

News & Notes

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THE
ORIENTAL
INSTITUTE
OF THE UNIVERSITY OF CHICAGO

FROM THE DIRECTOR'S STUDY

The Oriental Institute's mission of discovery, preservation, and the dissemination of knowledge is an endeavor that works best when we join forces and partner with other individuals, groups, and institutions; this enables us to assemble teams of researchers and experts who can accomplish far more than we ever could if we were only acting on our own. Global partnerships give us the flexibility to tackle large-scale challenges and the big questions in exploring and preserving the civilizations of the ancient Near East. The articles in this issue of *News & Notes* exemplify the OI's wide-ranging global engagement and partnerships of discovery.

The cover article highlights the Oriental Institute's newest fieldwork project — the excavations at the magnificent ancient Egyptian city of Dendara, under the direction of Research Associate Dr. Gregory Marouard. Dendara is renowned for its beautiful Ptolemaic-era temple of Hathor and its remarkably preserved architecture, wall paintings, and reliefs. But these late monuments are only the smallest part of the picture. Dendara was a large, complex, and extremely ancient city that played a key role in ancient Egyptian culture as the sister city of Edfu. The two centers were linked through the union of their two patron gods — Hathor (Dendara) and Horus (Edfu). Although we have learned much about the earlier periods at Edfu through Associate Professor Nadine Moeller's excavations, Dendara's urban origins and organization are still shrouded in mystery. This is precisely the focus of our innovative new project. The excavations at Dendara are a partnership that combines the complementary expertise of researchers from the Oriental Institute, the French Archaeological Institute, and Macquarie University in Australia. The OI's excavations at Dendara and Edfu are linked in an even broader project to explore the origins of Egyptian urbanism and the ways in which Egyptian cities functioned as communities and changed over time. With generous funding from an anonymous donor, this partnership will apply innovative approaches in archaeobotany, zooarchaeology, lithic analysis, geomorphology, and cartography to develop a comparative analysis of how Dendara and Edfu functioned as economic and administrative centers in the complex and ever-changing environment of the Nile River valley. This work has already begun to bear fruit; the results of Dr. Marouard's first season of excavations are giving us the first direct look at the Old Kingdom levels of Dendara, when the site reached full urban status.

The OI's global partnerships are not limited to archaeological excavations. The articles by Mike Fisher and Abbas Alizadeh show that the value of collaborative efforts also extends to the realm of cultural heritage preservation. Fisher's article highlights the impressive achievements of the Oriental Institute's four-year partnership with the National Museum of Afghanistan (NMA) in Kabul. Since 2012, a team of experts from the OI has been living in Kabul, with Mike as field director, working with the staff of the NMA in an innovative project funded by the US Department of State through the US Embassy-Kabul to help rebuild the curatorial infrastructure of the National Museum. The Museum was devastated in the Afghan civil war and the years of Taliban rule, losing ca. 70% of its objects through destruction or theft, while an astounding 90% of its records were burned in rocket attacks on the museum. The OI-NMA partnership has jointly developed a bilingual database in English and Dari (one of Afghanistan's two national languages). For the past three and a half years, we have been using the database to conduct the first ever complete inventory of the museum's holdings. With over 109,000 pieces inventoried, we are in the final stretch of building the tools that the museum needs to curate its objects in keeping with international museological standards. At the same time we have trained the NMA staff in the use of the database — about 99% of the objects were described, photographed, and inventoried by Afghan Museum staff members. Our partnership has also helped equip the National Museum's conservation lab, and has conducted training workshops for the NMA's conservators. Finally, every object we have inventoried has been re-housed in acid-free, archival-quality microenvironments. In doing all this, the OI-NMA partnership is making a major and lasting contribution to preserving the cultural heritage of Afghanistan.

Our heritage preservation partnerships also include important work in Iran — home to one of the greatest civilizations of the ancient Near East. As Dr. Alizadeh reports in his article, he has been working with the staff of the Iranian National Museum in Tehran to organize and inventory the artifacts in the vast storerooms of that institution. This is just the latest in a long series of collaborative projects that Dr. Alizadeh has conducted in museums and artifact repositories in both Tehran and Susa — always with the aim of sharing our own expertise with our Iranian colleagues, while training them in international standards of curatorial practices. This kind of capacity-building partnership is one of the most important ways in which the Oriental Institute can contribute to the urgent need to preserve the priceless and irreplaceable cultural heritage of the Near East.

