentor, teacher, and friend to two generations of Sumerologists, Assyriologists, and archaeologists. It remains the greatest honor of my career to have come to Chicago to replace Miguel after he retired in 2001.

Born outside of Barcelona in 1926 and trained in Paris, Miguel came to the US in 1958 to take the position of associate researcher under Samuel Noah Kramer at the University of Pennsylvania. He joined the faculty of the University of Chicago in 1964. Even after retiring in 2001, Miguel remained the field's leading light, publishing two books (*The Early Dynastic Practical Vocabulary A [Archaic HAR-ra A]* [Rome: *Missione archeologica italiana in Siria*, 2008], and *The Lexical Texts in the Schøyen Collection* [Bethesda, Maryland: CDL Press, 2010]), as well as a raft of seminal articles during these years.

Up until relatively recently, it was not uncommon to see Miguel in the halls of the OI. He would invariably appear late in the day to check references before the archives closed, and catch up with Prof. Matt Stolper and me in our neighboring third-floor offices, eager to hear the latest OI news and, always, to talk about his research and his most recent breakthrough.

The article he published in 2013 on the so-called Tribute List in the *Journal of Cuneiform Studies* represents a highlight of not only of his post-retirement period but of his entire career, a culmination of his thinking on two of his great intellectual passions: Sumerian lexicography and writing. It is a work of stunning insight and erudition—a *tour de force* that at once exemplified his brilliance and showed Miguel to still be at the very pinnacle of his intellectual powers as he approached ninety.

I remember clearly the genesis of that article. A couple of years before its appearance in print, he stopped me in the halls and had one cryptic sentence for me—uttered without preamble or context, as was often his custom—and intoned in his distinctive, thickly-accented gravel voice, “I’ve found Semitic in the Uruk texts,” and then he walked away. For those of us who do this work, it was a truly profound statement, full of linguistic, social, and cultural implications for our understanding of early Mesopotamia at the time of the world's first cities. He did not mention this again to me, and it was only when the article appeared two years later that I fully understood what he meant. Encounters like this were not uncommon with Miguel and, in fact, were a defining characteristic of our interactions together, and I’m sure the same is true for others as well.

It is important to point out that Miguel's greatness was not simply in the mastery of the material, but in what he was able to do with the same material and data we all have access to. He just had this unfathomable ability to know more than the data at hand allowed—he somehow knew more than he had any right to know. Time and again I would ask myself, “How can he possibly know that?” This ability was something of perpetual amazement to me—it seemed like an almost magical or supernatural power. But in the end, I think it was simply that quality we call genius.

Certainly, every Sumerologist should read his entire oeuvre, paying close attention to even the smallest statements and details. Miguel was never one to belabor a point. And so often his most profound insights—a conclusion perhaps worthy of a monograph in itself—could be stated in the most laconic terms and buried in a footnote, leaving you thirsting for more. And his conversation about the work could be much the same—with a single sentence, he could change the course of an idea you had been working on for months.

As I remarked to his obituary writers, for the Washington Post and elsewhere, Miguel quite literally knew Sumerian better than anyone since the early centuries of the second millennium BC. And it was always hazardous to your mental health to disagree with him. Doing so could leave you spiraling into self-doubt no matter how deeply entrenched your position was. There was always the fear that somewhere quivering on the horizon was the realization that he was right after all.

Miguel was supremely confident and self-assured in his knowledge, but at the same time he was utterly uninterested in self-promotion and had little use for accolades. Consequently—and quite unfortunately—he was vastly underappreciated in the field and even here at the University of Chicago. His work was highly technical, detailed, complex, and written for the Sumerologically initiated. Even to many Assyriologists in our field who focus on the later periods, it can be difficult to explain and convey the massive significance of his contributions.

But it is easy to focus exclusively on his brilliance, to be dazzled by it and lose sight of the entirety of the man. Miguel was unstintingly generous and kind; he was a great raconteur; he was funny and had a searing wit, which could often be irreverent. He enjoyed the simple things—casual conversation with friends over a few beers or even discussing power tools, a topic of which he curiously had an advanced knowledge—but which I always figured must somehow be connected to his interest in Sumerian material culture.

It was this combination of the Everyman and the Genius that amplified Miguel, added to his legend, and made him seem otherworldly. We are not likely to see his kind again.



CHRISTOPHER WOODS  
Director

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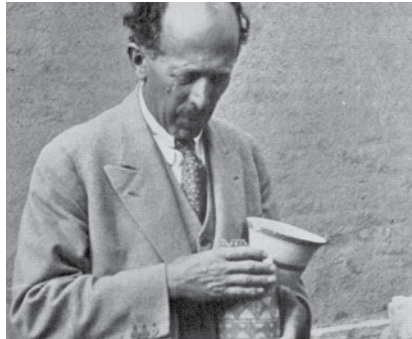
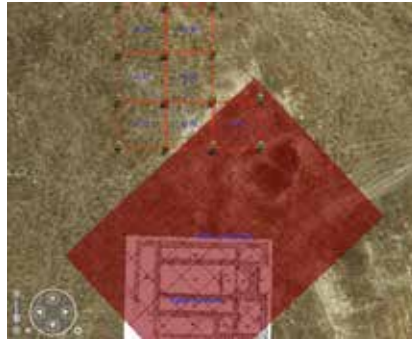
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# WENAMUN'S BAD TRIP

by Brian Muhs

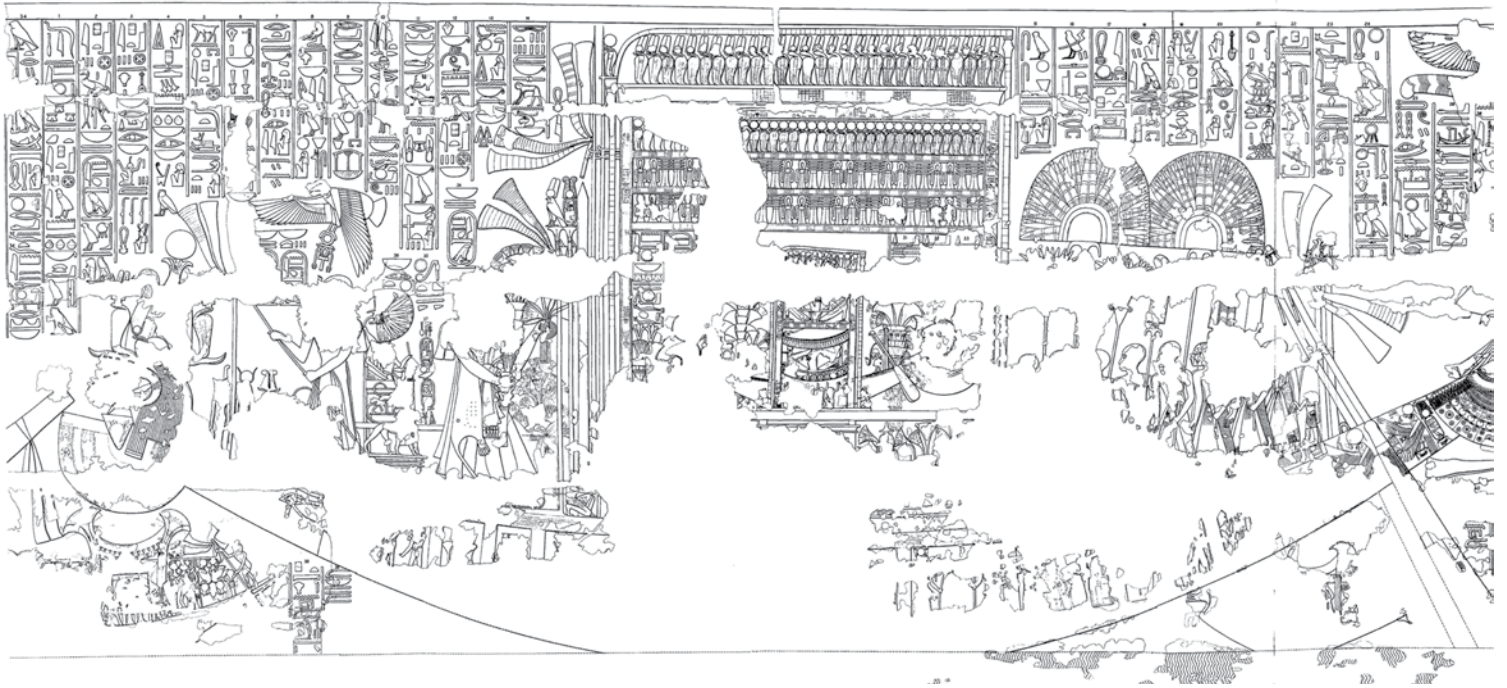
*The Report of Wenamun* ostensibly presents itself as the official record of a business trip to Byblos in Lebanon to acquire wood for the Temple of Amun at Thebes in Egypt between 1075 and 1065 BC. Many scholars have used it as a historical source because it refers to many well-attested places and people, but at the same time most scholars accept that Wenamun himself, his journey, and his detailed first-person accounts of his interactions and conversations with foreigners are literary fictions. Wenamun is after all a classic anti-hero, stumbling from one misfortune to another. Some are beyond his control, such as being robbed of his money, or being blown off course by a storm. Others are of his own making, however, such as giving away his travel documents, or his decision to rob someone else to replace his own stolen money. Wenamun nonetheless perseveres, using bluff and bluster to try to persuade local rulers in the Levant and Cyprus to help him complete his mission, despite his lack of travel documents and money, and the angry victims of his theft pursuing him.



LEFT: Map showing Wenamun's itinerary, and El Hiba, where the papyrus with *The Report of Wenamun* was found. Courtesy of Anthony Lauricella and the OI CAMEL Lab.

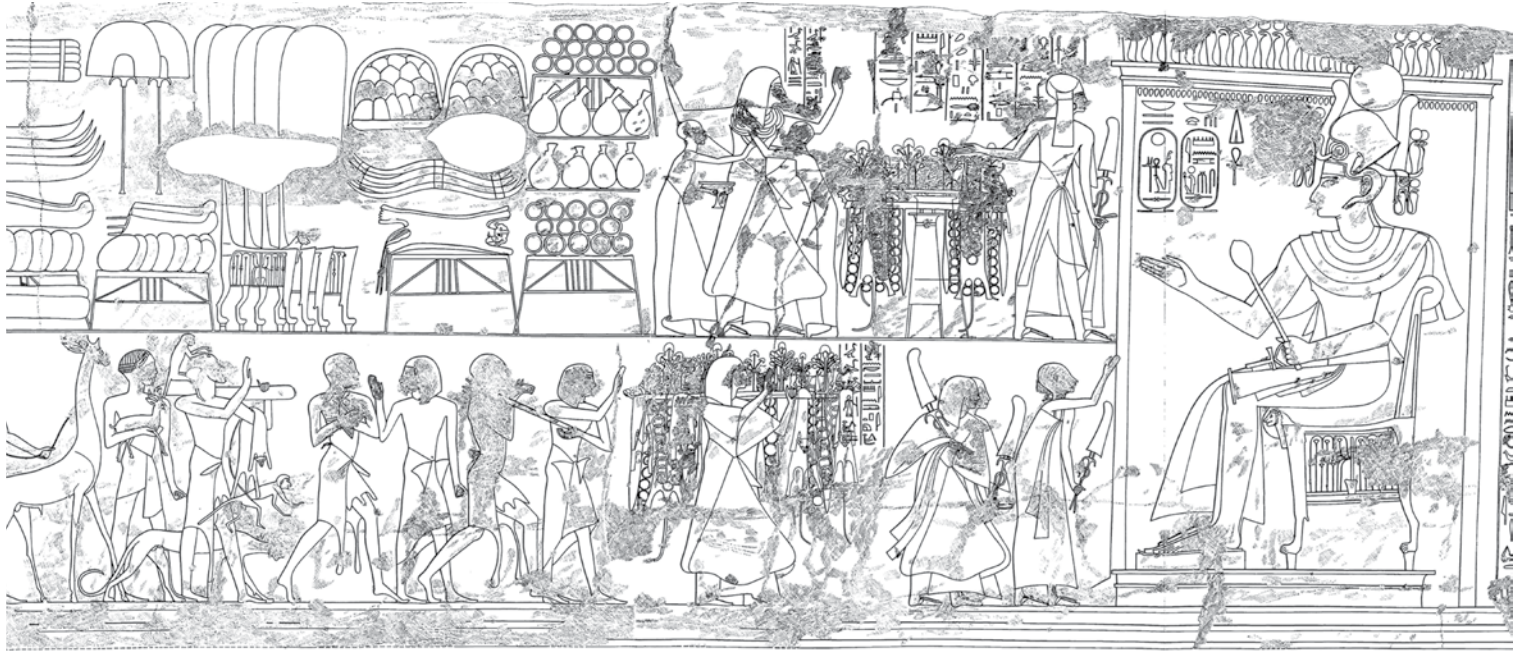
*The Report of Wenamun* is written in hieratic on a single papyrus, now in the A. S. Pushkin Museum of Fine Art in Moscow, known as *Papyrus Pushkin* 120. The Russian Egyptologist Vladimir Golenischeff (1856–1947) purchased the papyrus in 1891 in Cairo together with two other hieratic papyri. He stated that all three manuscripts had been found together in a clay vessel at the site of El Hiba, overlooking the Nile one hundred miles south of Cairo. The pot seems to have contained a private library, because one of the two other papyri, *A Tale of Woe on Papyrus Pushkin* 127, also appears to be literary fiction, while the other, a copy of *The Onomasticon of Amenemope on Papyrus Pushkin* 128, is an instructional or wisdom text. Some scholars suggest that the hieratic handwriting of these papyri may be one to two hundred years later than the ostensible date of *The Report of Wenamun*, meaning that it is a copy or a later composition.

*The Report of Wenamun* begins with a date in the fifth regnal year of an unnamed ruler. The date is often but not always assumed to refer to the final ten-year “Renaissance Era” of Ramesses XI, the last king of the Twentieth Dynasty and of the New Kingdom, who reigned from around 1099 to 1069 BC. At that time, two officials actually managed Egypt on his behalf: Herihor in the south at Thebes and Nesbanebdjed (or Smendes) in the north at Tanis. Both officials eventually proclaimed themselves kings, so the fifth regnal year could theoretically also refer to one of them. Wenamun writes that his lord was Herihor, who was High Priest of Amun at Thebes, but he also says that Amun-Re, King of the Gods, sent him on his mission to acquire wood to rebuild his sacred bark and river barge.



ABOVE: The river barge of Amun carrying the sacred bark of Amun, depicted in the Temple of Khonsu, from the reign of Herihor. From Epigraphic Survey, *The Temple of Khonsu*, vol. 1 (OIP 100. Chicago: 1979), pl. 21.

The primary cult images of Egyptian gods usually traveled in special palanquins shaped like boats, called sacred barks, which were carried overland on the shoulders of a number of priests. Written proposals could be presented to the gods when they traveled in their sacred barks, and the gods and their priests would affirm or deny them by nodding at the sacred bark. Proposals that had been affirmed were treated as divine decrees. The god Amun also had a river barge called “Amuserhat,” which carried his sacred bark and his priests whenever he traveled on the Nile.



Wenamun first arrived in Tanis, where he met Nesbanebdjed and his wife Tanetamun, and read to them the divine decrees of Amun stating his mission. From Tanis he sailed to the town of Dor, which belonged to the Tjeker people. There, one of the crew of his ship robbed him and fled. He asked Bador, the ruler of Dor, to find his money and return it to him. Bader puts him off, saying that if one of his own people had robbed Wenamun, he would recompense Wenamun himself until he found the thief, but the thief came from Wenamun's ship. After waiting nine days, Wenamun then sailed to Tyre. The papyrus is damaged here, but Wenamun apparently robbed a ship belonging to the Tjeker people, and he justifies himself with a version of Bader's argument, saying that he was taking compensation for what had been stolen from him, and that the Tjeker should seek recompense from the one who had robbed him.

