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RECENT DISCOVERIES AT ASHKELON

By David Schloen, Instructor in Syro-Palestinian Archaeology, The Department of Near Eastern Languages and Civilizations

The Leon Levy Expedition, under the direction of Prof. Lawrence Stager of Harvard University, has recently made some important discoveries at the site of ancient Ashkelon, which is located 40 miles south of Tel Aviv on the Mediterranean coast.* Since 1985, annual excavations have been conducted there by a team of professional archaeologists (of which I am a member), together with students of archaeology and several dozen enthusiastic volunteers. Most of the latter are American college students, but amateur archaeologists of all ages and several nationalities have joined us over the years in digging up Ashkelon. Our efforts have been rewarded by the discovery of exciting finds, large and small, that reveal much about the life and history of the city and its inhabitants.

One of the more striking discoveries of recent years is a lengthy Arabic inscription, unearthed in 1993, that was carved into a large limestone slab measuring 5 feet long and 2 feet wide. The inscription—21 lines long and executed in a sophisticated, highly professional script, decorated with barbs and “swallow tails”—bears a date of March 2nd, A.D. 1150, and it commemorates the erection of a tower by the Egypt-based Fatimid rulers of the

city, which was then called “Ascalon.” In 1150, the fortifications of Ascalon, whose population at that time numbered 12,000–15,000, were strengthened by its Muslim inhabitants to defend against the marauding Crusaders. Fifty-three towers, some of them still visible today, punctuated the massive stone ramparts of Islamic Ascalon. Ironically, the stone-carved Arabic inscription that describes the building of one of these towers also bears the marks of the failure of Ascalon’s defenses, because it was found smashed into several pieces and lying in the bottom of the dry moat that encircled the city. On top of the beautiful Arabic inscription were gouged no fewer than five heraldic shields, clearly the work of a Crusader sometime after the capture of Ascalon in 1153. Three years after

the inscription was written the wealthy city fell—but only after a long, seven-month siege mounted by the Crusaders under King Baldwin III of Jerusalem, who had to muster all of the forces available to him in order to accomplish the task.

Thanks to the detective work of Prof. Moshe Sharon of the Hebrew University, a specialist in medieval Palestine, we think we know the identity of the victorious Crusader whose shield was carved over the Arabic inscription. He was an English knight from Lincolnshire named Hugh Wake, whose lineal descendant (also a knight) is alive today. Through his heraldic shield, Sir Hugh announces to posterity his presence far from home in medieval Ascalon. Prof. Sharon traced the shield design on the inscription to Hugh Wake by studying medieval English heraldry.

The three larger shields carved over the inscription are described in heraldic terminology as having two bars (or *barrulets*), known as “bars-gemel,” and three “roundels” in the “chief” (i.e., the top panel of the shield). A shield of this design is attested for the Wake family of England as early as the thirteenth century, and Sir Hugh Wake himself is known from records dating to the reign of Henry I (1100–1135). The discovery of his shield at

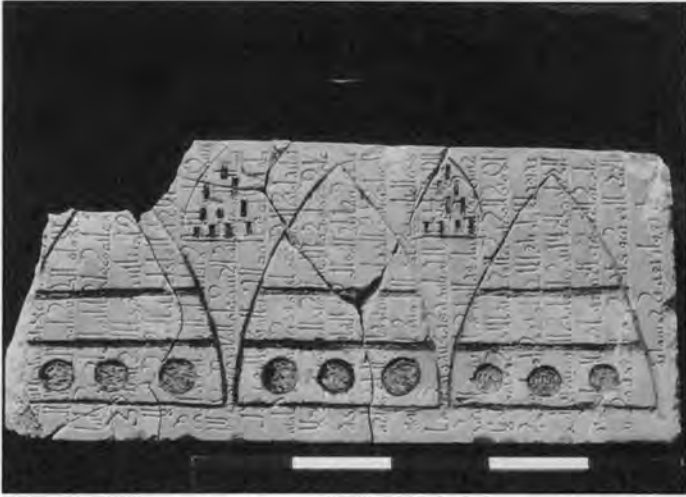


The author in situ

Ashkelon has had the unintended effect of confirming the pedigree of the Wake family that lives in England today, the antiquity of whose genealogy had recently been disputed.

The carving of his shield over the Islamic inscription was not simply an act of vandalism by Sir Hugh, however. In 1994 we found, in the same moat, a heavy marble lintel from a doorway, in which were carved eight shields—again, the heraldic device of Hugh Wake! Here, as on the stone inscription, the shields were incised carefully and neatly, and the grooves were filled in with a red pigment that has survived to this day. Perhaps Sir Hugh and his retinue were responsible for rebuilding Ascalon’s defenses at this spot, near the northern or “Jaffa”

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Arabic inscription with Crusader shields carved on top gate of the city. He was therefore entitled to carve his insignia into the architecture, where it was meant to endure. It seems, then, that with respect to the Arabic inscription, Sir Hugh's primary intention was not to deface and destroy it (he certainly could not have read it, in any case). Rather, he wished—assuming that the inscription was still in place and intact in the wall of the tower when he had his shield carved into it—to register his presence and authority in this part of Ascalon.

In that case, how did both the stone inscription and the lintel end up in pieces in the moat, where we found them? The answer lies in the checkered history of medieval Ascalon, which returned to Muslim hands after the famous Battle of Hittin on July 4th, 1187, in which an army led by Saladin vanquished the Crusaders. But with the arrival of Richard the Lion-heart and the forces of the Third Crusade a few years later, in 1191, Muslim control of Ascalon became precarious once again. Saladin lost Acre and was defeated again by Richard at the Battle of Arsuf, in September 1191. Fearful of Crusader naval power and worried that Richard might retake Ascalon, Saladin ordered the systematic destruction of the strategically located city, depriving his enemies (as well as himself) of a powerful base in southern Palestine that controlled the approaches to Egypt. It may have been during this demoli-

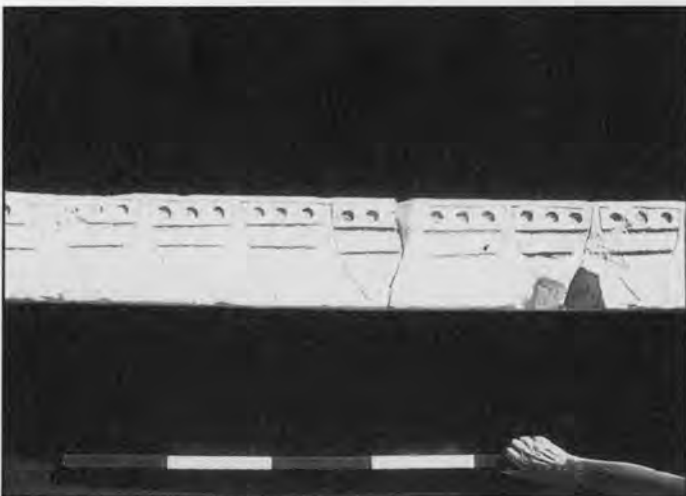
tion that the inscribed limestone slab and the marble lintel, with their Crusader insignia, were cast into the moat.

A year later, in 1192, Richard the Lion-heart took possession of the abandoned site of Ascalon, and he immediately rebuilt it as a military fortress. Now, because Ascalon was captured and rebuilt more than once, it is possible that the English knight whose insignia we have found was not involved in the original Crusader conquest of Ascalon in 1153 but was a member of Richard the Lion-heart's later expedition—or was a participant in an even later Crusade in 1241 under the Earl of Cornwall, who also refortified Ascalon. If our man arrived on the scene in 1192 or 1241, he would have been a descendant of the Sir Hugh Wake we know from English sources of the early twelfth century, and his handiwork may have been destroyed as late as 1270, when the Mamluk sultan Baybars demolished Ascalon for the last time, filling in its harbor and leaving it desolate. In any case, the Arabic inscription and the Crusader shields carved over it give us a unique view of the events surrounding the turbulent final phase in the long history of the city.