Overall, these three partnerships of discovery are inspiring examples of the ways in which the OI and its international partners can together accomplish extraordinary things that none of us could ever achieve by working in isolation.

Gil J. Stein, Director

In This Issue

- | | |
|-----------------------|------------------------|
| 3 Exhibitions | 29 Donor Recognition |
| 5 Excavating Dendara | 31 Volunteer Spotlight |
| 19 Museum Partnership | 33 Programs & Events |
| 22 Dream Project | 39 Artifact Highlight |

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On the Cover

Graduate student Emilie Sarrazin using a Wi-Fi camera connected with an iPad tablet during the excavation in front of the Isis temple at Dendara.

EXHIBITIONS



Winged bull from the Gate of all Lands, Persepolis.

PERSEPOLIS: IMAGES OF AN EMPIRE

In the Special Exhibit Gallery, ongoing

See the magnitude and grandeur of the ruins of this center of the Achaemenid Persian empire (ca. 550–330 BC) through prints of iconic photographs taken during the Oriental Institute’s Persian Expedition (1931–1939), quotations from travelers to the site, and a multimedia display featuring the architecture of Persepolis and surrounding topography.

A REVISED EXHIBIT OF THE ORIGINAL SHOW OUR WORK: MODERN JOBS — ANCIENT ORIGINS

In the Lower Level of the Oriental Institute, ending April 24

Explore how cultural achievements of the ancient Near East have created or contributed to much of modern life through an exhibition of photographic portraits by Jason Reblando. To show the connections between the past and today, artifacts that document the origins or development of professions such as baker, farmer, and judge in the ancient world are paired with a person who is the modern “face” of that profession.

DON’T TAKE MY STUFF — TELL MY STORY

In the Lower Level of the Oriental Institute, May 1–October 30

When an archaeological site has been damaged, a page from the storybook about humankind (aka “history”) has been ripped out before it could ever be written. Today, heritage is under threat as never before. K-12 students and adults respond to the memory of the history that has been lost due to looting and destruction, and hope for the history yet to be discovered by archaeologists through two-dimensional art. Presented in collaboration with The Dream Rocket Project.

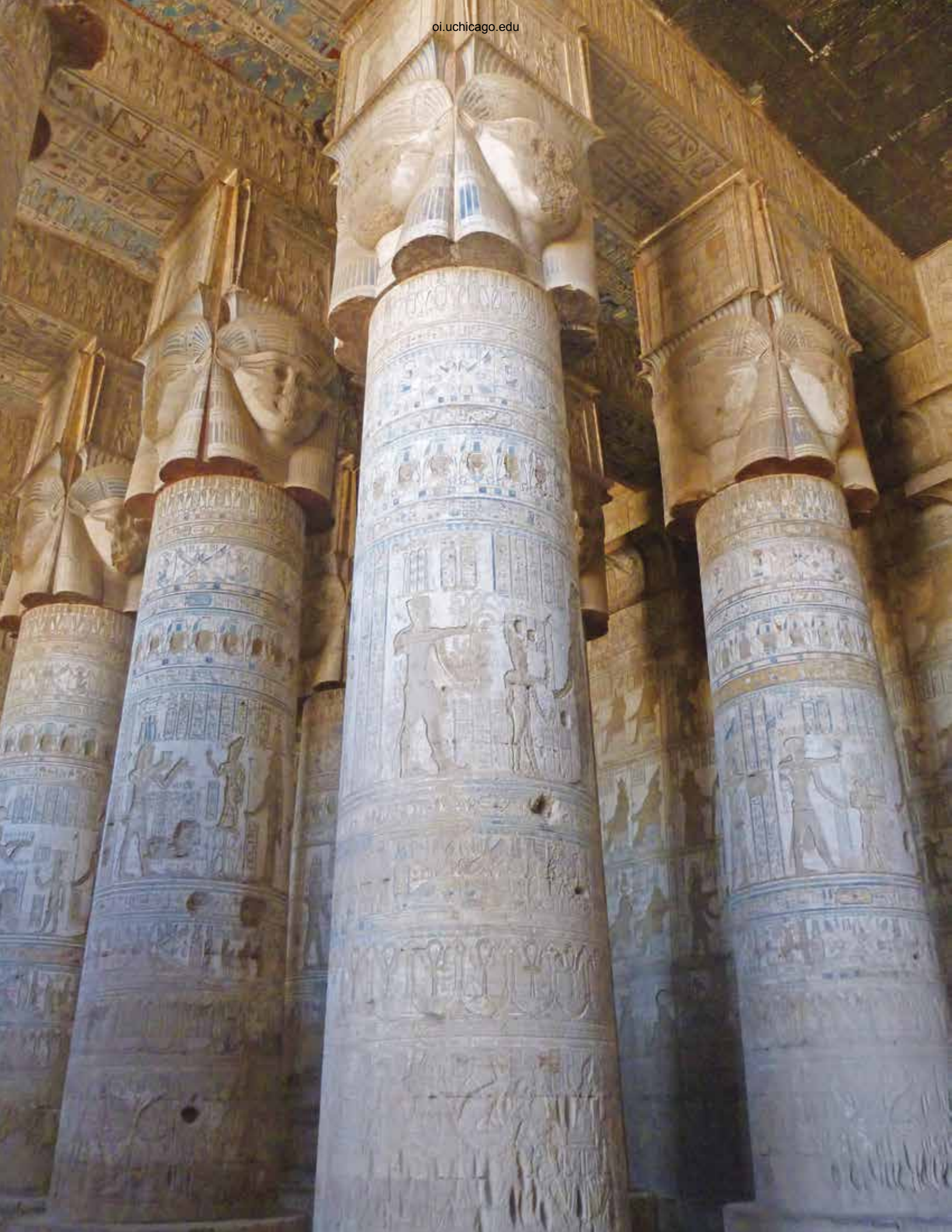
A THREATENED HERITAGE Throughout the Museum, ongoing