Wenamun then sailed to Byblos, where he celebrated in a tent on the beach, together with a statue of "Amun-of-the-Road," who was traveling with him. Tjekerbaal, the ruler of Byblos, then sent a messenger to tell Wenamun to leave his harbor. Twenty-nine days later, just as Wenamun was preparing to return to Egypt, he says that a god possessed a boy who told Tjekerbaal that Amun had sent Wenamun and was accompanying him. Tjekerbaal then asked Wenamun to come see him in his palace. He first asked to see the divine decrees of Amun, and Wenamun admitted that he had given them to Nesbanebdjed and Tanetamun in Tanis. Tjekerbaal then asked Wenamun why he had come. Wenamun responded that he had come for timber for the sacred bark of Amun, which Tjekerbaal's ancestors had previously given. Tjekerbaal responded that his ancestors likewise had previously given timber to pharaoh in exchange for shiploads of gold and silver, and he sarcastically asked Wenamun where his ships were and why Amun had sent him on this foolish journey.

Wenamun may have been referring to the tradition of subject Levantine and Nubian rulers paying tribute to Egyptian kings in the New Kingdom, as described in numerous royal inscriptions on temples and stelas. Such payments undoubtedly ceased when the Egyptian empire collapsed after the reign of Ramesses III, however. Tjekerbaal in contrast may have been referring to the tradition of reciprocal gift exchange between ancient Near Eastern rulers, including Egyptian kings, as described in the Amarna Letters. Such exchanges undoubtedly became rarer after the fall of many royal houses at the end of the Bronze Age. These were not entirely separate traditions, however. Several Egyptian tombs at Thebes depict the presentation to the king of "tribute" from subject rulers alongside "gifts" from independent rulers and peoples, for whom reciprocal "gifts" were probably made. And the Amarna Letters and other sources record Egyptian kings giving gifts to subject rulers as well as "brother" kings.

Wenamun sensed that the discussion was not going the way he wanted, so he rejected Tjekerbaal's assertions, using the same phrase that Egyptian lawyers used to rebut false accusations. He argued that the sea and the ships on it, the mountains of Lebanon and the timber growing on them, all belonged to Amun, and that it was foolish to demand payment from Amun for that which already belonged to him. He suggested that Tjekerbaal's ancestors had previously given timber to Amun in return for life, health, and prosperity, and that he too should give timber so that Amun would grant him and all of his people life, health, and prosperity. Wenamun's new argument invoked a form of ritual reciprocal gift exchange frequently depicted in Egyptian temples, in which the king presented the gods with offerings of temples, fields, or bound prisoners, while the gods simultaneously presented the king with hieroglyphs representing life, authority, justice, or victory, for example.





OPPOSITE: Presentation of Nubian tribute to Ramesses II, depicted in the Temple of Beit el-Wali, from Herbert Ricke, George Hughes, Edward Wente, *The Beit el-Wali Temple of Ramesses II* (OINE 1. Chicago: 1967), pl. 9.

LEFT: Ramesses III offers to Khnum and other gods in exchange for life (represented as an *ankh*), depicted in Medinet Habu, from The Epigraphic Survey, *Medinet Habu, Volume IV: Festival Scenes of Ramses III* (OIP 51. Chicago: 1940), pl. 218B/220.

Wenamun seems to have recognized that this argument might not persuade Tjekerbaal either, so he also offered to write a letter to Nesbanebdjed and Tanetamun in Tanis, asking them to send payment. Tjekerbaal sent the letter with a preliminary shipment of timber, and in exchange he received a preliminary payment of gold, silver, and other commodities from Nesbanebdjed and Tanetamun. Tjekerbaal then dispatched men who cut the remaining timber and hauled it to the shore at Byblos. Tjekerbaal now reminded Wenamun to fulfill the bargain and offered to show him the tomb of some other Egyptians who had come to Byblos and had died there after waiting seventeen years to fulfill their mission. Wenamun declined the offer and he suggested that Tjekerbaal have a stela inscribed describing how Amun sent his messenger “Amun-of-the-Road” and his servant Wenamun to request timber for his sacred bark, and how Tjekerbaal had it cut, loaded on ships, and delivered to Egypt, along with a request for fifty additional years of life, so that after his death any Egyptian who passed by would recite Tjekerbaal’s name and make offerings for him. Tjekerbaal replied, “That’s a lot of words!”

Wenamun prepared to depart for Egypt with the timber when eleven ships of the Tjeker arrived demanding that Wenamun be handed over to them. Wenamun broke down and began to cry, so Tjekerbaal then sent him wine and a lamb and an Egyptian singer to cheer him up, and he told the Tjeker that they could not arrest Wenamun while he was in Byblos. Wenamun set sail with the timber, but a storm blew them to Cyprus. The townspeople where they landed threatened to kill Wenamun and the crew, so Wenamun appealed to Hatiba, the female ruler of the town, to restrain her people, lest Amun and the prince of Byblos become angry. She did so and told Wenamun to spend the night, and then the text abruptly stops. The papyrus is not broken, and there is space for a little more text, so it appears that the writer or copyist deliberately chose to end it here, leaving future readers in suspense.

As an anti-hero, Wenamun is not very sympathetic, because he himself creates many of the problems from which he tries to, and often does, extract himself with clever speech. As a traveler, however, he is deeply sympathetic because his problems with travel documents and suspicious officials, money, and storm diversions are timeless and all too familiar to travelers today.

BYBLOS was Egypt’s preferred port of trade in Phoenicia and its primary source of coniferous timber from the beginning of the Old Kingdom in the twenty-sixth century BC until after the end of the New Kingdom and the purported date of *The Report of Wenamun* in the eleventh century BC. In the ninth, eighth and seventh centuries BC, however, the Phoenician cities of Tyre and Sidon began to compete with Byblos. They supplied Egypt with wine from the Levant, and Tyre in particular became famous for its prized purple dye. The Phoenicians also established colonies in the western Mediterranean at this time, in North Africa, Sicily, Sardinia, and southern Spain, and they probably exported considerable amounts of Spanish silver to the eastern Mediterranean. Phoenician expansion slowed in the sixth century BC, and Carthage eventually assumed control of most of the other Phoenician colonies in North Africa and Spain until it unsuccessfully warred with Rome for control of the western Mediterranean in the third and second centuries BC. The Phoenicians’ most enduring legacy was their script, however, which inspired the development of other alphabetic scripts around the Mediterranean, including our own.

# GEORGIA ON MY MIND

by Tasha Vorderstrasse





8868. P. Z. - ROUTE DE LA GROUSSIN  
LE KASBECK ET L'EGLISE.

8868. ВОЕННО-ГРУЗИНСКАЯ ДОРОГА  
Казбекъ и церковь.

“GEORGIA WAS TO ME A FAIRYLAND,  
AND HERE I WAS  
ON THE VERY POINT  
OF ENTERING ITS  
ENCHANTED BOUNDS.”

**Georgia** has a long and rich history that has survived in different ways into the twenty-first century. From its impressive medieval painted churches, to the tower houses of Svaneti, and the earliest hominins outside of Africa, there are many opportunities to see what is unique about Georgian culture.




PREVIOUS PAGES:

LEFT: Postcard of Bazaar in Batumi. Source: Wikimedia Commons. RIGHT: The road, Mount Kazbeck, and the church, Groussie, (i.e., Georgia), Russia, ca. 1890-1900. Photomechanical print. Library of Congress Prints and Photographs Division, Washington, D.C.

QUOTATION: Marjory Wardrop, *Notes of a Journey in Georgia*, written on her first visit to Georgia in 1894 upon glimpsing the Black Sea town of Batumi. Quoted in Nicholoz Aleksidze's *Georgia: A Cultural Journey through the Wardrop Collection* (Oxford: Bodleian Library, 2018), p. 9.

THESE PAGES:

Picture of the Russian Orthodox Alexander Nevsky cathedral of Tbilisi. Built in a Neo-Byzantine style at the end of the nineteenth century, it was demolished by the Soviets in 1930. Source: Wikimedia Commons.



Despite this richness, the country of Georgia (thanks to its location in the south Caucasus) has remained largely unknown to visitors, escaping the minds of most tourists planning their holidays. But those who have visited Georgia have never failed to appreciate the uniqueness of the land that they found themselves in, and it is gradually becoming better known. One reason that Georgia is not a popular tourist destination is that it was part of the Soviet Union from 1922 until 1991, making it difficult in those decades for western European and North American travelers to visit it. Additionally, Georgia itself is a place that most people have not heard about.

The modern name of Georgia is Sakartvelo (the “place/region where the Kartvelians dwell”) in Georgian, a term that appears widely starting in the second half of the thirteenth century and into the fourteenth century. While the country is known as Georgia in English, Georgians call themselves “Kartveli.” The reasons given for this confusion are various, but the thirteenth-century archbishop of Acre (now located in the modern state of Israel), Jacques de Vitry (1180–1240), may be to blame. He was a newcomer to the Crusader states, and when he arrived in 1216, was horrified at what he found. According to him, as recorded in his *Historia Hierosolymitana* (*The History of Jerusalem*), the European population had assimilated and become soft and addicted to baths. In the same work, he called the people of Georgia “Georgians,” stating, “These men are called Georgians, because they especially revere and worship St. George, whom they make their patron . . . and honor him above all other saints” (Jacques de Vitry, *The History of Jerusalem AD 1180*, trans. Aubrey Stewart [London: Hanover Square, 1896], p. 83). He was actually impressed with the Georgians, in contrast to his regard of some other Christian groups he encountered in the Crusader states; he dismissed the Syrian Christians for consorting with Muslims and being dishonest, and the Armenians for not being Catholic. He did believe, however, that with preaching it might be possible to win over these groups, as the Maronites had already become Catholic in the eleventh century. He considered that the Georgians had a warlike personality that would assist in retaking Jerusalem from the Muslims. It appears that Jacques de Vitry had the same information as an earlier anonymous Crusader text of the twelfth century.

The late twelfth-century anonymous writer describing the Georgians had every reason to admire their military skills. In 1187, Queen Tamar ascended the throne of Georgia and began to expand the kingdom’s hegemony and influence throughout the wider region. This continued under her son George IV, and the Georgians meant to attack the Muslims in north Syria to assist the Crusaders in their attempts to re-take Jerusalem, but these plans ended with the kingdom’s defeat to the Mongols in 1220–1221. An invasion by Khwarezmians from Central Asia in 1225, and a new Mongol invasion in 1236, meant that the Georgians might

be less useful to his plans of a glorious reconquest of Jerusalem than Jacques de Vitry might have thought.

Further, Jacques de Vitry, following his twelfth-century source, also confused the name of the country. He seems to have known the Persian name for the country *Gurğ/Gurğān* (from Middle Persian *Wurğān* and Old Persian *Varkān*) and thought this was a reflection of the country’s love of St. George—hence: Georgia. Further, it is not entirely clear that it was actually derived from this—there have been other suggestions for how the name developed, and it is unlikely that anything can ever be proven definitively. Whatever the case, the Georgian name for

their own country has nothing to do with Saint George.

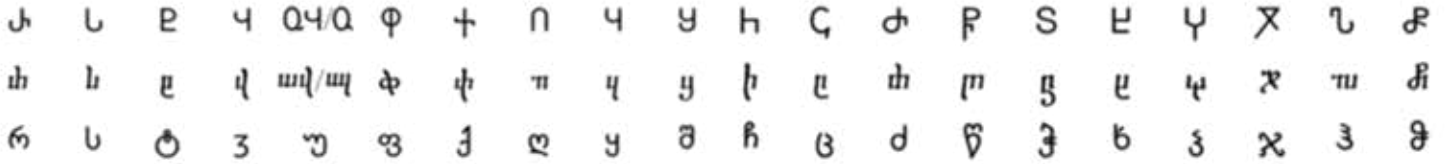
The eighteenth-century pilgrim Timothe Gabashvili reports from Mt. Athos, “I also asked about the word ‘Georgia.’ Why do the Franks and many others call Kartli ‘Georgia,’ and why do the Turks too call us ‘Gurji.’ He told me that what is written is that Georgian kings used to have the image of St. George on their flag, and it was because of this that they are called ‘Georgians’; and also for the marvelous miracles performed by St. George in Kartli” (*Pilgrimage to Mount Athos, Constantinople and Jerusalem 1755–1759*, trans. Mzia Ebanoidze and John Wilkinson, [Cuzon: Richmond, 2001], p. 113).

But even the term “Sakartvelo” creates confusion when looking at the history of the modern state of Georgia. In the eleventh century, Georgia was united, but “Sakartvelo” appears rarely before the second half of the thirteenth and fourteenth centuries. Western Georgia was known as Colchis in the

classical period, when the region was thought to be where the Golden Fleece was located. This region was also known as Egrisi or Lazica. In addition to Colchis, central Georgia (Kartli) was known as Iberia; to add to the confusion, the region that is now Azerbaijan was known as Albania.

In addition to the name of the country, the language of Georgia is also relatively unknown. The Georgian language is part of the Kartvelian language family (a family that includes Svan, Mingrelian, and Laz), which is not related to any other languages, despite past attempts to link it to other language isolates such as Sumerian and Basque. The alphabet is also unique, and in





fact Georgian used a total of three different alphabets following the invention of its first alphabet sometime in the late fourth/early fifth centuries, which is closely associated with the Kartli's adoption of Christianity. The first Georgian alphabet is known as *Asomtavruli*, which was followed by *Nuskhuri*, which appeared in the ninth century and became the more popular of the two scripts in the tenth. The current Georgian alphabet (*Mkhedruli*) first appears in the eleventh century and was used for secular purposes. It became the dominant script in the nineteenth century, although the other two scripts continued to exist in ecclesiastical contexts, and it does somewhat look like a vine and is quite cursive. The language is also highly unusual, reflecting its status as an isolate: it is one of the few languages where “mama” is father and “deda” is mother. It is an agglutinative language with a very complex and challenging grammar.

The most famous work of Georgian literature is the twelfth-century author Shota Rustaveli's epic poem *The Knight in the Panther's Skin* (*Vepkhistqaosani* in Georgian), which was composed during the reign of Queen Tamar. In *The Knight in the Panther's Skin*, the king of Arabia abdicated in favor of his only heir, Princess Tinatin, much as the Georgian king Georgi III made his daughter Tamar co-ruler in 1178 and she became sole ruler when he died in 1184. In the poem, the main protagonist, General Avtandil, is secretly in love with Princess Tinatin, who sends him out to find Tariel, the mysterious knight in the panther's skin. Eventually Avtandil tracks down Tariel, who then proceeds to tell his story, which focuses on the king of India and his daughter Nestan-Darejan, who Tariel was promised to marry. Nestan-Darejan's father wanted to marry her to a Khwarezmian prince, so Nestan conspired with Tariel so that he would kill her unsuitable suitor. Nestan-Darejan is eventually locked up, and Avtandil offers to help Tariel find her, and eventually she is rescued, and everyone lives happily ever after. While popular imagination has argued that Shota Rustaveli was secretly in love with Queen Tamar, there is nothing to indicate that this was actually the case. He is said to have left Georgia for Jerusalem around 1192 for the Monastery of the Holy Cross, where a famous picture of him is now found.