Stone glacis of Islamic Ascalon

From the last days of Ashkelon in the medieval period, we leap back 3,000 years to the Bronze Age, simply by moving a few hundred yards away from the well-preserved Islamic moat and glacis to the equally impressive mudbrick gate and ramparts that were erected shortly after 2000 B.C., during the Canaanite period. The site may have been occupied earlier, but the Canaanites of the Middle Bronze Age gave Ashkelon its enduring form by erecting huge earthworks around the site. Over the past few years, an enormous amount of dirt has been moved—much of it by hand!—in order to uncover these earthworks, on top of which we found the oldest known arched gateway in the world. The top of the arch collapsed in antiquity (which explains why the gate was filled in, thereby preserving it until now), but the dimensions of the ancient city entrance can be determined and its original appearance reconstructed. The gateway is more than 8 feet wide—easily accommodating a Bronze Age chariot—and had a vertical clearance of at least 12 feet. It is flanked by mudbrick towers that are preserved today to a height of almost 20 feet, indicating that a second story (and possibly a third) was constructed over the gateway. The mudbrick gate collapsed and was re-



Marble lintel with Crusader shields

built several times over the course of the Middle Bronze Age, from 2000–1550 B.C. In its earliest phase, the arched passageway through the gate was so long, from its point of entry on outside of the city to its point of exit on the inside, that a stone-lined barrel vault, coated with white plaster, was constructed between the inner and outer arches. This was needed to support the superstructure of the gate, and it is the oldest such vault ever found.

This massive, fortified gateway was only a small part of the defenses of Canaanite Ashkelon. The gate was built into a large mudbrick wall that sat atop a huge earthen rampart, which formed a mile-long semicircle enclosing the entire city—except for the seaward side, which is protected by a natural bluff. Ashkelon seems to have reached its maximum size of 150 acres already in the early second millennium B.C., because the later fortifications, including those of the Hellenistic, Roman, and Islamic periods, follow the line of the Middle Bronze Age rampart. The glacis, or outer face, of the rampart initially consisted of mudbricks, but in a later phase it was constructed of fieldstones sealed with a smooth layer of



Canaanite ramparts

clay. By 1550 B.C., the continuously rebuilt rampart had reached a height of 50 feet and was 70 feet thick at its base, with a steep, 40-degree slope on its outer face. It was therefore a formidable defense against attackers, who could storm the walls or tunnel through the rampart only with great difficulty.

During the Canaanite period, a roadway more than 20 feet in width ascended the rampart from the nearby harbor and entered the gate at the top. Along this street, near the bottom of the outer slope, we found a structure containing a spectacular find. This is a finely crafted bronze statuette of a bull calf, originally covered with silver, which is 4 inches long and 4 inches high, and weighs almost a pound. A ceramic model shrine, complete with a miniature doorway, was found with it. From other sources we know that images of calves and bulls are associated with the worship of the Canaanite gods El and Baal. Moreover, certain passages in the Old Testament speak harshly against calf worship, which was emblematic of proscribed Canaanite religious practices. We see this, for example, in the story of the “golden calf” that was worshipped by the Israelites during their wilderness wanderings (Exodus



Middle Bronze Age Canaanite arched mudbrick gate

32), and in the writings of the prophet Hosea, who inveighs against the kissing of calf-images (Hosea 13:2). As our discovery makes clear, however, the bull calf was revered as a symbol of deity in Canaanite Ashkelon; and judging by where it was found, its image was probably placed in a wayside sanctuary visited by travelers entering the city along the road leading from the harbor to the gate.

We still know relatively little about the last phase of Canaanite occupation of Ashkelon during the Late Bronze Age (1550–1200 B.C.). A few years ago, however, we found, in a residential area, a well-preserved burial from that period that contained the skeleton of an adolescent girl. Buried with her were some beautiful pieces of imported pottery, three Egyptian scarabs, and a food-offering in a shallow bowl. At her shoulder were found two toggle pins, used for fastening a garment that has long since decayed. Her tomb consisted of a mudbrick vault that was coated with white plaster. The practice of burying the dead inside the city, often underneath the family home, is well attested from Middle and Late Bronze Age Canaan.

The Philistines conquered Canaanite Ashkelon in ca. 1175 B.C., and throughout the Philistine period Ashkelon flourished as one of the five cities of the Philistine pentapolis and as the

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Artist's reconstruction of Canaanite fortifications of Ashkelon



Canaanite calf image

main Philistine seaport. Originally of Greek Mycenaean origin, the Philistines, along with other "Sea Peoples," swept across the lands of the eastern Mediterranean shortly after 1200 B.C., displacing the previous inhabitants and carving out their own territory in southern Palestine. We know that they came from the Aegean area because their pottery is closely related to Mycenaean pottery produced during the Late Bronze Age in mainland Greece and the Greek islands. During the earliest period of their occupation of Palestine, the Philistines used local clays to produce a monochrome pottery, decorated



Late Bronze Age Canaanite burial

with either red or black paint, that is very similar to the Mycenaean pottery of the Aegean. Later they produced a hybrid, bichrome pottery painted in both red and black that contains both Mycenaean and Canaanite stylistic features. This what has usually been called "Philistine" pottery, but it really represents the second generation of Philistine habitation in the region. In the small area in which the earliest Philistine occupation of Ashkelon has so far been uncovered, the pottery sequence from monochrome to bichrome has been well demonstrated, giving a vivid picture of the arrival of a new group with foreign antecedents and their gradual acculturation to the styles and techniques found in their new home.

The Aegean origin of the Philistines is shown, not only by their pottery, but also by a large group of nondescript clay cylinders found in the earliest Philistine buildings at Ashkelon. These are loom weights that were used in weaving with a vertical loom, but they are pinched at the waist and unperforated, and so are quite different from local, Canaanite loom weights. They do resemble, however, clay loom weights found at Mycenaean sites in Greece and the Aegean islands. Even these humble artifacts, therefore, reveal the origin of their makers—indeed, they are more telling than pottery, which (theoretically) might have been produced by a small group of non-Philistine potters from the Mycenaean world, whereas the loom weights are so simple to make that we can only imagine that Philistine weavers, resident in a new and foreign country, produced them according to the custom of their Aegean homeland.

At Ashkelon, the Philistines rebuilt the Canaanite rampart and glacis, and near the Middle Bronze Age gate they erected a massive mudbrick tower whose base measures 34 feet by 20 feet. Although the Philistine fortifications have not been traced extensively, it seems that Philistine Ashkelon was as large as Canaanite Ashkelon (150 acres), which is in keeping with what we know of the sophisticated urban culture of the Philistines—so much in contrast to the modern reputation of "philistines" as boors and ignoramuses. Moreover, the power and prosperity of the Philistines of Ashkelon was maintained, except for a short period of Israelite domination under David and Solomon, throughout the Iron Age, until the complete destruction of the city by the Babylonian king Nebuchadnezzar in 604



Skeleton of one of Nebuchadnezzar's victims in 604 B.C.



Egyptian bronze situlae discovered in 604 B.C. destruction debris

B.C.—18 years before he did the same to Jerusalem. Although they had long since adopted a Semitic dialect similar to Hebrew, as we know from ostraca (inscribed potsherds) of the late Iron Age found at Ashkelon, it appears that the Philistines retained a sense of their cultural identity throughout their entire history, and even took it with them into their Babylonian exile. Certainly, the pottery manufactured at Ashkelon maintained a distinctive regional character, although it soon lost its links to the Aegean and was fully at home in the Levant.