In the Middle East and North Africa, political instability and conflict have displaced populations and added ever greater threats to archaeological sites, landscapes, and museums. Destruction and looting of archaeological sites is widespread around the world — not just in the Middle East. This exhibit documents threats to heritage and provides an outlook into possible ways to help prevent further losses and build a stronger future for the past.

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EXCAVATING IN THE SHADOW OF HATHOR, MISTRESS OF DENDARA

Overview of the Site and Preliminary Results of the 2015 Oriental Institute Mission

By Gregory Marouard

Dendara is one of the major sites of Upper Egypt (fig. 1) and an essential stopping point for the tourist or the scholar who wishes to admire and take the full measure of the artistic and architectural heritage of ancient Egypt.

The site is well known by its sanctuary complex of the goddess Hathor, Mistress of Dendara, commonly depicted as a cow. The pronaos of the main temple, which dates back to the early Roman period, is one of the best-preserved examples of architectural engineering, being perfectly harmonic between the extensive depiction of sacred rituals and the covenant of colors and Egyptian sculpture.

Mentioned by travelers since the late seventeenth century, the sanctuary of Hathor was first recorded by the French expedition in 1799 and published in volume 4 of *La Description de L’Egypte* in 1809 (fig. 2).

Numerous archaeologists and Egyptologists have investigated the various temples and the necropolis area. In 1898, Flinders Petrie and Charles Rosher, followed in 1915–1917 by Clarence Fisher, extensively excavated the cemetery south of the temple complex of Hathor (fig. 3). These operations revealed dozens of mudbrick mastabas and hundreds of tombs dating from the Early Dynastic period to the beginning of the Middle Kingdom (ca. 2000 BC) and from the Late Period (seventh century BC) to the late Ptolemaic and early Roman periods. More than 500 objects from the necropolis excavations by Flinders Petrie are actually preserved in the Oriental Institute Museum Archives, and some masterpieces are on display in the galleries.

For almost a century, successive French scholars such as Auguste Mariette, Émile Chassinat, and François Daumas conducted an extensive textual study of the buildings within the main

Left: Column with Hathor-emblem capitals in the pronaos of the temple of Hathor.

enclosure wall, and the completion and publication of the entire epigraphy is still ongoing, now conducted by Sylvie Cauville. More recently, complete architectural reexaminations of some of the main monuments have been undertaken: the Hathor temple has been examined by Pierre Zignani, and the Coptic basilica by Ramez Boutros. Some cleanings and occasional trenches have been also conducted in order to complete the knowledge of monuments such as the Sanatorium, the temple of Isis, and, in the late 1990s, the temenos of the Hathor temple.