The English-speaking world owes its knowledge of *The Knight in the Panther's Skin* to Marjory Wardrop, whose brother Oliver Wardrop was a diplomat. Oliver first visited Georgia

in 1884, and both he and his sister were very connected with Georgia and did much to promote Georgian culture. Marjorie Wardrop learned Georgian, both Old Georgian and modern Georgian, and translated *The Night in the Panther's Skin* (her copy of the Georgian version has dried flowers in it that she collected from Georgia), which was published after her death. She was fascinated with the country even before she visited and learned Georgian. She had already been working on a Georgian-English dictionary, for instance.

Georgia is well known for its interesting and complex food culture which, given Georgia's distinctive culture and language, is perhaps not surprising. There is also not one single Georgian cuisine, but rather the different regions all have their own individual flavors and dishes. One of the most famous is khachapuri, which is a leavened bread with cheese. There are distinctive types of khachapuri including Adjarian, which is topped with a raw egg. In addition to food, Georgia has a staggering array of wines and is where the oldest wine has been found in archaeological excavations (the Early Neolithic evidence dates to ca. 6000–5800 BC found at the site of Gadachrili Gora, which is part of the G.R.A.P.E. project, the subject of the October 2018 Members' Lecture delivered by Steven Batiuk of the University of Toronto). The traditional Georgian wine is made in a large clay pot (or *quevri*), which is buried in the ground and allowed to ferment. The wine types include so-called amber or orange wines, which is where the grape skins are not removed from the white wine grapes and thus stay in contact with the juice.



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Crusader, and European Art.  
*See page 33 for details.*

OPPOSITE: Postcard by the Georgian artist Oskar Schmerling (1863–1938), who was a noted cartoonist. Source: Wikimedia Commons.

ABOVE: A portion of the three Georgian alphabets: Asomtavruli, Nuskhuri, and Mkhedruli. RIGHT: Silver Crusader coin. A58786.

# TRAVELERS TO GEORGIA



ABOVE: Tamar Dadiani, wife of Levan II Dadiani, is depicted here after she had her nose and ears cut off by the duke. The blood is clearly visible here. Biblioteca Comunale di Palermo, Ms.3 Qq E 94, fol. 41r.

OPPOSITE (clockwise from top left): Various Castelli drawings, including: human face composed of foliage; wondrous pear in human form; Vamiq III Liparitiani, prince of Mingrelia 1658-1661; marine extravagance, squid. Biblioteca Comunale di Palermo, Ms.3 Qq E 94, fols. 35r, 36r, 47r, 35v.

Georgia has left a deep impression on the different travelers who visited there through the centuries. In the seventeenth century, Catholic missionaries started coming to Georgia, the most famous of whom was Cristoforo Castelli (1597–1659). Castelli was a Theatine missionary, an order that was founded in the sixteenth century. The Theatines were the most active of the Catholic missionaries in Georgia. Castelli spent twenty-two years in Georgia and made detailed pen and ink drawings of the elite Georgians he met, as well as the daily life of Georgians. His artistic talents meant that he was much in demand, and although he moved among the courts of various Georgian rulers, he was primarily based in Gori, which is now best known as the birthplace of Stalin. The picture left shows one of those elites, Tamar (or Tamunia) Shervashidze, the first wife of Levan II Dadiani of Mingrelia (western Georgia). It did not end well for Tamar, as Levan cut off her nose and ears for allegedly committing adultery with his vizier, then drove her from his court and invaded her father's land of Abkhazeti. Levan had wanted a divorce so he could marry his uncle's wife, and Tamar is depicted here after her disfigurement. Castelli lost much of his original work on his way home and also during a shipwreck. He redid much of his work, however, it remained unfinished when he died and is now deposited in the Bibliotheca Comunale in Palermo, Sicily. The material that Castelli put together has received some attention, but there is much more work to be done on the extensive materials he left behind.





Anne Lister (1791–1840), a traveler from the UK to Georgia who left behind extensive diaries, actually died on her visit to Georgia. Her diaries, parts of which were written in code, run to almost 4 million words, in contrast to the more famous diary of Samuel Pepys, which comprises 1.25 million. Her diary (and life) is now most famous for the part written in code, which documented her lesbian relationships in detail. Although select parts of the diary were already published in the nineteenth century, Anne Lister's sexual orientation was finally recognized in print starting in the 1980s. Indeed, the first decipherer of her diary, her relative John Lister, rejected the urgings of a friend to burn the diary and hid them. Due to the length of the diary and Anne's notoriously bad handwriting, there has never been a complete critical edition. The last part of her diary concerns her trip to the Russian Empire, including Georgia, where she died. Anne Lister enjoyed traveling and climbing mountains such as the Alps and the Pyrenees (she was the first person to ascend Vignemale in the Pyrenees), which is presumably one of the reasons she was drawn to Georgia with her partner Ann Walker. Her visit to Georgia is detailed in 190 pages and remains unpublished, although it would probably amount to about 400 printed pages in total.

Her trip to Georgia has been detailed by her biographer, Angela Steidele, both online [feminism-boell.org/en/2016/06/15/anne-lister-and-her-travel-georgia](https://feminism-boell.org/en/2016/06/15/anne-lister-and-her-travel-georgia) and in her German biography of Lister (*Anne Lister: Eine erotische Biographie* [Berlin: Matthes & Seitz, 2017]) and its recently published English translation (*Gentleman Jack: A Biography of Anne Lister, Regency Landowner, Seducer and Secret Diarist* [London: Serpent's Tail, 2018]). Anne Lister and her partner Ann Walker traveled from Russia down the Georgian Military Highway, crossing in the snow and eventually reaching Mtskheta, the ancient Georgian capital. After leaving Mtskheta, they then went to Tbilisi, where they stayed for some time. Anne described Tbilisi as follows: "Magnificent! Gazed in mute admiration. . . . How fine! . . . My expectations are exceeded," (quoted in Steidele 2018). They spent a fine time in Tbilisi, where they were entertained by the elites of the city. Anne Lister wanted to travel to Persia, but this turned out to be impossible, much to her irritation. They traveled through the Georgian countryside, including a tour of the Greater Caucasus Mountains, seeing scenery as well as historic sites. They had documents that guaranteed them

free accommodation, although not necessarily of the quality that Anne Lister expected. Despite the fact that the traipsing through the countryside was at Anne Lister's instigation, she was having a more difficult time with the conditions than her partner was. On August 11, 1840, she wrote the last lines in her diary, and she died on September 22, supposedly of fever, but the cause of her death is not entirely clear; her partner Ann Walker returned to Yorkshire with the embalmed body and was eventually declared insane.

In 1947, the American author John Steinbeck, together with Robert Capa the celebrated photographer, visited Georgia as part of a trip to the Soviet Union (between July 31 and mid-September), and Steinbeck published the results of the forty-day trip as *The Russian Journal* in 1948. He wanted to make a travel journal, which suggests that this had not been done before. Even

before he reached Georgia, Steinbeck had heard about it: "Wherever we had been in Russia, in Moscow, in the Ukraine, in Stalingrad, the magical name of Georgia came up constantly. People who had never been there, and who possibly never could go there, spoke of Georgia with a kind of longing and a great admiration." Steinbeck was favorably impressed with Tbilisi, which he described as being very clean and fascinating. He writes, "And if there are ghosts anyplace in the world, they must be here, and if there is a ghost of Queen Tamara, she must have been walking the ridge in the moonlight that night." He also went to Gori (Stalin's birthplace; the Stalin Museum remains today). It is clear that Steinbeck admired the Georgians tremendously, stating, "They could out-eat us, out-drink us, out-dance us, out-sing us. . . . Everything they did was done with flair. . . . It is a magical place, Georgia, and it becomes dream-like the moment you have left it. And the people are magic people."



TOP: Watercolor portrait of Anne Lister of Shibden Hall. SH:2/M/19/1/59, West Yorkshire Archive Service, Calderdale.

BOTTOM: "Open paper" to Georgian authorities permitting "two respectable persons" (Anne Lister and Ann Walker) to travel in western Georgia and mandating their requirements (passports) be met. SH:7/ML/1115, West Yorkshire Archive Service, Calderdale.

# TRAVELERS FROM GEORGIA

There is a rich history of individuals from Georgia visiting the Holy Land on Christian pilgrimage or living in monastic communities there. In addition to Georgian pilgrims and church individuals in the Holy Land and Mount Sinai, there were also Georgian monks in the region around Antioch, located in the Hatay Province of Turkey, including at the Monastery of Saint Symeon Stylite the Younger and the Black Mountain. It is evident that Georgians were interested from the very beginning in Saint Symeon Stylite the Elder (who lived in the Aleppo region) and Saint Symeon Stylite the Younger, even though no evidence exists from the early period. The stylite saints were ascetics who spent their religious lives sitting on pillars, and the cults of both Symeon Stylite saints were very popular in Georgia.

While there is no evidence for actual stylites in Georgia, this is perhaps not surprising. The fifth-century AD Daniel the Stylite, for example, decided to live on a pillar to the north of Constantinople and encountered problems with the weather, particularly one instance where he was covered with snow and ice. He actually had to be thawed out, which could explain the reluctance of Georgians desiring such a life to brave the even worse Georgian winter weather. Nevertheless, outside of Georgia, Georgian monks operated as stylite saints, living on pillars, even though this did not always end well. One Georgian monk in the twelfth century, according to Neophytus of Cyprus (1134–1214), started to have hallucinations and worship the devil, and while under the influence of demons attempted to murder a neighbor named David. He was then sent to the Monastery of Saint Euthymius in the Judaeen Desert and assigned to manual labor. This labor consisted of carrying, collecting, and then hauling firewood for the bakery and kitchen of the monastery. This did not seem to work, however, and the demons continued to plague him. After being captured by the Muslims when Saladin overran the region, Neophytus was taken to Damascus where he eventually became a silentiary in the Antiochene region.

There are literary sources that tell us about the Georgian pilgrims and religious individuals in the Levant, but there is also evidence collected by scholars for Georgians themselves, namely inscriptions. These inscriptions include graffiti as well as other inscriptions that clarify their position as Georgians. Writing in Georgian, as in other uncommon languages such as Armenian, marked differences between these travelers and others. Only a few people—almost entirely people from that community—would have been able to read them. Most of the Georgians living in religious communities would have lived in Greek-speaking religious monastic communities.

There were only a few specifically “Georgian” monasteries. The most important Georgian places outside of Georgia were the Monastery of the Cross in Jerusalem and Saint Catherine’s Monastery in Sinai.

The epigraphic evidence for Georgians in the Holy Land is some of the earliest Georgian epigraphic evidence in existence. Four mosaics with Georgian inscriptions (written in the *Asomtavruli* script) were found at the site of the rural Saint Theodore Monastery at Bir el-Qutt near Bethlehem, excavated by V. Corbo in 1952–1953 and dating to the sixth century (there have been attempts to date it earlier, but this does not seem to be correct) but continuing much later. Other inscriptions were found at the site of Umm Leisun on the road from Jerusalem toward Bethlehem. A grave was found that was said to be of Iohane, who was a Kartvelian. It is interesting that the individual would be identified in this way, as the use of the Georgian language would have presumably made this clear. There are also Greek inscriptions attesting to the monastic community and pilgrim graffiti from Nazareth and Mount Sinai. The graffiti from Nazareth also date to the late antique period. After this initial flurry of activity, however, it is difficult to find direct evidence of Georgians in the region.

Much later, Timothe Gabashvili (ca. 1703–1764) was a Georgian traveler who went to the Holy Land, in addition to other pilgrimage centers such as Mount Athos and Constantino-



ABOVE: Twelfth century icon from Mount Sinai depicting St. George and an unnamed Georgian king, usually identified as David IV, otherwise known as David the Builder (r. 1089–1125). Michigan Inventory Number 67. Published through the courtesy of the Michigan-Princeton-Alexandria Expeditions to the Monastery of St. Catherine on Mount Sinai.

ple, in 1755–1759. Although we know from the evidence above that there were many Georgians visiting the Holy Land, he was the first to leave an account of his visit. Timothe was interested in visiting places that were associated with various biblical events and Christian saints, but he noted in his journal places that had Georgian associations, and foundations associated with Georgia, such as monasteries and chapels. This reflected his deep disappointment that by the time of Timothe's visit these associations were in the past rather than in the present. The various monasteries that had been founded or rebuilt by Georgian elites or kings had been sold to others. He realized that Georgia's association with the Holy Land was now very limited, represented by only a few nuns. He wanted to encourage others to come on pilgrimage and to appoint priests to commemorate Georgian souls. Or, as he put it, "The renowned Kings of Georgia have rebuilt Christ's Sepulchre that had been enslaved by the Persians and Turks. Our Georgian Holy fathers have sacrificed their bodies to those holy places in Jerusalem. Thus, when I realize that the Georgians have rejected these great and holy places—venerated by the angels—I am greatly surprised. . . . Why is no Georgian priest present here? Must the commemoration of the souls of those who have departed so long ago disappear?" (Quotation in *Pilgrimage to Mount Athos, Constantinople and Jerusalem 1755–1759*, trans. and annot. Mzia Ebanoidze and John Wilkinson [Curzon: Richmond, UK, 2001], pp. 37, 144).

By the time Peter Konchoshvili visited Jerusalem in 1899, the situation had changed somewhat in that the effort to play down the Georgian activities in Holy Land had gone beyond the Georgians simply selling everything off. Peter reported that all the Georgian inscriptions in the Holy Land had been ruined by the Greeks who now owned the properties and had erased all the inscriptions except some at the Monastery of the Cross. He also reported that archaeological excavations had uncovered mosaics including one with inscriptions that were similar to Old Georgian, and he reported that the Russians had found tombs claiming to contain relics of the king of Georgia, but that he was not shown the inscriptions. The church of Saint James in Jerusalem, he claims, was built by the Georgians, but "to our great misfortune" is in the hands of the Armenians. He then recorded that there was a document that stated that if the Georgians were able to pay a tax, the Armenians would have to return to the church, but the document is now lost. He also visited the Monastery of

the Cross: "To see it [the monastery] made my soul extremely sorrowful. At one time the famous and glorious Georgian nation had possessed 18 monasteries in Jerusalem and now none of them is ours. Woe to our weakness!" (translated in *Travels of Jerusalem and Mount Athos*, trans. Mzia Ebanoidze and John Wilkinson [Gorgias Press: Piscataway, 2014], p. 77). Again Peter states that there is a document that the Georgians have, claiming that if they pay their debts they can receive the monastery back, and that these debts have already been fully paid, but the Greeks still have the monastery: "Only the Greeks themselves become fatter and fatter with our bread, wine, and other goods. This truly can be called granting mountains of gold in words and actually, not giving even a piece of clay," (p. 78). Georgian inscriptions in the monastery had now worn away or disappeared, while elsewhere some remained but had been covered up. Peter was also aggrieved that the "Russian Guide Book to Palestine" did not accurately provide historical information about the Georgian foundation of various monasteries and contained other inaccurate information. Therefore, in contrast to the eighteenth-century pilgrim Timothe, who blamed the Georgians themselves for their own misfortunes, Peter blamed other ethnic groups (particularly the Greeks) for appropriating, destroying, and otherwise misrepresenting Georgian heritage in the Holy Land.

One issue Peter found concerning was the painting of Shota Rustaveli, supposedly in the Monastery of the Holy Cross. He states, "I desired with all my heart to find Shota Rustaveli's painting, but I could hardly notice it on the right of the pillar, the inscription is effaced. . . . I returned home with a broken heart," (p. 82). In 2004, the painting was defaced and the inscription scratched out. It has since been restored.