At the present time, we know the Philistines of Ashkelon best at the moment of their conquest and exile at the hands of Nebuchadnezzar in December of 604 B.C. In the Babylonian Chronicle we read that Nebuchadnezzar

marched to the city of Ashkelon and captured it in the month of Kislev. He captured its king and plundered it and carried off [spoil from it. ...]. He turned the city into a mound [lit. "a tell"] and heaps of ruins and then, in the month of Sebat, he marched back to Babylon.

The destruction of Ashkelon is also described by the prophet Jeremiah (ch. 47).

Archaeologists love a cataclysmic destruction, and much of our effort over the past few years has been devoted to uncovering the ruins of the city that was destroyed by the Babylonians. The debris has turned up many important discoveries, of which the most poignant is the complete skeleton of one of Nebuchadnezzar's victims. Analysis has shown that it is the skeleton of a middle-aged woman whose skull had been crushed by a blunt instrument. Lying on her back, legs and arms akimbo, this woman was buried by the falling walls and roof of the building in which she had taken refuge. Less grisly but equally dramatic evidence of sudden destruction has been found in two widely separated areas of the site, indicating that the Babylonian destruction was widespread and total. An abundance of charred wood and fallen brick bears silent

testimony to the fiery conflagration that engulfed the city. Many smashed pots, crushed by falling walls and roofs, lie on the floors of the houses. Much of the wealth of Ashkelon was no doubt looted or destroyed, but what remains in the ruins is evidence both of the prosperity of the Philistine city and the speed with which it was snuffed out. A number of precious

items were left behind by the fleeing inhabitants: in one building, which seems to have been a winery, excavators found several artifacts of Egyptian character, including a bronze statuette of the god Osiris, seven bronze *situlae* (libation flasks), and a faience plaque depicting the god Bes. The presence of Egyptian artifacts at Ashkelon highlights the strategic rationale for Nebuchadnezzar's scorched-earth policy in southern Palestine, because the Babylonians targeted any potential ally of their great enemy, Egypt.

Paradoxically, the death and destruction wreaked by the Babylonians provides us with an opportunity to reconstruct the lives of Ashkelon's inhabitants on the eve of Nebuchadnezzar's conquest. In one area of excavation, by the sea, we have uncovered what seems to have been a bazaar or marketplace. A row of shops near a small plaza contained a great deal of smashed pottery. In one, wine jars and dipper juglets suggest a wine shop, and in the street outside this shop was found an ostrakon listing "red wine" (*yn 'dm*) and "strong drink" (*škr*)—perhaps date-palm wine. Another shop (the "butcher shop") apparently had contained cuts of meat, including two complete forelegs of cattle. This is indicated by the cut marks on the animal bones found there, according to staff zoöarchaeologist Brian Hesse. Finally, another room (the "accounting office") contained quantities of charred wheat to-

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Egyptian faience plaque of the god Bes, found in destruction debris of 604 B.C.



Plastered Philistine wine-press

gether with a dozen scale-weights of bronze and stone and pieces of the bronze weighing scales themselves. A nearby ostrakon appears to be a receipt for grain that was paid for with silver. Above the "accounting office" floor, resting on top of the roof debris, the excavators found a small sandstone incense altar—evidence of the rooftop altars referred to by the prophet Jeremiah, who was writing during this period (Jeremiah 32:29). As in the nearby Philistine city of Ekron (Tel Mique), where altars were found in rooms devoted to olive-oil production, there is evidence at Ashkelon for the intertwining of cultic activity and commerce. But it is not surprising to find evidence of mercantile activity at Ashkelon, whose very name is related to the word "shekel" and is attested in Egyptian sources as far back as the Canaanite Middle Bronze Age. The coastal Canaanites and Philistines are known in the Bible as merchants *par excellence*, and a great deal of buying and selling is to be expected in a seaport such as Ashkelon.

Yet Philistine Ashkelon did not simply trade but also produced commodities, as we have learned by excavating the debris of the Babylonian destruction in another area of the site. A Philistine winery has come to light there, consisting of at least three workrooms, alternating with storage magazines. Along with a great many dipper juglets and wine-jars, we found the remains of platforms, vats, and basins lined with cobbles and coated with smooth, waterproof plaster. The best-preserved of these wine-pressing installations shows that they consisted of a shallow, plastered treading-platform with a low rim and a channel on one side that drained into a plastered vat, which had a small sump or catchment basin in its corner. The grape juice collected in the vat while the lees or dregs settled in the sump. The juice was ladled into jars, which were placed in the adjacent storerooms while the wine fermented. Three of these wine-presses were found in the Philistine winery, and there may have been more of them originally. Other evidence of wine-production comes from the unbaked clay balls, similar to loom weights but larger, that were found scattered throughout the winery. Apparently, these were placed in the mouths of the wine-jars as stoppers, but because they were perforated they allowed the gases from the fermenting wine to escape.

After the Babylonian destruction, Ashkelon was abandoned for a while, and then it was resettled by Phoenicians (Canaanites from farther north on the Mediterranean coast) under the suzerainty of the Persians, whose empire succeeded the Neo-Babylonian empire. Much of our earlier archaeological work at Ashkelon, during the 1980s, involved excavating the thick deposits of the Persian period, in which an enormous "dog cemetery" was found, not to mention work done on the Hellenistic, Roman, and Islamic remains that lay above the Persian levels. Important discoveries have been made from all of these periods. For the next few years, however, work will continue on the Iron Age levels of Philistine Ashkelon, which date from ca. 1175–604 B.C., with the intention of gaining a better picture of Philistine life and society in its more prosperous phases, from the period of initial settlement in Canaan until the demise of Philistia. Below the Philistine levels lies the great Canaanite Bronze Age of Ashkelon, of which we know little beyond what the Middle Bronze Age fortifications have revealed. Archaeological work will therefore continue at Ashkelon for some time to come. We have learned much about Ashkelon's various occupants: Philistines and Phoenicians, Muslims and Crusaders; but we would like to know more about all of them—not least the Canaanites, who gave this important site its enduring shape and its name.

Note

*I am grateful to Prof. Lawrence Stager for permission to describe here the results of the Ashkelon excavations. Many of the interpretations of the finds that I have outlined are his.

All photographs by Carl Andrews

David Schloen teaches archaeology in the Oriental Institute and will soon receive his Ph.D. from Harvard University, where he specialized in the archaeology and history of the ancient Levant. He has been involved in the Ashkelon excavations for several years and is working on the publication of the finds related to the 604 B.C. Babylonian destruction.



**Painted pottery flask from Megiddo, ca. 1000–800 B.C.
OIP 42**

ORIENTAL INSTITUTE TRAVEL PROGRAM

EGYPT

March 19–April 1, 1995

Join Oriental Institute Archivist **John Larson** for a memorable trip to the land of pyramids and pharaohs. This program is designed for the inquisitive traveler who wants to see more than the usual "tourist sites." In addition to visiting the Oriental Institute excavations at Giza and the tombs at Saqqara, you will journey to Alexandria for a day on the Mediterranean, marvel at the beauty of Aswan and the bustle of its bazaar, and visit off-the-beaten-track areas such as the Coptic monasteries in the Wadi Natrun and the tombs and mosques of the great rulers of medieval Cairo. Of course, in Luxor you will have the opportunity to explore the wonders of the Theban area, and to see behind-the-scenes at the world-famous Chicago House, home to the Epigraphic Survey.

Cost: \$3,840 per person, including international airfare, plus an additional \$350 donation to the Oriental Institute.

YEMEN/OMAN/BAHRAIN/ABU DHABI

October 22–November 10, 1995

Join Assistant Curator **Emily Teeter**, Ph.D., for her popular departure exploring the incense routes of Arabia. Highlights of the trip will include Muscat, Manama, Sana'a, Marib, the Wadi Hadramaut, Hili Archaeological Park and Umm el-Nar.