But the settlement itself and its evolution are still poorly known and despite 120 years of research at the site, and wide surface survey outside of the main enclosure wall, only an extremely small part of the extensive urban remains has been investigated (fig. 3). Engaged in 2013–2014 with two preliminary seasons of evaluation, in autumn 2015 the Oriental Institute signed an agreement with the French Institute for Oriental Archaeology (IFAO) to work on its archaeological concession. The specific focus lies on the study of the settlement remains covering the periods from its origins through the Christian period, and the inter-

connections between the civic and administrative spaces with the religious structures in addition to the enclosure walls and town walls that mark the phases of extension and contraction for most of the archaeological site in Upper Egypt such as Edfu or El Kab.

This project is a part of an extensive and collaborative venture that naturally includes the IFAO mission, directed by Dr. Pierre Zignani, whose work focuses on the mapping of some of the main monuments at the site such as the Roman *mammisi* (birth house), which was never properly recorded with a detailed architectural plan. This project also includes a mission of Macquarie University in Sydney, directed by Dr. Yann Tristant, in charge of the archaeological and anthropological reexamination of the various phases of the necropolis.

The sanctuary of Hathor was always considered the sister site of Edfu and the sanctuary of Horus. The triad of Edfu (Horus-Hathor-Harsomtut/Ihy) is indeed honored, as clearly illustrated by the specific configuration of the shrines and temples at Dendara. Every year in the month of Epiphi, when the Nile waters were at the lowest level, the “Feast of the Beautiful Re-