Georgia remains a country relatively unexplored, but with tremendous possibilities, impressing those who have visited, and remaining with those Georgians who went abroad. Or, as John Steinbeck put it, "And we understood thoroughly now why the Russians had always said to us, 'Until you have seen Georgia, you have seen nothing.'"

*Thanks are due to Eliana Calandra of the Bibliotheca Communale, Palermo; Julia Gearhart of the Princeton University Department of Art and Archaeology; Tom Sullivan of the University of California Press; and Daniel Sudron and Sue Pad of the West Yorkshire Archive Service Calderdale, for all of their assistance.*

"UNTIL YOU  
HAVE SEEN GEORGIA,  
YOU HAVE SEEN  
NOTHING"



RIGHT: Biblioteca Comunale di Palermo, Ms.3 Qq E 94, fol. 34v.

OPPOSITE, ABOVE: Bakery sign advertising Georgian bread, Tbilisi. Source: Wikimedia commons. Recipes from Darra Goldstein, *The Georgian Feast: The Vibrant and Savory Food of the Republic of Georgia* (Oakland: University of California Press, 2018), pp. 140, 202.

# GEORGIAN DELIGHTS

## EGGPLANT-WALNUT PURÉE (*Badrizhanis Mkhali*)

Here's another variation on the wonderful vegetable and walnut purees that grace every supra table. This one, with eggplant, is lighter and slightly subtler in taste than the more common spinach and beet mkhalis. Pomegranate seeds lend beauty to the dish as well as a nice textural counterpoint to the smooth puree. Serves 6.

2 medium eggplants (roughly 2 pounds)

1 heaping cup walnuts

3 medium garlic cloves, coarsely chopped

1 teaspoon salt

1 cup finely chopped cilantro (about half a large bunch), including the tender stems

½ teaspoon ground coriander

½ teaspoon dried fenugreek

¼ teaspoon dried summer savory

Freshly ground black pepper

2 tablespoons unsweetened pomegranate juice

Pomegranate seeds for garnish

Preheat the oven to 400 degrees. Prick the eggplants and place them on a baking sheet. Bake them whole for about 45 minutes, until very soft. When they are cool enough to handle, peel and gently squeeze out any excess liquid. On a cutting board, chop the eggplant pulp very finely, until it is almost a puree, then transfer it to a bowl. In a food processor grind the walnuts with the garlic and salt to medium fine. Then add the cilantro, dried coriander, fenugreek, summer savory, and pepper to taste. Grind to a paste. Mix this paste with the eggplant, then stir in the pomegranate juice. Taste for seasoning. Chill in the refrigerator for at least 2 hours. Bring to room temperature before serving, sprinkled with pomegranate seeds.

## SALMON BUGLAMA (*Tevzis Buglama*)

Similar to veal buglama, this salmon stew is full of delicious tomatoes and herbs. It is easy to prepare and very fresh tasting. Serve with boiled potatoes or rice. Serves 4.

¾ cup vegetable oil

2 pounds salmon, skinned and cut into

1 ½-inch pieces from the thick end of the fillet or steak

Salt and freshly ground black pepper

1 cup chopped cilantro

2 medium onions, sliced and separated into rings

2 small lemons, sliced

4 bay leaves

1 ½ pounds (4 medium) ripe tomatoes, sliced

Pour ¼ cup of the oil into a deep saucepan large enough to hold the chunks of fish in a single layer, and swirl it to cover the bottom of the pan. Place the pieces of fish over the oil and season with salt and pepper to taste. Top the fish with layers of cilantro, onions, lemons, and bay leaves, in that order. Pour another ¼ cup oil over the mixture, then lay on the sliced

tomatoes. Add the remaining ¼ cup oil and more salt and pepper. Cover the pot and bring to a boil, reduce the heat to low, and simmer for 15 minutes, or until the fish is done.



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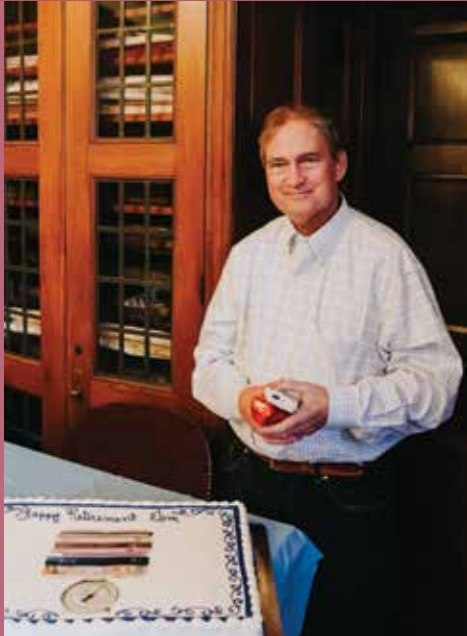
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# JUST MAKIN' BOOKS



**\*Countless** for most people, but Tom Urban is a man who loves numbers. Or at least, he never forgets a number. His brain is an archive of book prices, print-run figures, and press dates, and we've seen him do some pretty impressive calculations in his head before we could even punch the figures into a calculator.

## CELEBRATING THE CAREER & RETIREMENT OF TOM URBAN

by Becca Cain

If you're reading this, you've been impacted by the work of Tom Urban and his remarkable career as managing editor of the Publications Department. But most people don't realize the full extent of Tom's impact, because he has spent his thirty-two years at the OI helping others without making a show of it—in apparent ways, like making authors' work shine through careful editing, thoughtful design, and general support of their work—but also in ways that are not part of the job description. Like fostering community at the OI with his kindness, humor, open-office free-candy policy, and annual holiday punch and Santa impersonation. And patiently training and encouraging his many employees over the years, by both ensuring that each of us felt able to handle any aspect of the publications process, and also supporting and promoting the talents and development of each person.

But Tom is not one to talk about all that he does for other people or how demanding his work is; instead, whenever someone stops by the office and asks how things are going, no matter the workload or stress at the time, Tom's pat response is,

“Just makin' books.”

This seemingly straightforward sentence reflects not just Tom's day-to-day professional attitude, but also his approach toward life: taking what you have and making the best you can of it, while maintaining a calm, warm attitude and trying to improve the lives of those around you.

So it was with deep gratitude that the OI gathered on November 9 to celebrate Tom's tremendous career and (attempt to) thank him for being a crucial and exemplary part of this institution, and for shepherding the publication of **countless\*** books. After speeches by Director Chris Woods and Tom himself (during which he primarily lauded the accomplishments of his staff over the years, rather than his own), Tom was presented with a set of Lamassu bookends and a selection of cured meats (a favorite food of his), and everyone enjoyed a special retirement cake that featured a photo of the old scale that Tom has used to weigh many-a-book for shipping. Fortunately for the OI, Tom has graciously agreed to continue working on the Chicago Assyrian, Hittite, and Demotic Dictionaries, still gracing the office with his wit and wisdom.

*Tom, thank you for teaching all of us the “just makin' books” philosophy and for so many invaluable professional and personal lessons over the years. Your impact reaches beyond what anyone realizes.*

—Becca

### TOM URBAN BY THE NUMBERS

Years working for Pubs: 32

Books edited: 481

Dictionary (*CAD*, *CHD*, *CDD*)  
volumes prepared:  
76 (& counting . . .)

*News & Notes* and *Chicago House Bulletins* ushered through production: 210

*Annual Reports* overseen: 27

PDF publications made available for free online: nearly 1,000

Jars of candy provided: over 624

Pots of coffee brewed: countless

ABOVE: Tom, with retirement cake and prized cured meat.

RIGHT: OI Publications, past and present (Charissa Johnson, Emily Smith, Leslie Schramer, Tom Urban, Becca Cain, Alex Cornacchia).

OPPOSITE: Pubs scale featuring a few of Tom's favorite OI publications.



# LESSONS FROM TOM

by Leslie Schramer

Tom's friendly, unflappable way lured people from all over the OI to the Pubs Office, where they'd dip into the candy jar and shoot the breeze a while. It was not uncommon for someone to come in seeking Tom's opinion or advice on some topic, and his answers were always helpful. He has a way of cutting to the quick of a problem and giving practical advice with a kind wryness that people respond to. He's deeply intelligent and eminently practical in a way that, to me, anyway, always seemed like wisdom. I have witnessed Tom dispense advice to countless people on various topics, and I've absorbed a lot by just working with him for many years. Here are just a few of the things I've learned.

## Give it away.

Tom is probably the most generous person I've ever met. If you need something and he's got it, he'll give it to you, with quiet and genuine goodwill. He was a strong advocate for an open-access policy for OI publications at a time when such a concept was a little shocking to most people. He supplied coffee and candy for the office, but anyone who came through the door was encouraged to partake. Though he is an entirely self-taught editor and bookmaker, Tom has never been jealous of his expertise. He is a born teacher, and anyone who has worked with him will tell you that he goes out of his way to make sure that when you work in his office, you're not just learning a single task, you're learning how the whole system works, and how the piece that you're occupied with fits into that system. He's proud of having taught the fundamentals of editing and bookmaking to everyone who has passed through his office. It says a lot that several of his former proteges, myself included, have gone on to successful careers in publishing, though we may have entered the office with very different professional ambitions.

## There's always a workaround.

I've watched with skepticism many times as Tom approached a problem in an unconventional way, but I learned long ago to just step back and let the man work. The best tool is the one that's at hand, is what I think he might say. Or, more likely, he'd make some crack about being Polish. Everyone at the OI knew that if you were having trouble with your computer and John Sanders wasn't available, Tom Urban was the man who could help you. Even Johnny sometimes came to get advice from Tom, and between the two of them they'd nearly always find some solution to the problem. Maybe not one that would have occurred to anyone else, but one that got the job done.

I worked with Tom Urban in the OI Publications Office for seventeen years, first as a part-time student helper, then full time for twelve years. I loved coming to work every day, not only because I enjoyed the job, but also because it was just fun to work with Tom. No matter how heavy the workload (and it was always heavy), he took care of the hard stuff and made sure that the rest of us in the office didn't need to worry about anything except the manuscript on our desk. It was always entertaining, it was always collaborative, and you were always learning something. He shouldered the burden of running the office with the good-humored forbearance of a native Midwesterner, though the stress of it was terrific.



## Don't be too quick to clean up.

Many's the time I've chided Tom for holding on to some relic of the past—a zip drive, old floppy disks, software manuals from the '90s. He would look at the offending item and say, "Let's not get rid of that just yet." And with a sigh I would put it back in its place on the shelves of the Vault. And sure enough, it wouldn't be long before some frenzied person came into the office clutching a disk that held crucial research, written up years ago and set aside but now desperately needed and only preserved on this one wretched copy. Tom would calmly go into the Vault and get whatever antiquated specimen of technology was called for, and the problem was solved. I learned that lesson several times over the years, but it never stopped me from trying to get Tom to clean out the Vault.

## Keep your cool.

Watching Tom diffuse a tense situation with patience and humor is like watching a magic trick. I've seen people come into the office red-faced and furious, in a rage about some real or imagined editorial slight. While I would be trying to disappear into my chair, Tom would hear the person out, and then with the calmness of a zen master he'd either explain the situation or take the blame for any mistake, even if it wasn't his own. To my unending astonishment, most of these encounters ended in laughter on both sides and no hard feelings. I've never seen Tom lose his cool or stoop to insulting language. It's one of the things I most admire about him, and I try to follow his example.

*Thanks for all the years of good times and good advice, Tom.  
I miss you and hope you're enjoying (semi-)retirement.  
I'll be calling you soon to shoot the breeze and get some of  
that indispensable Polish wisdom.*

—Leslie







Tom and Chris Urban and guests at November 9 retirement party in the director's office. Photography by Charissa Johnson.



*If a picture is worth a thousand words, it would take hundreds of thousands of photos to even begin to describe the books, publications, advice, kindness, and candy you have offered, Tom. Thank you. You've impacted me greatly and I will always be grateful.*

*—Charissa*

# THE CULTURAL HER

by Anne Flannery

Threats facing cultural heritage sites have flooded newsfeeds in recent decades. Efforts to reconstruct these sites and collections rely heavily on the archival record, but unfortunately archives are also being destroyed, neglected, and forgotten. Within an archive—even when an object disappears through destruction, looting, or neglect—its paper counterpart still exists as a way to reconstruct the object's story. The paper archive is delicate in its own right, however: misplace a letter or destroy a photograph, and the object's legible history is indecipherable. Understanding archives is an essential step not only for cultural heritage and scholarship, but for comprehending the impulse we all have for making order amid chaos.

At the OI, behind the double doors in the Egyptian gallery, sits the museum archives. Measuring approximately 4,000 square feet of shelf space, this repository contains material spanning nearly 120 years, documenting the beginning of ancient Near Eastern studies at the University of Chicago and the history of the Oriental Institute. It includes administrative documents, correspondence, dictionary projects, excavation records, film, faculty papers, and photography. This archival record is a living one because it continues to expand while being subject to processes of cataloging, curation, and digitization. In light of this reality, the vastness of the OI museum archives is not yet fully understood, and new treasures are always coming to light. The scale and scope of the archives makes using and organizing them a mode of excavation.

Sharing the nature of these materials with the university community is a natural extension of the mission of the archives. It is with



# CULTURAL HERITAGE EXPERIMENT



ABOVE: The inaugural Lending Day for the Cultural Heritage Experiment in Breasted Hall on October 3, 2018. Photography by Charissa Johnson.

this in mind that the Cultural Heritage Experiment (CHE) was developed. Inspired by art-loaning programs that emerged across the United States in the last decades—in particular the Smart Museum’s beloved “Art to Live With” program—the CHE loans out copies of archival objects to students. By interacting with an archival object directly, students gain a more concrete understanding of how these materials contribute to creativity, scholarship, and preservation.

Around 7am on October 3, 2018, the first dedicated students arrived at the Oriental Institute and camped in front of the doors of Breasted Hall. There, they waited patiently for the Cultural Heritage Experiment to begin. By the end of lending day, ninety-seven objects had been distributed and loan documents signed. The objects currently on loan include copies of letters, maps, site plans, and photographs, as well as former exhibition materials, educational replicas, and other ephemera. Over the course of the year, the participants are encouraged to learn more about their objects through research and display. They are required to submit a short object story and photograph once per quarter so that there is a record of the object and the student’s experience throughout the course of the experiment. Participants in this program are also invited to attend programming throughout the year, including a behind-the-scenes tour of the archives, a maker faire to discuss their creative projects, and a lunchtime discussion on cultural-heritage preservation.

For more information about the CHE and object updates, visit [oi.uchicago.edu/collections/cultural-heritage-experiment](https://oi.uchicago.edu/collections/cultural-heritage-experiment).

# TELL KEISAN

by Andrew M. Wright

## IMPLEMENTING MODERN DATA STRATEGIES AT THE RENEWED EXCAVATIONS

In July 2018, the Oriental Institute, in partnership with Ben-Gurion University of the Negev, conducted the second season of renewed excavations at Tell Keisan. The project began in 2016 under the directorship of David Schloen and co-directorship of Gunnar Lehmann. Tell Keisan is a 15-acre mound located in northern Israel in the Akko plain 8 km southeast of Akko and 15 km northeast of Haifa. In biblical times, the site was an important Phoenician city situated between the Phoenician coast and the Kingdom of Israel. Evidence suggests, however, that the mound's occupation spanned from the Neolithic to Hellenistic periods, and perhaps again into the Byzantine period and later. Recent excavations have focused on remains from the Iron Age IIA through the late Persian/early Hellenistic periods, with a few remains possibly from the Byzantine, Ayyubid, or modern period.