Cost: \$5,950 per person, exclusive of international airfare, plus an additional \$350 donation to the Oriental Institute.

IRAN

October 26–November 12, 1995

Research Associate **Abbas Alizadeh**, Ph.D., will lead this historic journey to the land of Darius and Cyrus the Great. Highlights of the trip will include visits to Oriental Institute sites in Iran such as Persepolis and Bakun, and a day spent with the Qashqai in their winter pastures. Watch your mail for a detailed itinerary.

Cost: \$5,195 per person, including round trip airfare Chicago/London/Chicago, and two nights in London, plus an additional \$350/person donation to the Oriental Institute.

PROPHETS AND PILGRIMS

November 13–December 4, 1995

Join archaeologist **Timothy Harrison**, Oriental Institute, for a Red Sea cruise that will highlight Oriental Institute excavations in Egypt, Israel, and Jordan. This cruise, on the Swan Hellenic luxury liner *Orpheus*, will take in sites such as Aqaba, Petra, Megiddo, Qumran, Jerusalem, Ashkelon, Cairo, and, of course, Chicago House in Luxor.

Cost: \$4,740 per/person (N grade cabin; other cabin grades available), including international airfare and two nights accommodation in London, plus an additional \$350 donation to the Oriental Institute.

SYRIA

We are currently planning an Oriental Institute program to Syria. Watch for details in the next issue of *News & Notes*.

About the Oriental Institute Travel Program

The Oriental Institute offers a stimulating selection of travel programs for the discerning traveler interested in the history, culture, and archaeology of the Near East. All of our programs are customized by the tour leaders who are Institute faculty and museum staff. Drawing on their areas of expertise and specialized training, these tour leaders provide Oriental Institute travelers with a unique look at famed sites and substantive, accurate information on areas visited. This attention ensures that the traveler has a wonderful learning experience and adventure, not just an ordinary tour.

To ensure that we can continue to offer these programs to our members, all tours carry a tax-deductible contribution of \$350 per person. This support underwrites various tour program components: speaker honoraria, pre-tour educational materials, mailing and administrative costs, and program development.

If you would like more information on the travel program, or itineraries for any of the tours listed above, please call the Oriental Institute Membership Office at 312/702-1677.

"LOST EGYPT" DEBUTS IN CAIRO

The "Lost Egypt" photograph exhibition made its Cairo debut at the 70th anniversary celebration of Chicago House on October 29, 1994, at the suburban Digla villa of Mr. and Mrs. A. J. Barrett. Supported by the Amoco Egypt Oil Company, the exhibition and reception was attended by over eighty expatriate industry leaders and foreign diplomats, including the former United States Ambassador to Egypt, Frank Wisner. Peter Dorman, Field Director of the Epigraphic Survey, gave a short lecture about the images, which were reproduced from the photographic archives of Chicago House in Luxor.

Lost Egypt also opened in Miami at the Historical Museum of Southern Florida on December 15, when the University of Chicago Club of South Florida hosted a special showing of the exhibit, with remarks by Oriental Institute Director Dr. William Sumner. Guests at the reception, generously hosted by University of Chicago alumni Joni and Donald Green, included Oriental Institute Visiting Committee member Dr. Arnold Tanis and his wife Maxine.

If you are interested in "Lost Egypt," please call the Oriental Institute Publications Sales Office at 312/702-9508.



Cairo expatriates Pilar and Mike Morgan attended the "Lost Egypt" exhibition in October.

NEWS FROM THE DEVELOPMENT OFFICE

Many thanks to all our generous members who made the 1994 year-end appeal so successful. Contributions totaled over \$145,000, with every Institute project receiving support.

We are pleased to announce that the Elizabeth Morse Genius Trust has awarded the museum a planning grant. The Genius Trust's generous support will enable Museum and Education Office staff to investigate off-site programming that can be implemented when the museum closes for renovation. With 46% of needed funds for climate control, renovation, and expansion now raised, the Museum can remain open throughout 1995.

JAMES HENRY BREASTED SOCIETY NEWS

During calendar year 1994 the generous support of Society members helped fund a number of Institute projects and initiatives. Among them were purchase of a data base server for the Oriental Institute's offerings on World Wide Web via the Internet and also a tape backup system to

protect research and project data worked on by faculty and staff; faculty and staff travel to international and national conferences; and, the Dead Sea Scrolls Project under the direction of Professor Norman Golb. We thank members of the Breasted Society for so generously facilitating the work of the Institute.

Watch for announcements of the spring 1995 James Henry Breasted Society event, a chance to meet Oriental Institute faculty.

If you would like more information on the privileges of membership in the James Henry Breasted Society, please contact the Development Office at 312/702-9513.

Who Wrote the Dead Sea Scrolls?

Oriental Institute Professor Norman Golb's new publication examines the question of the scrolls' origin and meaning.

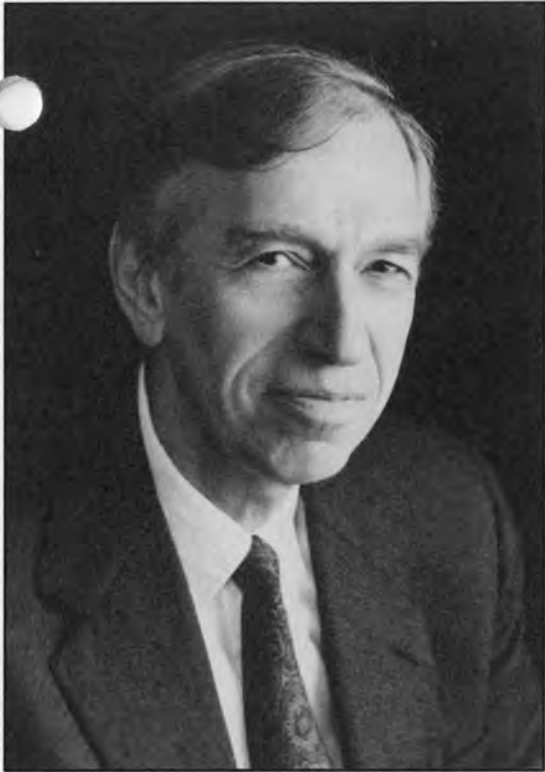
Dr. Golb's work offers a new and compelling interpretation of the Dead Sea Scrolls.

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Photograph by Stuart Rodgers Ltd.

NEWS FROM THE PUBLICATIONS OFFICE

NEW TITLE PUBLISHED BY THE ORIENTAL INSTITUTE

Letters from Turkey, 1939-1946

By Georgianna Mathew Maynard

Oriental Institute Special Publication

Pp. xiii + 298; 34 illustrations. 1994. \$20.00

When Georgianna and her husband left for Turkey in 1939, one week after their marriage, to administer and teach at the American School in Tarsus, they expected to return occasionally to America during their five year contract. Less than two years later, however, the outbreak of World War II blocked their departure and Georgianna's principal contact with home were the letters that she routinely wrote to her mother. Nearly fifty years later these letters provide a captivating look at life on foreign soil during the war. The letters describe visits to the great cities of the Middle East from Alexandria to Istanbul, the organization and operation of a high school, and the running of a household.

Georgianna became a Docent of the Oriental Institute Museum in 1978 and has elped out wherever a volunteer could be useful: sewing labels on costumes; sorting spindle whorls, beads, and flint blades; and leading tours through the museum.