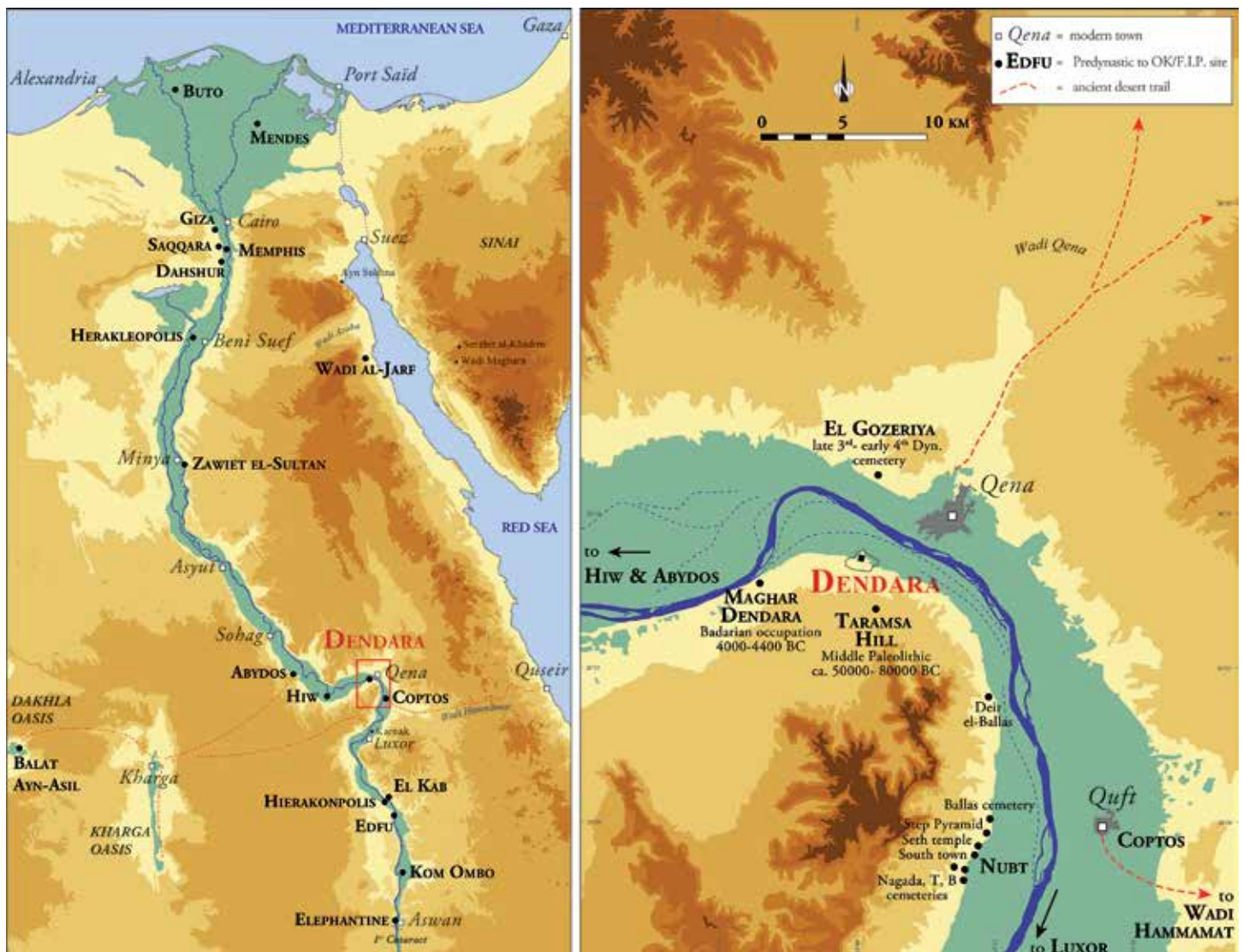


Figure 1. General map of Egypt with location of Dendara and its region. Maps by Gregory Marouard.

union” was celebrated. The statue of Hathor left its temple and traveled by boat upstream to the south (via Coptos, Thebes, and Nekhen) in order to join her consort Horus in Edfu.

But these close and highly symbolic relationships between the two sites can also be found on a historical and archaeological level, with a very similar evolution of both the sanctuaries and urban settlements. Therefore, the new research of the Oriental Institute mission at Dendara is closely related to the ongoing archaeological work conducted by Oriental Institute archaeologist Nadine Moeller at Tell Edfu, which focuses on the enclosure walls and the oldest urban remains, which were founded directly on the rocky subjacent island and next to the Ptolemaic temple of Horus (see “Tell Edfu,” *News & Notes* 220, 2013, *News & Notes* 206, 2010 *News & Notes* 198, 2008).

By combining these two complementary urban excavations and two sister sites, the Oriental Institute has a unique opportunity to examine on a deeply comparative level the archaeological data from two provincial capitals with the aim to better characterize the multiple facets of the urban phenomenon in addition to the process and dynamics of the development of the agglomerations of Upper Egypt over more than three thousand years, from their Predynastic origins to the end of the Pharaonic times.

LOCATION AND SHORT HISTORY OF THE ORIGINS OF DENDARA

Dendara, ancient Ta Iunet/Tentyra, was the capital of the 6th Nome of Upper Egypt and is symbolized by a crocodile. The site is located 55 km (34 mi) north of the Luxor area and 5 km (3 mi) south of the modern town of Qena; this region is the cradle of the Egyptian Predynastic cultures, halfway between Abydos and the Nagada-Nubt-Ballas area. Situated on the “west bank” in an ancient Egyptian perspective, Dendara lies south of the river, in a curving bend of the Nile, the only part of the valley where the river runs from east to west (fig. 1).

Today the site is positioned along the desert fringe of the Nile valley floodplain; it seems quite likely that the river — currently situated 2 km to the north — flowed much closer to the site in ancient times. According to a trilingual stela from the time of Augustus, during the Ptolemaic and Roman periods, the port area that was the main access to the site (fig. 2) was apparently connected to the Nile by a canal system. However, very few elements of the original environment of the site — from a geomorphological or botanical point of view — are currently known; it is one of the goals of the Oriental Institute mission and its partners seek more information about these features during this long-term project.

In the early 1990s, on a small promontory named Taramsa Hill (fig. 1), 2.5 km south of the Hathor and Isis complex, the oldest modern human of Egypt — possibly Africa’s oldest intentional burial — was discovered, which indicates a clear link between the East African and the Middle Eastern populations. The skeleton, a child of eight to ten years old at the time of death, was attributed to the Middle Paleolithic period with a possible age between 50,000 and 80,000 years (mean age ca. 55,000).

A few kilometers to the west, rescue excavations conducted during the mid 1980s at Maghar Dendara 2 revealed an occupation from the Badarian culture (Early Predynastic Period, ca. 4500 to 4000 BC).