### EXCAVATIONS OLD AND NEW

Tell Keisan has been subject to several archaeological investigations in the past century. In 1935–1936, a British team—the Nielson Expedition—excavated a step trench through the southern edge of the mound. In 1971–1980, a French team from the *École Biblique et Archéologique Française de Jérusalem* excavated the eastern summit (Chantiers A & B), the western acropolis (Chantier C), and some squares to the north (Chantier D). In 2002 and 2005–2006, trial-and-salvage excavations on behalf of the Israel Antiquities Authority were undertaken, focusing especially on the areas to the north, northwest, and southeast of the mound. The current expedition has reused the *École Biblique* area designations, simply replacing the word *chantier* with *area*, allowing us to integrate and reconcile the archaeological data gathered from both digs despite the different excavation methods. The objective is to generate a more complete, holistic history of the ancient city.

Areas E and F were opened in 2016. Whereas Area F consisted of one 5×5 m sounding, Area E was placed adjacent to the French excavations in Chantier B. Area E yielded an extensive architectural complex, ultimately proving to be storerooms destroyed at the end of the seventh century BC—perhaps during Nebuchadnezzar's 604 BC campaign—as well as a substantial clay pit containing material from the Iron Age IIB/C through the late Persian/early Hellenistic periods. Area E was expanded to the south in 2018, resulting in an area comprising six 10×10 m squares.

A third new square to the southeast (grid 46, square 59) falls almost entirely within the French Chantier B, so for our purposes, it is the only current square within the context of Area B. This area was challenging to work with due to the state of its legacy datasets, an issue many excavations face regularly given the pace of technological advancement in recent years. In 1980, Briend and Humbert published a volume of the 1971–1976 excavations, including maps, phase plans, and section drawings, many of which overlap with square 59 and partially with square 58 in Area E. These squares were critical in linking the excavations, both physically and contextually. Uncovering the previously discovered architecture, having since been buried by colluvium and our own spoil heap from 2016, and cutting fresh sections allowed us to align the French plans with our own and reconsider the stratigraphic sequence. This is when modern technology such as a drone, total station, and GIS software comes into play.

## FIELD SURVEYING

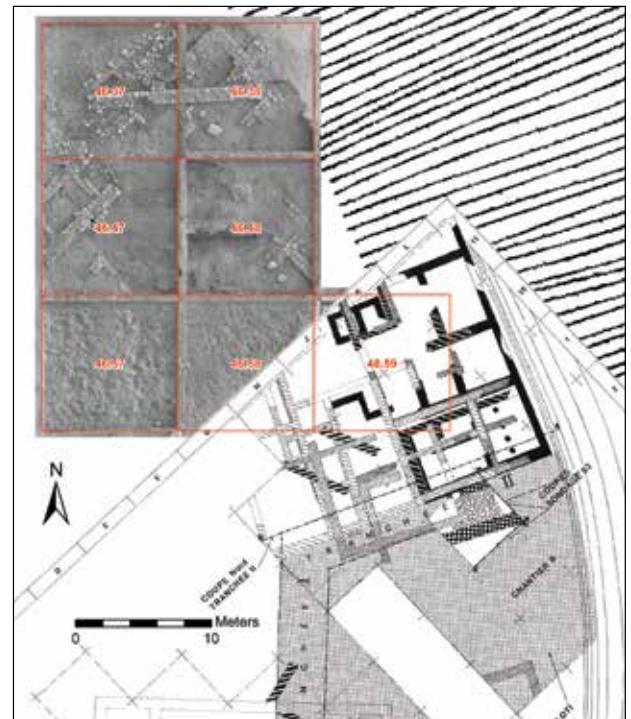
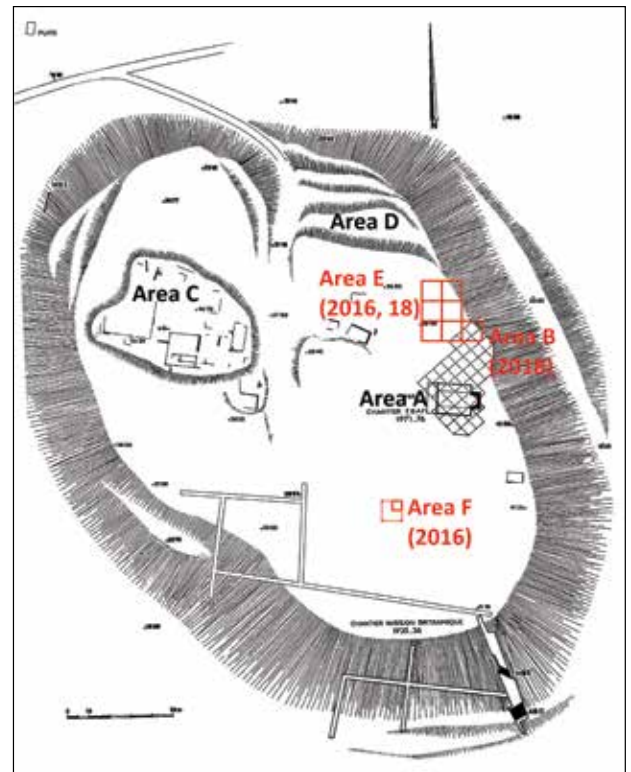
My tasks as surveyor and data manager were manifold. One part of my job was using a drone to capture aerial imagery. Every three excavation days, I generated an orthorectified photomosaic, or a map where all features are represented in their true positions, eliminating distortion caused by perspective and relief. It was necessary to begin the drone flight as soon as possible in the morning, when there was just enough indirect light, but before the sun rose above the horizon and cast raking light upon the ground. Before this small window of time, the shade cloth had to be rolled up, the area swept, and black and white markers nailed into the ground. Drone speed and position, including a uniform and deliberate flight pattern, were essential for capturing between 200 and 300 clear and detailed photographs. After color correcting the images, I uploaded them in Agisoft Metashape Professional, which generated a three-dimensional model of the site and a two-dimensional rectified image.

We used a “total station,” an electronic and optical instrument that uses known points to locate objects in space, to calculate the coordinates of the survey markers. These were necessary to accurately pin down the rectified image on the surface of the earth. I matched the coordinates to the markers in Metashape, thereby georeferencing the image. The final geospatial files were set to the Israeli Transverse Mercator (ITM) spatial reference system. Because the earth is not flat, a spatial reference system is used to transform spherical/elliptical coordinates into planar coordinates. A benefit of using the ITM system is that it projects our map based on a datum located in Israel, resulting in an accurate projection with minimal distortion. Armed with a georeferenced map, a few volunteers and I traced all features visible on or above the surface using ArcMap, part of the ArcGIS software suite, and QGIS, a free and open-source alternative. We traced features such as stone-wall foundations, cobble floors, pits, and soil deposits. The resulting shapefiles are especially useful for making top plans and phase plans.

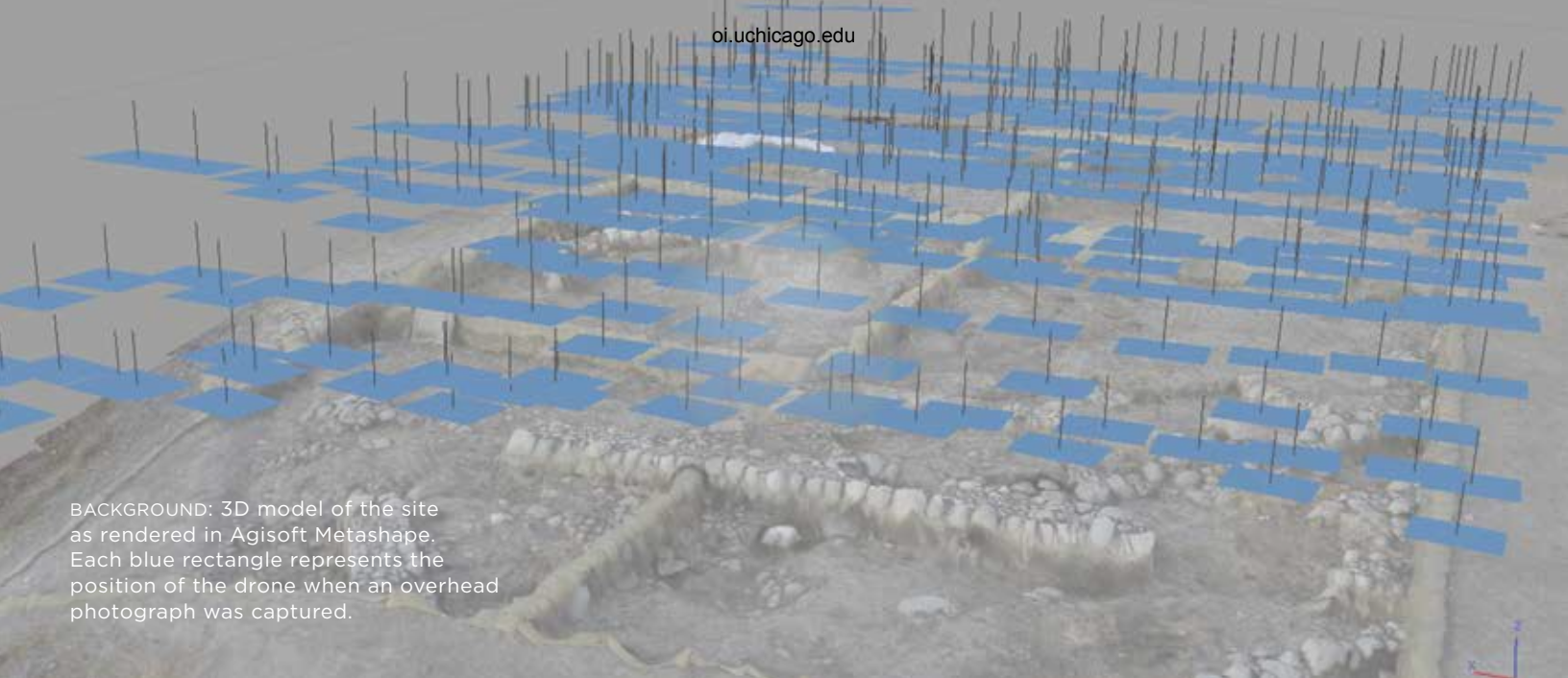
Revisiting the issue of the École Biblique’s excavation, despite the lack of benchmarks and coordinates, the French meticulously drew every stone. Using the software described above in conjunction with aerial imagery and survey coordinates, I was able to georeference a plan of the large Byzantine church in Area A, just south of Area E. This building is among the few architectural features excavated in the 1970s whose stones are still visible today. I then projected the French 5 m grid across the entire excavated eastern summit. It was then possible to georeference the remaining phase plans and anticipate our findings in squares 58 and 59. Indeed, the features we discovered in the 2018 “French trench” lined up almost perfectly. Thus, we were able to make comparisons to find out which features no longer existed and which we can expect to find as we continue excavating.

## DATA MANAGEMENT IN OCHRE

All the excavation’s digital assets are stored, curated, and integrated using the Java-based Online Cultural and Historical Research Environment (OCHRE). This innovative and cutting-edge database is used both on and off the field—the former requiring the preparation of offline sessions—and is available to download for free from [ochre.uchicago.edu](http://ochre.uchicago.edu). In the field, many datasets are input in real time, including daily narratives and notes, locus (archaeological feature) information, pottery pails, small finds, faunal collections, soil samples, and coordinates. All database items appear in a hierarchical view that is both logical and easy to navigate. We have implemented auto-naming protocols, such that all new loci include an area-letter prefix followed by the sequence number (e.g., B-1 is the first locus



OPPOSITE BACKGROUND: Aerial view of Tell Keisan, captured by a fixed-wing aircraft before excavations commenced, looking west. OPPOSITE RIGHT: Map of ancient Israel showing the location of Tell Keisan in relation to Akko and Haifa. TOP: Map of the current excavations in relation to the previous British and French excavations. Adapted from Briend & Humbert (1980), pl. 2. BOTTOM: Map of Areas B and E at the start of the 2018 season, showing the overlap between the French and the current excavations.



BACKGROUND: 3D model of the site as rendered in Agisoft Metashape. Each blue rectangle represents the position of the drone when an overhead photograph was captured.

in Area B), and new pails and small finds include an object-type prefix, the year, the square, and the sequence number (e.g., S18-46.59#11 is the eleventh small find found in grid 46, square 59, in 2018). By tightly controlling the naming schemes, we can ensure that all objects discovered on site have unique names.

As mentioned, we use OCHRE in an offline mode while in the field, since cellular data on the tell is not very reliable. We therefore enacted safeguards to guarantee that no changes made in the offline sessions conflicted with those made online. For example, a supervisor in the field should not have permission to modify small finds from the previous day because the registrar could be processing those finds online back at camp. We don't want the specialists' work to be overwritten when the offline sessions are restored. Similarly, it is important to make sure that the square supervisors are not treading on one another's toes. For example, if two squares share the same locus, each supervisor has a discrete "observation" where data may be stored without overwriting the other supervisor's data. Data integrity relies heavily on finding solutions to these problems. Archaeological excavation is inherently destructive, so our aim is to scientifically document our work without jeopardizing our data, which may never be recovered if lost.

The square supervisors were responsible for their own laptops in the field, provided by the excavation. I worked with each supervisor in order to provide custom sets of loci, maps, images, and documents, depending on her or his needs in the field. Besides general notetaking, a typical day would involve the supervisor using OCHRE to create new pottery pails under the proper loci, recording top and bottom pail elevations using the total station, and registering small finds. Once a find was unearthed, a new item was generated under the corresponding pail, and labels were printed directly from OCHRE using portable military-grade label machines with built-in Bluetooth. Coordinates were taken on all artifacts as soon as possible following their discovery and were entered directly into the database. By streamlining this process of data recording, we ensured that all necessary and relevant information was being collected—information that until recent years was mostly recorded on paper.

## DAY-TO-DAY ACTIVITIES

The students and volunteers shared many more responsibilities besides those relating to accessing and utilizing the advanced instruments and software as detailed above. In the field, they were trained by experienced supervisors in proper excavation methods and data-capture strategies. Back at the kibbutz, Lohamei HaGeta'ot, they worked in the pottery yard to wash and later review the pottery with the ceramicists. Some also helped separate objects from flotation samples, so they could be analyzed by the botanical- and faunal-remains specialists. The field school also held weekly lectures, given by the experienced directors, specialists, and supervisors. Our experience in Israel was also enriched through weekly field trips to sites such as Megiddo, Tel Dor, and Beit She'an, with opportunities to travel to places such as nearby Akko or Haifa, the Galilee, and Jerusalem.

## CONCLUSION

When discussing archaeology in the Information Age, one can hardly avoid also discussing the new technologies being introduced every day in the field. The expedition at Tell Keisan is pleased to be part of the ever-growing interest in the digital humanities and the development of new data strategies that are transforming archaeology from a paper-and-pencil to a computer-based science. We remain committed to preserving our data in a database that is both comprehensive and accessible to the researcher and student alike. It has been a pleasure for me to be a part of this undertaking, and to have the opportunity to instruct others in how to utilize the new technology available to our expedition.

For more information on the current Tell Keisan excavations, readers may visit [keisan.uchicago.edu](http://keisan.uchicago.edu) and find us on Facebook at [facebook.com/TellKeisan](https://facebook.com/TellKeisan). Oriental Institute projects such as this are tagged on social media with #OIExcavates. We are returning to the field in the summer of 2019, and we cannot wait to share our findings in the future!