To place an order for this volume, or to inquire about other titles published by the Oriental Institute, please contact The Oriental Institute Publications Sales Office, 1155 East 58th Street, Chicago, Illinois 60637. Telephone 312/702-9508, Facsimile 312/702-9853. Members receive a 20% discount



CALENDAR

MEMBERS LECTURES AND SPECIAL EVENTS

March 29, 1995

Thomas E. Levy
University of California-San Diego
"Subterranean Towns in the Negev Desert,
ca. 4500-3500 B.C."
7:30 p.m.
Breasted Hall
Reception to follow
Co-sponsored with the Archaeological Institute of America

April 19, 1995

William Peck
Detroit Institute of Arts
"Ongoing Excavations at the Precinct of the Goddess Mut
at Karnak"
7:30 p.m.
Breasted Hall
Reception to follow
Co-sponsored with the Archaeological Institute of America

May 22, 1995

The Oriental Institute Annual Dinner

TRAVEL PROGRAM

March 19-April 1

Egypt
Lecturer: John Larson, Archivist, Oriental Institute

October 22-November 10

Yemen/Oman/Bahrain/Abu Dhabi
Lecturer: Emily Teeter, Ph.D., Assistant Curator,
Oriental Institute Museum

October 26-November 12

Iran
Lecturer: Abbas Alizadeh, Ph.D., Research Associate,
Oriental Institute

November 13-December 4

Prophets and Pilgrims
Lecturer: Timothy Harrison, Archaeologist, Oriental Institute
See page 7 for more information

OF

ADULT EDUCATION COURSES

April 5-May 24

Religions of the Ancient Near East
Instructor: Billie Jean Collins, Ph.D.
See page 12 for more information

April 8-May 27

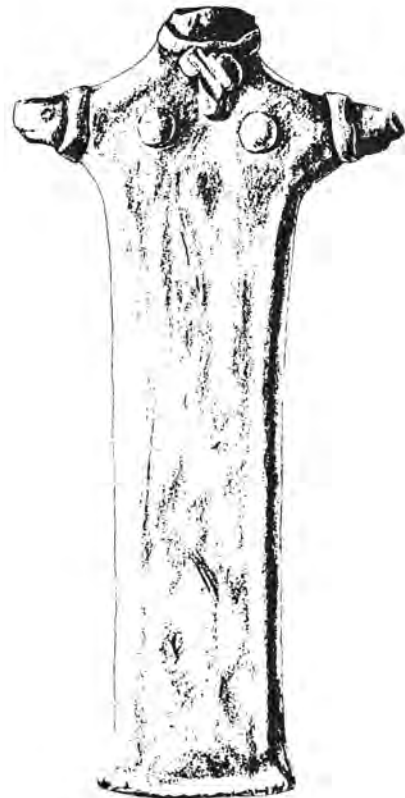
*History of Ancient Egypt: The Archaic Period and the Old
Kingdom*
Instructor: Frank Yurco
See page 12 for more information

April 8-June 10

Introduction to Ancient Egyptian Hieroglyphs: Part II
Instructor: Peter Piccione, Ph.D.
See page 13 for more information

April 11-May 30

The Prophets of Ancient Israel
Instructor: Anthony J. Tomasino
See page 12 for more information



Baked-clay figurine. Tell Ta'yinat. OIP 61

EVENTS

SUNDAY FILMS

Films related to the ancient Near East are shown at 2:00 p.m. on Sunday afternoons. Except where noted, each film lasts approximately 30 minutes and is followed by a tour of the galleries.

April Video Film Series 1995

Artisan to Artifact: Understanding Ancient Technologies through Modern Societies

- April 2** The Mesopotamian Heritage of Islamic Architecture
- 9** The Potters of Deir Mawas: A Village in Middle Egypt (Part I)
- 16** The Potters of Deir Mawas: A Village in Middle Egypt (Part II)
- 23** [Special programming for Earth Day]
- 30** The Glassmakers of Herat (30 minutes) and Stoneknapping in Modern Turkey (12 minutes)

See page 16 for more information

- May 7** Nubia 64: Saving the Temples of Ancient Egypt
- 14** Egypt: Gift of the Nile
- 21** The Royal Archives of Ebla (58 minutes)
- 28** Egypt's Pyramids

"BACK TO THE PAST"

SUNDAY FAMILY PROGRAMS

Every Sunday at the Oriental Institute, the whole family can take a trip to the ancient past. Museum gallery adventures are followed by hands-on activities for the entire family. Suggested for children 6–12 accompanied by an adult, each program is offered continuously from 12:30–3:30 p.m. All programs are free of charge and reservations are not required.

Be an Ancient Artisan in April

The Ancient World Blooms in May

All moms accompanied by their children will receive a free gift on Mother's Day, Sunday, May 14.

Family Programs at the Oriental Institute are supported by the Elizabeth Morse Charitable Trust.

SPRING 1995

SPECIAL PROGRAMS AND EVENTS

Ancient Impressions: A Clay Workshop for Kids

Saturday, April 8, 1995
9:30 a.m.–12:30 p.m.

See page 15 for more information

Ancient Earth: The Oriental Institute Celebrates Earth Day

Sunday, April 23, 1995
12:30–3:30 p.m.

See page 16 for more information

Scribes and Secretaries of the Ancient World

Wednesday, April 26, 1995
5:30 p.m.

See page 16 for more information

Oriental Institute Field Trip

Sunday, May 7, 1995
1:00–5:00 p.m.

See page 14 for more information

Cultivating Antiquity: The Oriental Institute's "Secret Garden"

Saturday, May 13, 1995
10:00–11:30 a.m.

See page 16 for more information

Sketching in the Galleries

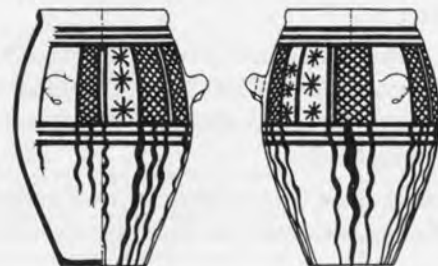
Wednesdays, 5:00–8:00 p.m.

See page 17 for more information

Oriental Institute Treasure Hunt

Ongoing March to June

See page 17 for more information



*Painted pottery from Çatal Hüyük, 3rd millennium B.C.
OIP 61*

ADULT EDUCATION

RELIGIONS OF THE ANCIENT NEAR EAST

April 5–May 24, 1995

Three great faiths of the modern world can trace their origins to the religions of the ancient Near East. This course will survey ancient Near Eastern religious practices that laid the foundations for Judaism, Christianity, and Islam. Each course session will focus on a different culture, beginning with Mesopotamia and including Egypt, ancient Turkey, Canaan, Israel, and Iran. No prior knowledge is needed. Historical background will be provided throughout the course. Discussions will cover state and popular religion, pantheons, ritual and magic, and conceptions of the universe, such as the nature of good and evil.

INSTRUCTOR Billie Jean Collins holds a Ph.D. in Ancient Near Eastern Studies from Yale University. A Research Associate with the Oriental Institute's Hittite Dictionary Project, she is also an experienced adult education instructor.

This course will meet at the Oriental Institute on Wednesday evenings from 7:00 p.m. to 9:00 p.m. **beginning April 5 and continuing through May 24, 1995.**

HISTORY OF ANCIENT EGYPT: THE ARCHAIC PERIOD AND THE OLD KINGDOM

April 8–May 27, 1995

The classic era of the great pyramids and divine kings will be explored in a course that highlights the history of ancient Egypt from the unification of the country ca. 3150 B.C. to the collapse of the central government nearly one thousand years later. The second in an eight-part series of courses that trace the history of Egypt from its beginnings to the nation of today, this class also stands alone as a study of the time when ancient Egypt experienced some of its greatest cultural and technological achievements. Class sessions will include lectures, slide presentations, discussion, and visits to the Egyptian Gallery in the Oriental Institute Museum.

INSTRUCTOR Frank Yurco is an Egyptologist who has taught numerous courses on topics of ancient Near Eastern history, culture, and language, both at the Oriental Institute and the Field Museum.