Opposite the Nile River is the site at El Gozeriya, a severely deteriorated Predynastic (Badarian to Nagada IA?) and Early Old Kingdom cemetery (late 3rd and 4th Dynasty mastabas).

The site of Dendara seems to really emerge and take a form at the very beginning of the Old Kingdom. It is precisely during these ancient phases that the current mission of the Oriental Institute chose to direct its first attention, in order to give a better archaeological and factual image to the important study already published in 1968 by Henri Fischer in his monograph *Dendara in the 3rd Millennium BC*, which is mainly based on the textual material from ancient excavations conducted in the necropolis area. The worship of Hathor as the cow goddess, probably already strong since the very first dynasties, seems to have grown in importance at the early times of the Fourth Dynasty.

According to Egyptologist Fr. Daumas, one of the inscriptions of the third western crypt of the Roman temple could be interpreted as a proof for the creation of a shrine dedicated to Hathor and the establishment of a liturgical ritual at the very beginning of the Fourth Dynasty and the reign of King Khufu.

A stela found in 1952 at Dahshur mentions a son of King Snofru, *Ntr-pr.f*, priest of the Bent Pyramid, who was also a high-ranking provincial administrator, the “overseer of commissions of Coptos, Hiw and Dendara,” a position that indicates that the agglomeration already existed at the beginning of the Fourth Dynasty as a nome capital with a hierarchical and fully functional administration attached to the central power at Memphis.

Finally, in the central area of the necropolis, the so-called group of Abu Suten, *Nj-Jbw-nswt* (fig. 3), excavated by Flinders Petrie in 1898 and re-excavated in 1915 to 1917 by Clarence Fisher, lies the oldest set of mudbrick mastabas (elite tombs), clearly dated by the architecture, reliefs, and pottery from the very end of the Third Dynasty and the beginning of the Fourth Dynasty. If this group attests that local elites were buried at the site since this time, the main individual in the group was not directly attached to the administration of the nome, but was linked to the activities of the temple of Hathor, another element that supports the presence of a shrine at least since the reign of Snofru or Khufu.

Most of the remainder of the necropolis corresponds to the phases dating to the second half of the Old Kingdom (5th and 6th Dynasties), the First Intermediate Period, and early Middle Kingdom (11th and early 12th Dynasties). These tombs testify to an incredible increase in the number of the elite tombs, as well as hundreds of much more common burials (familial and collective graves), a phenomenon that is also reflected for these periods by a considerable extension of the contemporary urban area. The Oriental Institute mission hopes to start excavation of this area in 2016.

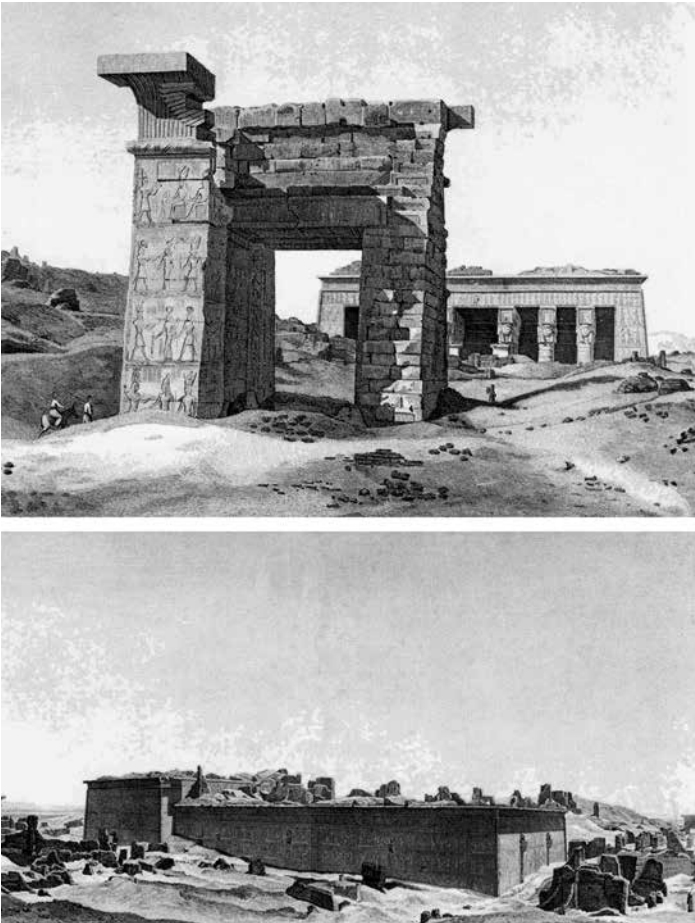


Figure 2. Views of the Hathor and Isis sanctuaries at Dendara (ca. 1800) published in *La Description de l'Égypte*.