CLOCKWISE (FROM TOP LEFT): Surveyor Andrew Wright pilots a drone over the excavation area. Photo: Eric Hubbard; Illustrator Karen Reczuch draws an olive press in the field. Photo: Eric Hubbard; Square assistant Julia Oran (University of Chicago) uses the total station to capture coordinates; Volunteer Elisabeth Raczek holds a scarab seal she has just discovered; Tell Keisan excavation team, 2018; Director David Schloen assists in moving the large olive press.

# ORIENTAL INSTITUTE PIONEERS

We are pleased to offer this and future articles in a continuous series intended to honor the contributions of archaeologists to Iranian art and archaeology. Future featured archaeologists will include Erich Schmidt, Donald McCown, Alexander Langsdorff, Robert Braidwood, Robert McAdams, Pinhas Delougaz, and Helene J. Kantor

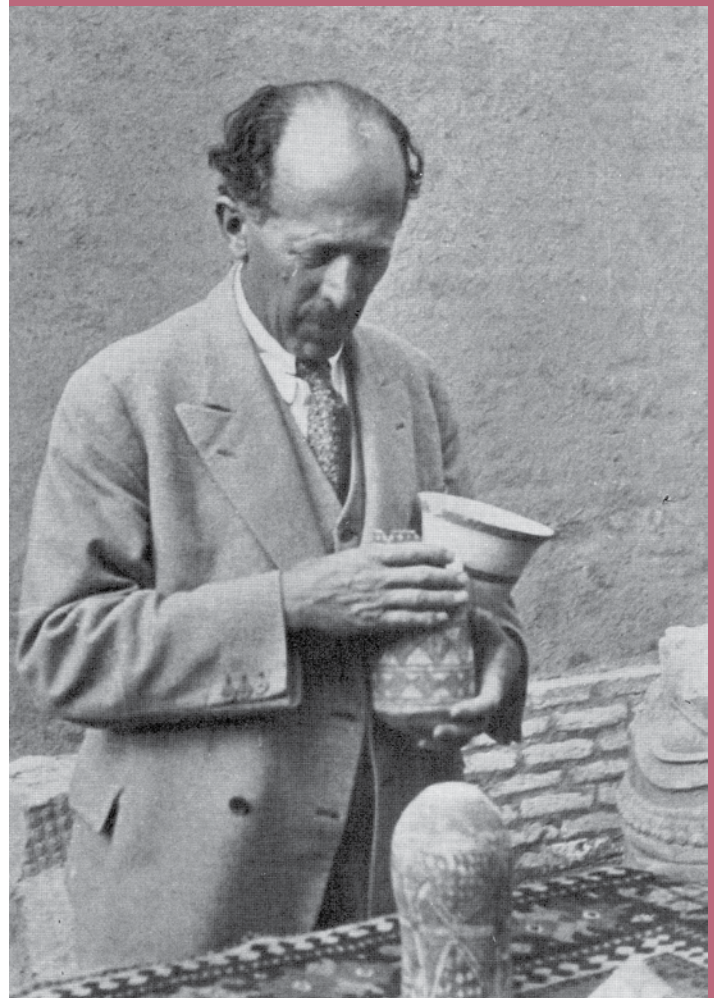
## OF ARCHAEOLOGY IN IRAN

### ERNST HERZFELD

by Abbas Alizadeh

Ernst Herzfeld (1879–1948), the first Oriental Institute archaeologist who worked in Iran, was a brilliant scholar, a tireless renaissance man, and above all a man who single-handedly changed the course of Iranian archaeology from a parochial, Susa-oriented, French-dominated field to an internationally important arena for serious research. In many of his subsequent publications, his mastery of Latin, Greek, Arabic, Persian, Syriac, and cuneiform sources is evident. He was also instrumental in the protection and preservation of archaeological sites and monuments and in drafting laws and regulations governing archaeological activities in Iran. The limited space in this article does not do justice to the extraordinary achievements of this brilliant and controversial archaeologist, art historian, and historian. I refer those interested in a full coverage of the life and achievements of Ernst Herzfeld to the 2005 book, *Ernst Herzfeld and the Development of Near Eastern Studies, 1900–1950*, edited by Ann Gunter and Stefan Hauser.

Herzfeld was born on Jul 23, 1879, in Celle, Germany of Jewish descent. His father was a Protestant medical doctor major in the Prussian army. Herzfeld received his high school diploma from the Joachims Thaler Gymnasium at Berlin in 1897. After a year of military service, he studied architecture at the Technical University in Berlin, and later Assyriology, art history, and philosophy at the Friedrich-Wilhelms-Universität Berlin. His first fieldwork was at Assur as an assistant to Walter Andrae. After the excavations, he visited Iran for the first time in 1906. In 1907 he submitted his PhD dissertation on Pasargadae, after which he accompanied Friedrich Sarre, director of the Islamic Museum in Berlin, in Syria and Iraq. In collaboration with Sarre, he published a monumental and still influential and finely illustrated study of ancient Persian monuments of Pasargadae, Persepolis, Naqš-e Rostam, and other Achaemenid and Sasanian sites of Fārs province and western Iran. In 1923, despite the French monopoly and with the aid of local Iranian dignitaries, he excavated Pasargadae and was commissioned to describe the condition of Persepolis and making plans for its restoration. He also made a surface survey and did a little digging at Pasargadae in November 1923 and later made a first major excavation there in 1928.



ABOVE: Ernst Herzfeld examining a Bakun Vase at Persepolis 1932.

OPPOSITE, TOP: Herzfeld (middle) in Iraq, 1917.

OPPOSITE, BOTTOM: Reza Shah and Iranian dignitaries visiting Persepolis, Herzfeld in mortarboard cap.

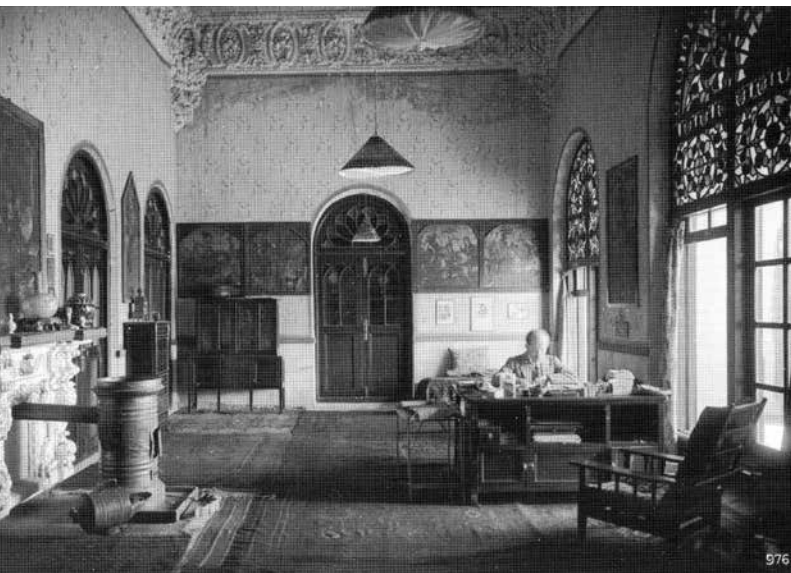


With the outbreak of WWI, Herzfeld was drafted and stationed first in France and then in Poland. On his request he was sent to Iraq, where he worked largely as surveyor, mapping the province of Mosul. While in Iraq, he was appointed associate professor of historical geography and art history of the ancient Orient at Berlin. In 1920, he was promoted to become the first full professor of Near Eastern archeology in the world. Because he was on leave most of the time, he never really filled this position, having lost his father in 1916 and his mother in 1922.

Due to his extensive travel, Herzfeld's exploration and description of important archaeological sites in Iran—such as Bisotun, Rayy, Tepe Giyan, Nishapur, and Tepe Hissar—served as a major guideline for future archaeological research in Iran once the French monopoly had been lifted in 1927. His amicable relations with Iranian authorities and the high esteem he had enjoyed since 1923 led to an official request and commission from Tehran, primarily through the influence of the great Mohammad Ali Foroughi, Reza Shah's prime minister, to prepare a description of the current state of the ruins of Persepolis and to make plans for their preservation. In 1925, Herzfeld was asked by the National Monuments Council to compile a list of historic monuments and to assist in developing a plan for a department of antiquities. He became the only foreign member of this council, and he later created a logo for it, which showed the Ctesiphon and Persepolis palaces within a palmette from Tāq-e Bostān. In 1926, he was asked to come back as archeological advisor to the government, when he drafted the first list of eighty-eight monuments and sites to be designated as historical monuments. He also made various drafts for a law on antiquities.

After the 1927 abolishment of the French monopoly, Herzfeld, now comfortably living in Tehran, was the government's sole candidate for heading the department of antiquities; but as a concession to the French, the position was filled by French architect André Godard. Subsequently, the government offered Herzfeld a three-year appointment as guest professor in Tehran, an appointment that paved the way for the creation of the German Archeological Institute, and later in 1929 the series *Archäologische Mitteilungen aus Iran* (AMI).





After years of lobbying, he finally received permission to work at Persepolis, but because of economic crisis, none of the German institutions was able to support him. Undaunted, Herzfeld contacted Oriental Institute director, Henry Breasted, with whom he had discussed his plans in 1928. With his typical vision and insightfulness, Breasted accepted Herzfeld's plans, and Herzfeld became director of the Oriental Institute excavations in March 1931. That was the first American/Oriental Institute archaeological expedition in Iran, followed in June of the same year by the University of Pennsylvania's expedition to Tepe Hissar, directed by Herzfeld's successor Erich F. Schmidt.

Early in 1934, when German–Iranian political relations had deteriorated, the government insisted on an American director; the accusation that Herzfeld used his diplomatic passport for illicit export of archaeological and art objects, and the removal of his government supporters, exasperated the situation. He was dismissed from his directorship at Persepolis and had to leave Iran in 1934.

In Germany, Nazi legislation of May 1933 expelled state employees of Jewish descent from their jobs. Since Herzfeld's grandparents had been Jewish, he fell under this legislation. His war record from World War I allowed him to remain as a state-employed professor until 1935, when he was forced into retirement. Herzfeld decided to move to London, where he held lectures that were published in his important book, *Archaeological History of Iran*. In 1936 he moved to Boston, where in the same year he held a series of lectures on the history of Iran, later published as *Iran in the Ancient East*. Still considered the leading authority on Iranian archeology and history, he was appointed a member of the Princeton Institute for Advanced Study in 1936. While there, he also taught at the Institute of Fine Arts, New York. In 1947, he published two volumes on Zoroastrianism in *Zoroaster and His World*. He retired from Princeton in 1944 at the age of sixty-five and sold most of his library to the Metropolitan Museum in New York. His later work concerned Islamic architecture of Damascus and Aleppo. While working on these manuscripts in Cairo in 1947, he fell ill and went to Basel, Switzerland, for medical care. He died on Jan 20, 1948. His papers were donated to the Freer Gallery of Art, Washington, D.C. and have since been used extensively by many scholars.

Herzfeld can justly be considered as one of the last examples of the all-encompassing, erudite learning of the nineteenth-century humanistic cultural tradition. Although trained as an architect and appointed professor for historical geography and art history, he also translated and published new texts and inscriptions in Assyrian, Old Persian, Middle Persian, and Arabic. His interests were not limited by chronology or geography. He was instrumental in establishing the field of Islamic art history, but also made major contributions to study of the history and culture of the Neolithic, Achaemenid, Parthian, and Sasanian periods. Herzfeld was also the first to address the semiotic significance of prehistoric art represented in painted pottery and stamp seals. His most lasting achievement, nevertheless, was the opening of Iran for archaeological research.

TOP: Alexander Langsdorff, Ernst Herzfeld, and Friedrich Krefter, Persepolis 1933. MIDDLE: Breasted visiting Persepolis. BOTTOM: Herzfeld at his home in Tehran, 1929.

# PROGRAMS & EVENTS SPRING 2019



# ADULT PROGRAMS

## MEMBERS' LECTURES

### The William Sumner Memorial Lecture

#### What Breasted Got Right: Rehabilitating Iran and the Eastern Fertile Crescent as a Center of Agricultural Origins

Wednesday, April 3, 2019, 7:00pm

Melinda Zeder, senior scientist emeritus, Smithsonian  
*Breasted Hall*

In the 1950s, OI archaeologists Robert and Linda Braidwood led the first systematic expeditions to Iran, Iraq, and Turkey, focusing on one of the most important transitions in human history: the origins of agriculture. The Braidwood exhibitions were also the first to involve teams of scientists—botanists, zoologists, and geologists—to document the process and the context of the domestication of cornerstone crops and livestock species. Political events in the 1960s and 1970s caused a shift in the focus of archaeological studies of early agriculture to the western Fertile Crescent region of modern-day Israel and Jordan. This lecture reviews the history of research on agricultural origins in the eastern Fertile Crescent and the landmark new studies that have rehabilitated the area as a major center of domestication and agricultural emergence.

### Assyrian Imperial Power and How to Oppose It

Wednesday, May 1, 2019, 7:00pm

Karen Radner, LMU Munich/University College London  
*Breasted Hall*

Once the ancient kingdom of Assyria became the dominant power of the Middle East in the early first millennium BC, attitudes and preferences of the imperial center in today's northern Iraq shaped lives and lifestyles between the Nile and the Caspian Sea. What made the Assyrian Empire so successful? And was it possible to oppose this exemplary lowland predatory state?

### The David A. Kipper Ancient Israel Lecture Series "How Ancient Israel Began: a New Archaeological Perspective"

Wednesday, June 5, 2019, 7:00pm

David Ilian, director of the Nelson Glueck School of Biblical Archaeology, Hebrew Union College in Jerusalem  
*Breasted Hall*

Over the last hundred years or so, a number of models have been proposed to explain the origins of ancient Israel. All these have been informed to some degree by the biblical text, and all have considered the role of New Kingdom Egypt and the collapse of empires throughout the Near East ca. 1200-1100 BC. David Ilian will present a radical new proposal based on his research at Tel Dan in northern Israel: Egypt itself instigated "Israelite" settlement.

## GALLERY TALKS

### From a Different Angle: Nubians Living in Ancient Egypt

Thursday, April 4, 12:15-1:00pm

Emilie Sarrazin, NELC PhD candidate  
Free  
*Oriental Institute Museum*

The long-lasting and dynamic relationship between ancient Egypt and Nubia had a profound influence on the history of both regions. The movement of people, goods, and ideas shaped the wider political and economic spheres, but also had a direct impact on the lived experience of Egyptian and Nubian individuals. The nature and effects of such interaction have been particularly well studied in and around the fortresses and towns built by Egyptians in Lower and Upper Nubia. Yet, it is often forgotten that Nubians also traveled, settled, and interacted with Egyptians north of the First Cataract. Although sometimes harder to detect, there is ample evidence that Nubian individuals left their mark on the Egyptian landscape. Join in exploring the the archaeological, iconographical, and textual evidence informing us about the Nubian population living in ancient Egypt at different moments throughout its history.

**ADULT PROGRAMS** meet at the Oriental Institute unless otherwise noted.

**REGISTER** To register, visit [oi.uchicago.edu/register](http://oi.uchicago.edu/register) or email [oi-education@uchicago.edu](mailto:oi-education@uchicago.edu).

## EXHIBITION

### The First 100 Years: Anatolian Studies at Chicago

Ongoing

Free

*Oriental Institute Lower Level*

The Oriental Institute is one of the world's main centers of Hittitology (the study of the ancient languages and cultures of Turkey). This exhibit looks at Chicago's contribution to the field, including the early years of Hittitology, the careers of faculty members Hans G. Guterbock and Harry Hoffner, the creation and progress of *The Chicago Hittite Dictionary*, and the Oriental Institute's expeditions to Turkey.