This course will meet at the Oriental Institute on Saturday mornings from 10:00 a.m. to 12:00 noon **beginning April 8 and continuing through May 27, 1995.**

Required Texts:

Ancient Egypt: Anatomy of a Civilization. Barry J. Kemp. New York: Routledge, 1989.

The Pyramids of Egypt. 2nd rev. ed. I. E. S. Edwards. London: Penguin Books, 1988.

Ancient Egyptian Literature, vol. I. Miriam Lichtheim. Berkeley: University of California Press, 1975.

THE PROPHETS OF ANCIENT ISRAEL

April 11–May 30, 1995

An introduction to the prophetic tradition of the ancient Israelites, this course will begin by viewing the prophets of Israel within the context of ancient Near Eastern social and religious institutions, covering such topics as divination and the role of professional prophets. The course will then explore prophecy as a social and literary phenomenon in ancient Israel. Readings from the Biblical prophets will be examined to discuss the social and historical settings of the books, the prophets' conceptions of their mission, their ethical ideas, and their poetic style. The course will conclude by considering ways that Biblical prophecies were interpreted in antiquity, comparing and contrasting the different methods of reading ancient oracles and how interpretations could themselves become prophecies.

INSTRUCTOR Anthony J. Tomasino is a Ph.D. candidate in the Department of Near Eastern Languages and Civilizations and has been a Project Associate for the Dead Sea Scrolls and Ancient Manuscript Project at the Oriental Institute. An experienced instructor, he has taught courses on Biblical Literature, the Dead Sea Scrolls, and early Judaism for the Oriental Institute and the Division of Continuing Studies.

This course will meet at the Oriental Institute on Tuesdays from 7:00 p.m. to 9:00 p.m. **beginning April 11 and continuing through May 30, 1995.** The instructor will provide a list of recommended readings at the first class.

COURSES

INTRODUCTION TO ANCIENT EGYPTIAN HIEROGLYPHS: PART II

April 8–June 10, 1995

This course continues from Part I, expanding your proficiency in reading and writing the language of ancient Egypt. Under the instructor's guidance, build upon your knowledge of "Middle Egyptian," which the ancients considered the classical form of their language and in which many of their great literary and religious texts were written. Extending for ten sessions and set at an intermediate level, course participation requires completion of Introduction to Ancient Egyptian Hieroglyphs: Part I, previous study of Middle Egyptian, or permission of the instructor.

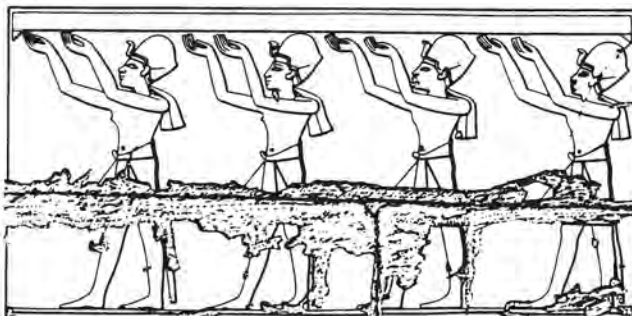
INSTRUCTOR Peter Piccione, an Egyptologist and experienced adult education instructor, holds a Ph.D. from the University of Chicago, Department of Near Eastern Languages and Civilizations.

This ten-week course will meet at Cobb Hall, 5811 South Ellis, on Saturdays from 9:30 a.m. to 12:00 noon **beginning April 8 and continuing through June 10, 1995.**

Required text:

Egyptian Grammar: Being an Introduction to Ancient Egyptian Hieroglyphs. 3rd. ed. rev. A. H. Gardiner. Oxford: Griffith Institute.

Other materials will be distributed in class.



Detail from scene depicting the Bark of Amun in Karnak Temple. West Wall. OIP 112

PLEASE ENROLL ME IN THE FOLLOWING ADULT EDUCATION COURSE(S)

_____ *Religions of the Ancient Near East*

_____ *History of Ancient Egypt: The Archaic Period and the Old Kingdom*

_____ *The Prophets of Ancient Israel*

_____ I am a member and enclose \$95 for tuition for each course

_____ I am not a member and enclose \$115 for tuition for each course

_____ *Introduction to Ancient Egyptian Hieroglyphs, Part II*

_____ I am a member and enclose \$125 for tuition for this ten-week course

_____ I am not a member and enclose \$145 for tuition for this ten-week course

_____ I would like to become a member of the Oriental Institute. Enclosed is \$35 for an individual membership or \$45 for a family membership. Please send a separate check for membership fee.

Total enclosed \$ _____. Make check(s) payable to the Oriental Institute.

I prefer to pay by check, money order, credit card

MasterCard/Visa: _____

Account number

Expiration date

Signature

Name _____

Address _____

City/State/Zip _____

Daytime phone _____

Send to: **The Oriental Institute, Education Office, 1155 East 58th Street, Chicago, Illinois 60637**

SPECIAL PROGRAMS AND EVENTS

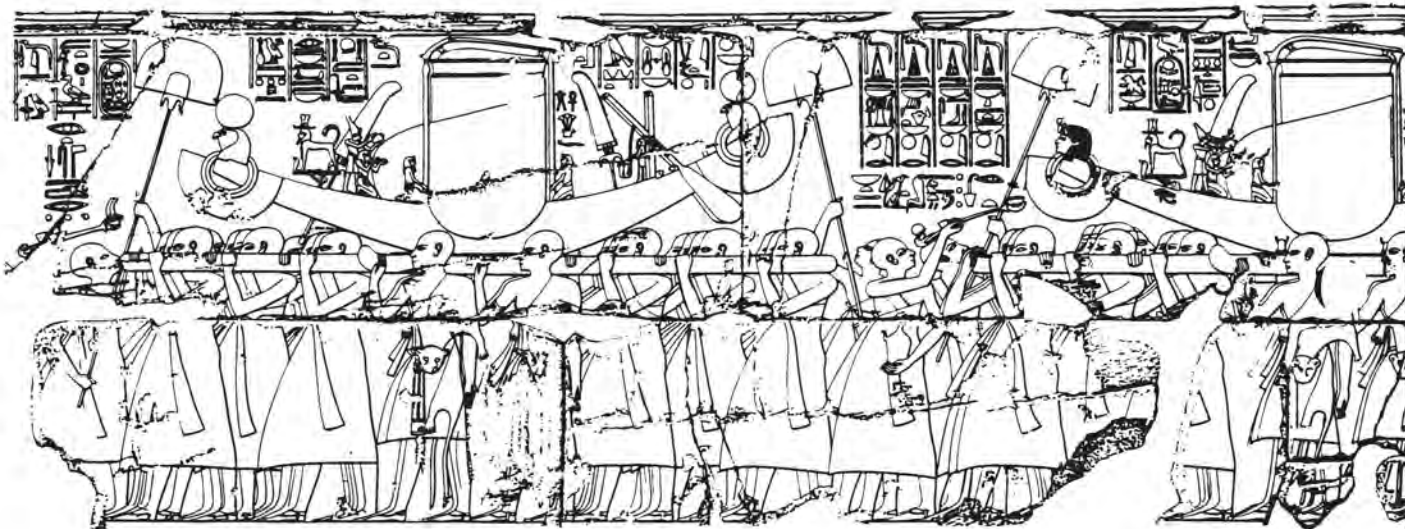
ANCIENT ARTS/CONTEMPORARY ARTISTS: AN ORIENTAL INSTITUTE FIELD TRIP TO *TEXTILE CONSERVATORS*

Sunday, May 7, 1995

1:00–5:00 p.m.

Join us for the second in our series of field trips to the studios of Chicago artists and collectors whose work is inspired by the techniques and approaches of ancient times. Led by Assistant Curator **Emily Teeter**, this field trip features a visit to *Textile Conservators*, the Near North Side gallery and conservation center where Oriental Institute member **Maury Bynum** restores and displays one of the more significant collections of ancient textile art in the Midwest.