## Drawing from the OI Museum Collection

**Thursday, May 2, 12:15-1:00pm**

SaraNoa Mark, Oriental Institute

Free

*Oriental Institute Museum*

A line, an area of tone, is important not because it records what you have seen, but because of what it will lead you on to see. — John Berger, *Drawing is Discovery*

The Oriental Institute houses a huge number of varied and impressive objects. To better understand the ancient past, we look to these artifacts asking questions of what these objects tell us about the events of history and nature of society in the past. In this workshop, though, we will approach the objects of the Institute's collection on their own terms—as objects with visual power. Join SaraNoa Mark, artist, to grasp the visual nature of these objects, as we will try to see with our hands, using pencil and paper as a means to observe and record the critical details and nuanced compositions that would otherwise escape our passing glance. For those who feel that they do not have the skills to draw “well,” it is emphasized that the purpose of drawing in this workshop is to see, not to produce. Drawing materials will be provided.

## Hadrian's Autobiography?

**Thursday, June 6, 12:15-1:00pm**

Brian Muhs, Oriental Institute

Free

*Oriental Institute Museum*

The Oriental Institute Museum possesses a fragment of a Greek papyrus (OIM E8349) from Egypt dating to the second century AD that may contain a copy of the beginning of the Roman emperor Hadrian's lost autobiography, written as a letter to his successor Antoninus Pius. Join Brian Muhs, associate professor of Egyptology, who will discuss the identification of the text, what Hadrian might have written in his autobiography, and what other sources wrote about Hadrian. This talk will be a rare opportunity to see the papyrus in person since it is not currently display.

*This gallery talk is in celebration of Pride Month.*

## ORIENTAL INSTITUTE COURSES

### HYBRID COURSE (ONSITE OR ONLINE)

*Hybrid classes can be attended either in person (on-site) or virtually (online). Classes will be live-streamed for the online audience and also recorded, meaning that all students can watch the lectures later. It is not required for on-site students to be present in person for every class.*

### Connecting the Medieval Mediterranean and Beyond: Jacques de Vitry and the Formation of a Treasury of Byzantine, Islamic, Crusader, and European Art (4 weeks)

**Thursdays, May 2-23, 5:30-7:30pm**

Tasha Vorderstrasse, PhD, OI research associate and Education Program coordinator

General \$196, members \$157, University of Chicago students (UChicago Arts Pass) \$49

*Registration deadline: April 26*

*Oriental Institute 210 and online*

In the thirteenth century, Jacques de Vitry enriched the priory of Oignies, a site in what is now modern Belgium to which he was closely linked. He spent much of his life promoting the priory and above all its most famous resident, Marie d'Oignies (d. 1213). Not only did he donate relics, ecclesiastical ornaments, and books to the priory, but he also provided the funds for the local production of objects that were decorated with gemstones, Byzantine enamels, and Islamic rock crystal that he also probably owned. These materials were likely acquired in the Holy Land, where Jacques de Vitry had been the bishop of Acre for ten years (1216-1226). His experience there was not entirely positive, however. He disliked not only the local Christian as well as Muslim population who lived there, but also descendants of the Crusaders who had settled permanently in the region. Despite this, he was happy to obtain rich luxury goods and relics from the Levant and donate them to a European priory. This class will examine the contents of treasury and as well as the methodology behind the re-use and appropriation of Byzantine and Islamic objects in western European contexts, movement of relics, and the creation of Crusader art. This will inform us about Jacques de Vitry as an individual and patron of art and how he fits into wider trends current at the time in western Europe.

**MEMBERS  
SAVE 20%  
ON CLASSES!**

## ONLINE COURSE

*Class will be live-streamed for the online audience.*

### Forensic Archaeology (6 weeks)

**Mondays, April 15–May 20, 6:00–8:00pm**

Sasha Rohret, NELC PhD candidate

General \$295, members \$236, University of Chicago students (UChicago Arts Pass) \$74

*Registration deadline: April 8*

What is forensic science, and how do archaeologists fit into the equation? In this course, we will explore the history and development of the role of the archaeologist in forensic investigations of ancient and modern origin, on both local and global scales. We will follow the processes undertaken by forensic archaeologists during their inquiries and examine the methods utilized in a number of cases ranging from mass graves and mass disasters, to crime scenes and crimes against humanity. We will explore the role of the forensic archaeologist in the study of ancient warfare, examine forgeries like the Piltdown Man, and analyze the process of investigation from identification and survey to recovery, and the analysis and reporting of evidence. Finally, we will consider the ethical responsibilities and standards of archaeologists in their methodologies and the legal implications of their findings.

*Images and content in the readings and lectures may be considered graphic due to the nature of the subject material. If you have questions or concerns regarding the material, please contact Sasha via email (srohret@uchicago.edu).*

## ONLINE EDUCATOR COURSE

### Investigating Nutrition Through Archaeology (8 weeks)

**April 1–May 31**

Carol Ng-He, MA, School of the Art Institute of Chicago  
General \$175, members \$140, University of Chicago students (UChicago Arts Pass) \$44

*Registration deadline: March 25*

This eight-week self-paced online course engages K–12 educators through exploring themes of food, subsistence, and culture. Teachers will learn and apply two well-researched learning models—Understanding by Design and a concept-based model—to engage in an archaeological inquiry of food and culture. Teachers will explore seven Common Core-aligned units that integrate knowledge across subjects: social studies, science, art, literacy, health/wellness, and civic education. The lessons teachers learn from the course will engage students in discussion, collaborative work, and learning and using domain-specific words in context. The course introduces educators to a range of interactive methods that allow for close reading of non-fiction texts for content, perspective, and key ideas, as well as employing provided graphics to enhance understanding of the text. Educators will receive a hard copy of *Investigating Nutrition* as part of the course

material, and thirty professional development hours for participation. Recommended for middle school educators (teaching grades 5–6), but open to those who teach at other grade levels and all subject disciplines.

## ONSITE COURSES

*These courses can be attended in person at the Oriental Institute or other locations.*

### Drinking in Antiquity: Egypt, Mesopotamia, and the Classical World (3 weeks)

**Saturdays, April 27–May 11, 2:00–4:00pm**

Lucas Livingston, assistant director, Accessibility and Lifelong Learning Programs, Art Institute of Chicago  
General \$147, members \$118, University of Chicago students (UChicago Arts Pass) \$37

*Registration deadline: April 21*

*Oriental Institute 210 (April 27, May 4) and the Art Institute (May 11)*

Explore the origins and intersecting histories of beer and wine around the ancient Mediterranean world and Near East. This class examines the archaeological, art historical, and literary evidence from the great civilizations of Egypt, Mesopotamia, Greece, and Rome. We reconstruct the technical processes for brewing and winemaking and explore the cultural contexts for beer and wine among different social classes in antiquity. Aspects of ancient drinking culture are explored through the lenses of feasting, religious worship, funerary practice, medicine, and everyday life. We consider the evidence on various social mores surrounding alcohol consumption and intoxication and how these customs manifest in ancient legends, mythology, magic, and religion. Each session includes a classroom seminar and gallery walk. Weeks 1 and 2 visit the Oriental Institute's galleries, while week 3 takes place in the Art Institute of Chicago's Ryan Learning Center and galleries.

### Discover Cuneiform with Objects from the Oriental Institute's Tablet Collection (3 weeks)

**Tuesdays, June 11–25, 5:30–7:30pm**

Susanne Paulus, OI assistant professor of Assyriology  
General \$147, members \$118, University of Chicago students (UChicago Arts Pass) \$37

*Registration deadline: June 4*

*Oriental Institute 212*

Cuneiform is the oldest writing system in the world and was used in Mesopotamia from the end of the fourth to the first millennium BC. The Oriental Institute's Tablet Collection has over 6,000 objects inscribed in cuneiform. This three-week class is based around original objects usually not on display. Students will get an introduction to the basics of the script system, and its invention and evolution, and rediscovery. They will discover then how writing was used by kings, administrators, and merchants, and in daily life. The overview finishes with a section about schools in Mesopotamia.

# FAMILY & YOUTH PROGRAMS

## FREE PROGRAMS

### Secret of the Mummies | Ages 5-12

**Saturday, April 6, 1:00-3:00pm**  
Free (registration recommended)  
*Oriental Institute Museum*

Help us prepare our simulated mummy for the afterlife, meet our real mummies, and discover tomb treasures.

### Ancient Earth Day | Ages 4 and up

**Saturday, April 27, 1:00-3:00pm**  
Free (registration recommended)  
*Registration recommended*  
*Oriental Institute Museum*

People have been recycling for thousands of years! Learn all about ancient trash and recycling and how ancient people lived with the environment. Practice creative engineering and innovative thinking to solve problems with limited resources, and use recycled and natural materials to craft your own Ancient Earth Day-inspired creations.

**FREE!**

### Ancient Game Day | Ages 4 and up

**Saturday, June 8, 1:00-4:00pm**  
Free for members and children, \$5 suggested donation for adults (registration recommended)  
*Oriental Institute Museum*

Join us for the annual celebration of ancient games! Try your hand at games from Mesopotamia, Egypt, Persia, and Nubia. Learn the principles of making board games and create your own. Fun patches available onsite.

## WORKSHOPS

### Junior Archaeologists | Ages 5-12

**Saturday, April 13, 1:00-3:00pm**  
General \$14, members \$10 (1 child + 1 adult), \$7/\$5 each additional registrant  
*Adults must register and attend with child*  
*Oriental Institute Museum*

Let loose your inner Indiana Jones! Families dig into our simulated excavation while learning about the real science of archaeology at the Oriental Institute's Kipper Family Archaeology Discovery Center. This program includes an interactive guided tour of the galleries. Fun patches available onsite.

### Time Travelers | Ages 4-8

**Saturday, May 4, 2019, 1:00-2:30pm**  
General \$14, members \$10 (1 child + 1 adult), \$7/\$5 each additional registrant  
*Adults must register and attend with child*  
*Oriental Institute Museum*

Travel back in time to the world of the ancient Egyptians and Mesopotamians—try on their clothes, hear the oldest story ever written, and explore the galleries to find treasured artifacts.

### Ancient Animals | Ages 8-12

**Saturday, May 18, 1:00-3:00pm**  
General \$14, members \$10 (1 child + 1 adult), \$7/\$5 each additional registrant  
*Adults must register and attend with child*  
*Oriental Institute Museum*

Ferocious lions, giant snakes, and magical birds await you! Meet the fantastic and everyday creatures that populated the lives and imaginations of ancient people. Get up close with real ancient animal bones, and discover how zooarchaeologists use them to study the ancient world. Fun patches available onsite.



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

**REGISTER** To register, visit [oi.uchicago.edu/register](http://oi.uchicago.edu/register). For assistance or more information, email [oi-education@uchicago.edu](mailto:oi-education@uchicago.edu).

# JUST THE TRAVEL TIPS OI TRAVELERS SHARE THEIR WISDOM

## SILK ROAD

GIL STEIN



### Is there any one thing that encapsulates the region for you?

In Ashgabat (Turkmenistan), the National Museum has some of the most beautiful and unexpected treasures that illuminate the entire history of Central Asia from the Bronze Age through the Parthians, the Silk Road, and Tamerlane.

This is a hidden gem that should not be missed.

### What spot continues to impress you time and again: a site, museum, or artifact that never ceases to amaze?

In Uzbekistan, the Registan (public square) in Samarkand is one of the most amazing architectural monuments in Central Asia. The giant glazed-tile-covered mosques and madrassas are some of the world's great gems of Islamic architecture. Best of all, it's full of people enjoying themselves. I never get tired of this place.

### What do OI travelers bring to the tour experience?

Intelligence, the knowledge that comes from working through the tour reading list, adventurous curiosity, and a relaxed, open-minded attitude that makes for the best traveling companions you could ever hope for!

### Is there anything about the modern culture that travelers often miss?

Go to the State Opera House in Tashkent (Uzbekistan). Really inexpensive tickets, great operas, and classically trained singers in a uniquely beautiful building that combines Russian neoclassical architecture with delightful murals based on Persian miniatures. It's right in the center of town, but most foreigners walk right by it.

### Do you have a recommendation of "away from the tour" excursions, places the OI doesn't traditionally go that an adventurous tourist would enjoy?

In Uzbekistan, visit the Aral Sea and the nearby Savitsky Museum in Nukus. You will see the worst human-made ecological disaster in history (a very sobering experience) and also some of the most beautiful and interesting modern art of Central Asia and the Russian avant-garde in the early twentieth century—a truly uplifting experience of humankind at its best!

### Do you have a favorite restaurant—anything from upscale to street food—something that you dream about returning to?

In Tashkent (Uzbekistan) there are a lot of great restaurants, but one of my favorites is "Reyhan," a nice, inexpensive restaurant that "normal people" (as opposed to us tourists) frequent. It's famous for its outstanding "Narin" (horsemeat slices with julienned wheat noodles in broth): the breakfast of Champions!

### Are there any items you simply must pack each time you travel to the area?

Smartphone adapter cables and Peter Hopkirk's book *The Great Game*—it explains so much about how Central Asia came to be what it is now. Each time I read the book, and especially when I'm actually there, I see something new.





# SUDAN

JUDY BAXTER AND STEPHEN SMITH

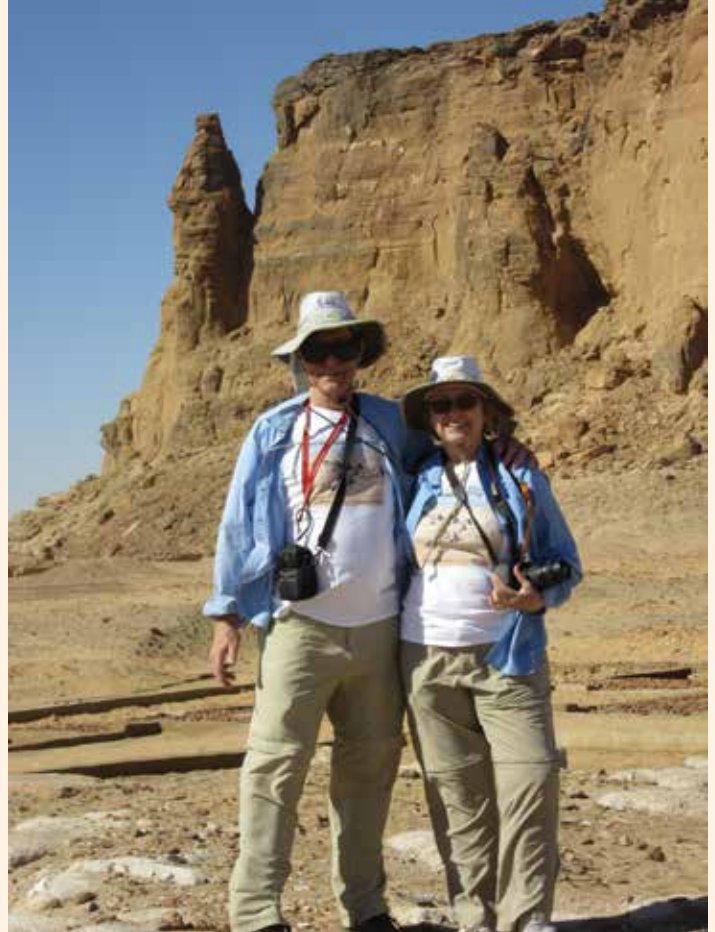
## Was there any hotel that offered a unique experience?

The Corinthia Hotel in Khartoum was a lovely hotel, shaped like the sail of a boat. To our surprise, the lobby had a Christmas tree and a gingerbread house. The food in the hotel was very good. There was a separate spa for women, which some of us talked about using, but in the end there wasn't enough time.

## If you had to sum up Sudan in one dish, what would it be?

Rather than a dish, we'll talk about the picnics served to us on the days with long drives. Rather than individual lunch boxes, we had food served on plates from serving dishes, prepared earlier by the hotel kitchen. The drivers and our Sudanese guide had nice locations chosen at most places, under trees with nice views of the sites (or once with herds of goats wandering past).

The drivers carried hinged boards that opened up and were placed on top of trestles, creating instant tables. On top of this went tablecloths and metal plates and silverware, gallons of water, and lots of food. Folding chairs came out of bags, and we relaxed and ate and talked. There were thermoses of coffee or tea. The hard part of the meal was getting us to move on to the next site! At the end of the meal, we pitched in and tried to help with the storage of all of the equipment, which was a nice bonding experience.



## What was the most unexpected aspect of the tour?

We were thrilled with the stop at the Third Cataract, which was not on the itinerary.

## What would you say is the must-see location for future travelers?

Really, every site we visited was a must-see, but in particular don't leave out Jebel Barkal, Meroe, Naga, Musawwarat, the Third Cataract, and in Khartoum, the confluence of the Blue and White Niles and the Archeology Museum

## Was there any book that you read prior to the tour or after the tour that enhanced your understanding of the country?

The reading list for the trip was very good, but we especially enjoyed *The Blue Nile* and *The White Nile* by Alan Moorehead, and *Ancient Nubia: African Kingdoms on the Nile* by Marjorie Fisher, Peter Lacovara, et al.

## Did you go exploring apart from the group, and if so, can you comment on that experience?

In Khartoum, a group of us returned to the Archeology Museum on the last day of the tour, and we would strongly recommend that to future travelers. In the visit at the beginning of the tour, we had an excellent introduction to the artifacts of the sites we would visit, and seeing them again at the end of the tour brought the history of the sites into focus.

## What makes traveling with the OI so unique?

The knowledge level, charisma, and engagement of the OI leaders, and their contacts with archaeologists at the sites. Access to areas that other groups cannot visit (or, in the case of Sudan, a country that other groups are not visiting). Traveling with like-minded, well-read individuals, who often become really good friends. Excellent reading lists and classes before the trip, and appropriate lectures during the trip.

# EGYPT

DEBBY AND PHILIP HALPERN



## What makes traveling with the OI so unique?

When traveling with the OI, you are afforded the unique opportunity to be guided by brilliant scholars. On our trip, that was Egyptologist Emily Teeter. It was through Emily and the OI that we were able to tour the Egyptian Museum after hours to meet with international site directors, visit Chicago House, and to see their work onsite, and to hear great lectures from Emily along the way. Besides her brilliance, Emily and her husband (Joe) were gracious and fun.

## Did you go exploring apart from the group?

We arrived a day early and decided to visit the Islamic Art Museum in downtown Cairo. The museum was fabulous, and we *highly* recommend a visit there. However, our experience meandering through the twisted streets of downtown Cairo was quite an adventure. Neither the map from the hotel, nor the many security and police officers along the way, could direct us to the museum. Eventually, we did make our way there and back to our hotel. Isn't getting there half the fun?

## What would you tell travelers to Egypt to bring along?

We strongly recommend bringing \$1 bills for tips (twice as many as you think you will need) and to wear layers of clothing, as we found it cool in the morning, hot in the afternoons, and at times very cool at night. Frequently, there was no time to go back to the hotel to change. Finally, when venturing out on your own, always ask for an Arabic version of a street map and the hotel name written in Arabic. We were surprised at how little English is spoken outside of the hotels.

## What has become your favorite souvenir or gifted item?

We purchased an incredible carved replica of the Narmer Palette from an Egyptian artisan who looked as though he could have lived and worked in the area of the Tombs of the Nobles where we met him.

## What was the most unexpected aspect of the tour?

We were surprised and delighted with the special opportunities we experienced as a result of traveling with the OI. Only the OI could bring us into the Conservation Lab at the Grand Egyptian Museum (still under construction) to view close up the magnificent treasures from Tutankhamun's tomb or to be invited into an active OI dig site at Tell Edfu, where a very special discovery was made only days before our visit.

## Was there any hotel that offered a unique experience?

The Sofitel Old Cataract Hotel in Aswan was more than a hotel: it was an amazing experience. Once a Victorian palace, it overlooks the Nile, the ancient Elephantine Island, and the Nubian Desert beyond. Staying in this hotel transports you back to another world with Moorish domes and arches, as well as today's five-star luxuries and restaurants.

# EGYPT

EMILY TEETER

## Are there any items you simply must pack each time you travel to Egypt?

Well, the obvious: sunscreen, hat, sunglasses, and reliable shoes. But my packing has changed over the years. I used to pack only skirts (no slacks), and now it is slacks and no skirts, a reflection of how dress for women has become more modest. I rarely take a book for leisure reading because the bookstores in Cairo (and Luxor) are so good, and on tour there is not much down time.

## What do OI travelers bring to the tour experience?

I love lecturing for tours to see the reaction of the travelers, because their comments remind me of how spectacular the sites are, and that there are many different responses to what they are seeing and hearing. OI travelers are especially well-informed about other subjects, some from personal interests or from former professions, and I often ask them for their own opinions about what we are seeing and if they have any observations to share with the group.

## Do you have a favorite restaurant—anything from upscale to street food—something that you dream about returning to?

Filfilia in downtown Cairo: it is in all the guidebooks, so it is no secret, but it is no secret because the food is tasty, it's clean, and the atmosphere is crazy and fun. The restaurant is filled with locals, tourists, and expats. They serve classic Egyptian food (kebabs, kofta, salads, great tamiya, shasouka, etc.). Great for sharing dishes. You can have an amazing meal for next to nothing, but the quality is very good, and I love the fact that the same staff has been there for decades. I have been told that in the old days, they had real monkeys scampering around. By the time I started going there, it was down to fish and terrariums with lizards and turtles. Pretty much a few fish these days. Must have been the health department.



## Do you have a recommendation of “away from the tour” excursions—places the OI doesn’t traditionally go that an adventurous tourist would enjoy?

Islamic Cairo. So many people are just not aware of the richness of the Islamic monuments in Cairo. It is a virtual encyclopedia of Islamic architecture. And walking around those areas (Muazz Street in particular), you come into contact with lots of Egyptians, making the experience fun and much richer. You get a feeling for the society and how the people use their city that you completely miss at the pharaonic sites, which are visited mainly by tourists. Before the start of the last OI tour, a few people from the trip and I spent the morning looking at Islamic Cairo, and we had so much fun interacting with the locals.

## Is there anything about modern Egypt or the current culture that travelers often miss?

Travelers often miss interaction with Egyptians. We get so busy at the sites, moving from place to place, looking, talking, and listening, that we tend to tune out the people who actually populate that environment. Slowing down and talking with locals gives one a sense of what it is like to live in Egypt and also to appreciate the Egyptians’ sense of humor, hospitality, and resilience living in often difficult circumstances.

# JORDAN

YORKE ROWAN



## Do you have a recommendation of “away from the tour” excursions—places the OI doesn’t traditionally go that an adventurous tourist would enjoy?

Well, the OI tours visit the Black Desert of eastern Jordan, where we have field projects at the Wadi al-Qattafi and Wisad Pools as part of our Eastern Badia Archaeological Project. Trekking hours across the desert in 4x4s is for the more adventurous OI tourists, and not typically visited by other tours.

## Do you have a favorite restaurant—anything from upscale to street food—something that you dream about returning to?

Haret Jdoudna, in the center of Madaba, is one of my favorite midday restaurants. This is a place to relax: in the shady courtyard of a pleasantly refurbished late nineteenth-century building. Dishes are traditional, but all made with rich flavor and freshness that is difficult to match, and some were revelations to me: where I once thought that I hated eggplant, it was at Haret Jdoudna that I first realized that when made into makdous (pickled and stuffed with walnuts and garlic) or muttabel, eggplant is delicious.

## What spot continues to impress you time and again: a site, museum, or artifact that never ceases to amaze?

Even though they are both on the standard tourist itinerary for visits to Jordan, each time I visit, I discover or learn something new at Wadi Rum and Petra. For example, the central part of Petra is large, but the outlying areas are vast, with different trails and sites tucked away in the rough, rocky terrain surrounding the well-known and visited central Nabatean area.

## What do OI travelers bring to the tour experience?

OI travelers typically bring remarkable experience as world traveler and extensive travel experiences from around the world. This variety and depth of travel provides them with amazing insights and tips for travel. OI travelers are extremely generous with sharing their knowledge, travel tips, insights. From them I learn about places that I would like to visit in the future.

## Is there anything about modern Jordan or the current culture that travelers often miss?

Visitors seldom spend much time in Amman, a bustling, big city filled with hidden gems. I particularly like the older downtown area. Some of these spots include places like Wild Jordan, an enterprise run by the Royal Society for the Conservation of Nature (RSCN) that directly supports conservation programs and local people. The Amman location has a great location overlooking the old city, and it includes an excellent restaurant, gift shop, and information on RSCN destinations. There are stunning natural sites throughout Jordan like the Dana Biosphere Reserve, the Mujib Biosphere Reserve, and the Azraq Wetland Reserve. Other Amman attractions include the very popular Rainbow Street, where restaurants, shops, and shisha places line the street, creating a very lively atmosphere. Also next to Rainbow Street is the Souk Jara market, an open-air market with local crafts and foods, open on Fridays. Also in the downtown area, Darat al Funun is a home for the arts housed in renovated historical buildings, with a restored archaeological site in the garden.

# JORDAN

GEORGE SURGEON AND SARA JEAN LINDHOLM

## If you had to sum up Jordan in one dish, what would it be? If not one dish, did any restaurant impress you?

The most ubiquitous dish was seasoned chicken and veggies cooked with rice. Our most memorable lunch was prepared for us by a women's collective, located in Ghor es-Safi, en route to the Dead Sea. We ate sitting on the ground, communal style, passing around at least a dozen delicious local dishes in copious quantities.

## What would you advise travelers to Jordan to bring along?

Comfortable hiking/walking shoes, sun screen/sun hat, and an open, inquiring mind.

## What is the must-see destination for future travelers?

Spectacular Petra? Amazing Jerash? Prehistoric petroglyphs in Wadi Rum's moonscape? Ajloun Castle, built by Saladin on the ruins of a Byzantine monastery? We give up. For us, it was the totality of experiencing and exploring dozens of sites in different locations and historic periods dating back over nine thousand years of successive cultural, political, and societal change: Neolithic, Ammonite, Nabatean, Greek, Roman, Byzantine, Islamic, colonial, and Hashemite. All this within a country less than two-thirds the size of Illinois!



## Was there any hotel that offered a unique experience?

Hands-down winner: Azraq Lodge, originally built during the British Mandate as a military hospital in the Azraq oasis of the Eastern Desert. We were forewarned not to expect world-class amenities—a modest understatement. But the lodge itself reeks with history and is located just down the road from Qasr Azraq, a Roman fortress later substantially upgraded by the Ayyubids, then taken over by the Ottomans, and finally serving as the winter quarters for T. E. Lawrence and Bedouin troops before their final assault on Damascus during the Arab Revolt of World War I. The lodge is adjacent to history in the making: a Jordanian air force base that hosts American and German air force wings battling ISIS (we heard fighter jets take off before dawn every morning) and quiet Syrian refugee camps.

## What makes traveling with the OI so unique?

OI's tours go way beyond bus rides to famous sites, museum visits, exotic meals at local restaurants, and selfies in front of popular monuments. Our tour was led by two OI archaeologists: Yorke Rowan and Moreg Kersel. Our lead guide was Zuhair Al-Dmour, a Bedouin, and former Royal Jordanian Air Force officer. All three are committed not just to scholarly discipline, but also to sharing the complex cultural heritage of Jordan in meaningful collaboration with everyday Jordanians. This personal dedication, combined with the depth and continuity of the OI's presence in the Middle East, has generated friendships and professional connections in Jordan and elsewhere. These, in turn, opened access for us "tourists" to visit with, and gain insight from, scholars at the American Center of Oriental Research (ACOR) and archaeologists in the field as well as spectacularly friendly Jordanians from all walks of life. Finally, the established reputation of OI's "enhanced tours" ensures that one's fellow travelers self-select: our group was companionable (and fun!) as well as seriously interested in learning, absorbing, and understanding.



# EGYPT

NOV 21-DEC 7, 2019

Escorted by Emily Teeter

## SOLD OUT

### WAITING LIST AVAILABLE

Our Egypt tours traditionally fill up with members from our previous year's waiting list. To get on a wait list, please email [mwelton@uchicago.edu](mailto:mwelton@uchicago.edu).

## IN THE FOOTSTEPS OF BREASTED, 100 YEARS OF IO EXPLORATION

In the Footsteps of Breasted offers travelers our most comprehensive Egypt experience yet. Join us on a trek through 100 years of IO exploration that will take you from the pyramids of Giza to rarely visited sites within middle Egypt and on Lake Nasser.

Your tour leader, Emily Teeter, provides familiarity with sites, extensive professional contacts, vast knowledge, and enthusiasm that will bring the ancient world to life. Traveling with the IO takes you far beyond the usual paths, calling upon our own in-country staff and colleagues to give you up-to-date information about research.

### Egypt Dates

Nov 21-Dec 7, 2019

### Pre-Tour Extension in Cairo/Saqqara

Nov 19-21, 2019

### Post-Tour Extension in Alexandria

Dec 7-10, 2019

Price of Main Tour: \$7,550

Travel with us as we celebrate 100 years of IO exploration in Egypt!

# TURKEY and GREECE

June 2020



Join the OI as we explore Turkey, Crete, and mainland Greece on a unique tour examining the Iliad from a Hittite perspective! Our tour begins in the Hittite capital of Hattusa and marches west to Troy, with visits to Ephesus, Pergamon, Knossos, Mycenae, and more.

Tour pricing, dates, and itinerary are coming soon.

To get a first look at the details and an early chance to sign up, please send your contact information to

[oi-membership@uchicago.com](mailto:oi-membership@uchicago.com)



The University of Chicago  
1155 East 58th Street  
Chicago, Illinois 60637  
[oi.uchicago.edu](http://oi.uchicago.edu)



## INFORMATION

### 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 / \$40 SENIOR (65+) INDIVIDUAL**  
**\$75 ANNUAL / \$65 SENIOR (65+) FAMILY**

#### HOW TO JOIN OR RENEW

**ONLINE:** [oi.uchicago.edu/getinvolved](http://oi.uchicago.edu/getinvolved)

**BY PHONE:** 773.702.9513

**ONSITE:** at the Gift Shop

### GENERAL ADMISSION

FREE

ADULTS

*\$10 suggested donation*

CHILDREN 12 OR UNDER

*\$5 suggested donation*

### MUSEUM & GIFT SHOP HOURS

*Closed Monday*

*Sun-Tue, Thu-Sat: 10am-5pm*

*Wed: 10am-8pm*

### THE MUSEUM IS CLOSED

January 1

July 4

Thanksgiving Day

December 25

### ACCESSIBILITY

The Museum is fully wheelchair and stroller accessible. The University Avenue west entrance is accessible by ramp and electronic doors.

### PARKING

FREE parking half a block south of the Museum on University Avenue, after 4pm daily and all day on Saturday and Sunday.

### GROUP VISITS

For information about group visits, please go to:

[oi.uchicago.edu/museum/tours](http://oi.uchicago.edu/museum/tours)