The program begins at the Oriental Institute, where Emily Teeter will present a slide talk and gallery tour on ancient Near Eastern textiles as they are represented in the Oriental Institute Museum's collection. Then all participants will board a bus and travel to *Textile Conservators*, where Maury Bynum will share his expertise on how ancient textiles were used and made, including a rug loom demonstration on the making of carpets. Bynum will also offer a behind-the-scenes look at his own collection, which includes ancient woven fragments displaying motifs from history's great cultures and rare oriental rugs. The afternoon will end with a wine and cheese reception, followed by a return to the Oriental Institute.



PLEASE ENROLL ME IN *ANCIENT ARTS/CONTEMPORARY ARTISTS*

_____ I am a member of the Oriental Institute and enclose \$19

_____ I am **not** a member of the Oriental Institute and enclose \$24

_____ I would like to become a member of the Oriental Institute. Enclosed is \$35 for an individual membership or \$45 for a family membership. Please send a separate check for membership fee.

Total enclosed \$ _____. Make check(s) payable to the Oriental Institute.

I prefer to pay by check, money order, credit card

MasterCard/Visa: _____
Account number

Expiration date _____ Signature _____

Name _____

Address _____

City/State/Zip _____

Daytime phone _____

Send to: **The Oriental Institute, Education Office, 1155 East 58th Street, Chicago, Illinois 60637**

SPECIAL PROGRAMS AND EVENTS

ANCIENT IMPRESSIONS: A CLAY WORKSHOP FOR KIDS

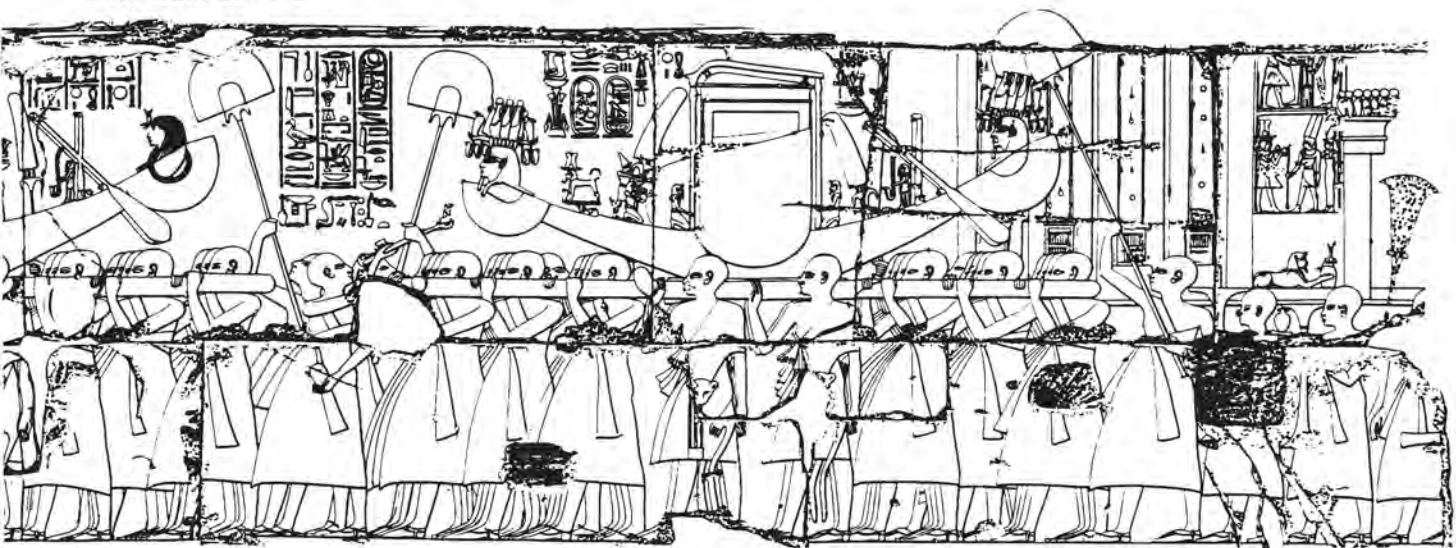
Saturday, April 8, 1995

9:30 a.m.–12:30 p.m.

Create colorful clay tiles decorated with ancient heroes or magical plants and animals during this one day workshop for children ages 7–12. Led by ceramic artist **Denise Milito**, all participants will make their own versions of the brightly colored tiles that appeared on the walls surrounding the great cities of ancient Mesopotamia. Using impressions from cylinder seals that they create themselves, children will roll out several designs on wet clay and apply colorful glazes to their tiles. After the tiles are kiln-fired, participants will choose one to become part of a wall mural for public display.

The workshop will take place at the Oriental Institute from 9:30 a.m. to 12:30 p.m. on Saturday, April 8, 1995. All materials and a mid-morning snack are included. Fee: \$9 per child for Oriental Institute members; \$11 for non-members.

Detail from the barks of the Theban Triad and the Bark of the king being carried from Karnak Temple to the Nile. West Wall, OIP 112



PLEASE ENROLL ME IN *ANCIENT IMPRESSIONS: A CLAY WORKSHOP FOR KIDS*

_____ I am a member of the Oriental Institute and enclose \$9 per child. Number of children _____

_____ I am **not** a member of the Oriental Institute and enclose \$11 per child. Number of children _____

_____ I would like to become a member of the Oriental Institute. Enclosed is \$35 for an individual membership or \$45 for a family membership. Please send a separate check for membership fee.

Total enclosed \$ _____. Make check(s) payable to the Oriental Institute.

I prefer to pay by check, money order, credit card

MasterCard/Visa: _____
Account number

Expiration date Signature

Name _____

Address _____

City/State/Zip _____

Daytime phone _____

Send to: **The Oriental Institute, Education Office, 1155 East 58th Street, Chicago, Illinois 60637**

SPECIAL PROGRAMS AND EVENTS

ANCIENT EARTH: THE ORIENTAL INSTITUTE CELEBRATES EARTH DAY

Sunday, April 23, 1995

12:30–3:30 p.m.

Meet the ancient gods of earth and sky as the Oriental Institute celebrates the 25th anniversary of Earth Day. Discover how the ancient Egyptians worked to safeguard their world and see ways the Oriental Institute is working to preserve ancient Egyptian monuments that are being destroyed by modern environmental and population pressures. For more information on this special family event that features films, tours, storytelling, and crafts using recycled materials, contact the Museum Education Office at 312/702-9507

Family programs at the Oriental Institute are supported by the Elizabeth Morse Charitable Trust.

SCRIBES AND SECRETARIES OF THE ANCIENT WORLD

Wednesday, April 26, 1995

5:30 p.m.

Even if you don't receive roses from your boss, you can celebrate Professional Secretaries' Day with a 45-minute gallery tour of the Oriental Institute Museum. This year, **Karen Wilson**, Museum Curator, will introduce secretaries and others to their 4,000 year-old colleagues from ancient Mesopotamia. All professional secretaries will receive a complimentary flower. The program also includes light refreshments. Free, but reservations are required. Call the Museum Education Office at 312/702-9507.

CULTIVATING ANTIQUITY: THE ORIENTAL INSTITUTE'S "SECRET GARDEN"

Saturday, May 13, 1995

10:00–11:30 a.m.

There is a "secret garden" at the Oriental Institute, where flowering plants and garden design can transport you to the distant world of the ancient Near East. Join **Jean Grant**, Oriental Institute photographer and expert gardener, for a behind-the-scenes tour of the courtyard garden she created and tends. Learn which of our spring flowers originally grew wild in the Middle East and find out about plants with blossoms just like those used to make a floral necklace for King Tut. Hand-outs will tell you how to add an ancient touch to your own yard or garden and each participant will receive a complimentary packet of seeds. Free, but space is limited and reservations are required. Call the Museum Education Office at 312/702-9507.

APRIL SUNDAY FILM SERIES

Artisan to Artifact: Understanding Ancient Technologies through Modern Societies

Arts and crafts techniques from the world's early civilizations are still in use in countries throughout the Middle East. This special video film series introduces artists of today whose work reflects techniques and traditions that go back to the beginnings of recorded history. Film profiles range from glassmakers who still use the techniques described on ancient cuneiform tablets to architects who trace their influences back to the days of the ancient Sumerians. Each film will be followed by a related gallery tour or craft demonstration.

April 2, 1995	The Mesopotamian Heritage of Islamic Architecture
April 9, 1995	The Potters of Deir Mawas: A Village in Middle Egypt (Part I)
April 16, 1995	The Potters of Deir Mawas: A Village in Middle Egypt (Part II)
April 30, 1995	The Glassmakers of Herat and Stoneknapping in Modern Turkey

SPECIAL PROGRAMS AND EVENTS

SKETCHING IN THE GALLERIES

Wednesday evenings, 5:00–8:00 p.m.

King Tut can still be your muse—but only through the month of May! The museum's informal Wednesday evening sketching sessions will come to an end on May 31st, to be followed by a display of selected sketches that will open in June. Don't miss the opportunity to be inspired by ancient masterpieces and to exhibit examples of your work. Chairs are provided for the sketching sessions; participants should bring their own materials. Admission is free and no reservations are required.

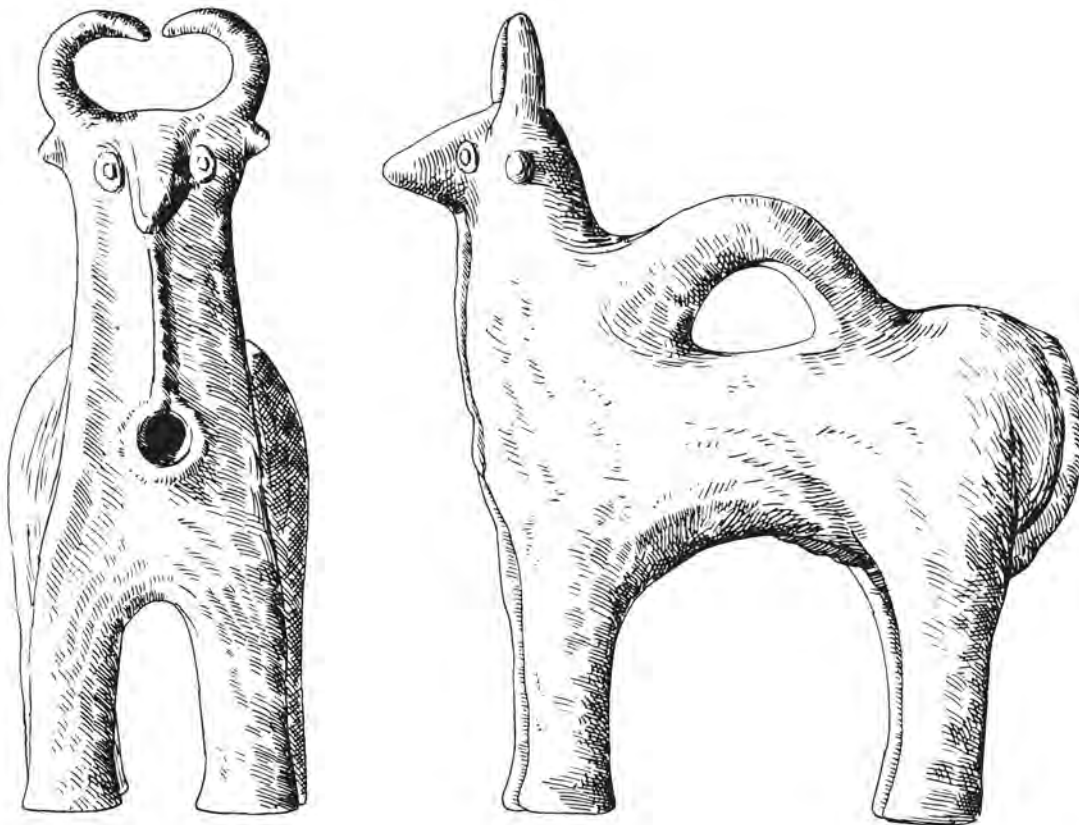
"75 FOR THE 75TH"—TREASURE HUNTS FOR THE ORIENTAL INSTITUTES' 75TH ANNIVERSARY

Could ancient animals speak?

What animals were made into Egyptian mummies?

Learn the answers to these and other questions by going "on safari" to find ancient animals in the last of three museum gallery hunts created for the Oriental Institute's 75th Anniversary. (Did you take the second hunt—The First Farmers? Copies are still available.) This final hunt of twenty-five clues brings to a close a three-part series that introduced seventy-five unique, and sometimes overlooked, museum treasures, one for each year since the Oriental Institute was founded in 1919.

Treasure Hunts are available in the museum lobby. Completing two out of three makes you eligible to take part in a 75th Anniversary prize drawing. Prize winners will be announced in June.



NEWS FROM THE EDUCATION OFFICE



Teachers throng the Suq during a conference break. For many of the educators this was a first visit to the Oriental Institute and an introduction to the museum's teaching resources

TEACHERS LEARN ABOUT ARCHAEOLOGY AT THE ORIENTAL INSTITUTE MUSEUM

On Saturday, November 19, 1994, more than 250 elementary and high school teachers came to the Oriental Institute for a day-long conference co-sponsored by the Oriental Institute Museum, the American Schools of Oriental Research, and the Chicago society of the Archaeological Institute of America. Entitled "Beyond Indiana Jones: Archaeology as a Focus for the Interdisciplinary Curriculum," the conference featured presentations on the teaching of archaeology by educators from schools, colleges, and museums throughout the state and across the nation.



It was "standing room only" as conference participants fill Breasted Hall to overflowing



Tables in the galleries displayed additional archaeology resources in a "marketplace" co-hosted by other museums, including the Art Institute, Field Museum, and the Spertus Museum of Judaica

**NEW LIMITED-EDITION TOTE BAG
NOW AVAILABLE TO MEMBERS
OF THE ORIENTAL INSTITUTE!**



THE ORIENTAL INSTITUTE

1155 EAST 58TH STREET • CHICAGO, ILLINOIS 60637

EARLIEST MUSIC ENSEMBLE, CHOGHA MISH, IRAN, CA. 3400 B.C.

**The image on the tote is a drawing by the late Professor Helene J. Kantor,
taken from a Protoliterate seal excavated at Chogha Mish, Iran.
The seated figures are the earliest known
representation of a musical ensemble
(ca. 3400 B.C.)**

Made of sturdy, 100% natural cotton canvas and printed
in a handsome chocolate brown,
this tote bag measures 16" x 14" x 4", and has 26" over-the-shoulder
reinforced self-fabric handles.

They are available through the Membership Office
for only \$20 each
(add \$4.95 shipping and handling for each bag ordered).
Walk-in purchases welcome.

Visa, MasterCard, and personal checks accepted.
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Editor: Melanie Jansen

Telephone: 312/702-1677

Facsimile: 312/702-9853

All inquiries, comments, and
suggestions are welcome.

THE ORIENTAL INSTITUTE *IN THE NEWS*

The *Chicago Tribune* featured the Oriental Institute Computer Laboratory in a January 2 article. The piece noted, "Last April the Oriental Institute became the first major Chicago museum to put an abridged electronic version of itself on the Internet. Since then, thousands of computer users around the world have 'visited' its collection of ancient archeological artifacts."

If you would like copies of articles, please call the Development Office at 312-702-9513.