MAIN MONUMENTS PRESERVED AT THE SITE

The intra-mural part of the site has been under excavation since the time of Mahomet Ali, who in 1845 ordered an open trench cut through the vestiges of the Late Byzantine period in order to access the pronaos of the Temple of Hathor. Work continued until the end of the 1920s, when the excavations of the Antiquities Service were supervised by Pierre Lacau and Émile Baraize but executed by hundreds of *sebbakhin*. These operations led to a complete and very expeditious clearance of most of the mudbrick constructions within the sanctuary, including the entire Greco-Roman town that extended east of the main monuments with a thickness of over 12 meters (fig. 2).

Today the intra-mural area is dominated by stone monuments, dating mainly from the end of the Ptolemaic period and especially the beginning of the Roman period. So far, the oldest monument found in Dendara is a limestone chapel built by Mentuhotep II (fig. 5, no. 13), the founder of the Middle Kingdom (mid-11th Dynasty, ca. 2030 BC). This monument, extended during the New Kingdom by Merenptah (19th Dynasty, ca. 1210 BC), was discovered in 1916 by the *sebbakhin*, then dismantled and sent to the Egyptian Museum in Cairo, where it is still on display.

Blocks reused in the foundations of the temple of Isis or in the temple of Hathor, in addition to being scattered over the site, also indicate the possible presence of monuments attributable to Amenemhat I and Senusret I, the first two kings of the Twelfth Dynasty (ca. 1990–1920 BC).

Although several blocks dating to the New Kingdom dot the site and the fact that the sanctuary was obviously still functional (especially after a restructuring under Thutmose III), the archaeological traces of this important period of Egyptian history are particularly faint on the site. If an older phase of the temple of Isis, perhaps from Ramesside times, was mentioned in the past, the Oriental Institute mission's 2015 fieldwork in this sector did not confirm such a hypothesis.

Most of the other monuments in the current landscape are much later. Nectanebo I (30th Dynasty) seems to have been particularly active in the second quarter of the fourth century BC, having undertaken the reconstruction of the temple of Isis (fig. 5, no. 5) and the construction of the first mammisi (fig. 5, nos. 8 and 10 [10 is the basilica? 9 is meant?]), the first monument of this kind in Egyptian architecture. The work of the Oriental Institute mission is also able to demonstrate today that this great builder is probably at the origin of the first large mudbrick enclosure, which previously all researchers agreed dated from the early Roman times.

According to various interpretations, it was under the reign of Ptolemy VIII or Ptolemy XII, and after the completion of the temple of Horus at Edfu, that the reconstruction of the naos of Hathor began (fig. 5, no. 1). Continued by Cleopatra VII, this project was also widely boosted under the reign of Augustus with the beginning of the construction of the pronaos (fig. 5, no. 2). The first Roman emperor was also at the initiative of the reconstruction of the temple of Isis (fig. 5, no. 6), the gate of Isis (fig. 5, no. 7), and especially the construction of a new mammisi (the so-called Roman mammisi, fig. 5, no. 9), which replaced the previous building condemned by the construction of the peribolos wall and a project of pylons, which remains unfinished. If most of the structural work seems completed under the reigns of Augustus and Tiberius, the decoration of all these architectural projects continued throughout the Julio-Claudian, Flavian, and Antonine periods, the names of whose emperors appear regularly in the royal cartouches (Nero, Domitian, Trajan, Antoninus Pius, etc.).

One last important monument to report intra-muros is a Coptic church (fig. 5, no. 10), a rare example of a basilica layout structure, dating from the second half of the fifth century AD. Built by using sandstone blocks from the dismantled Roman mammisi, this construction might have been built on top of an older Pharaonic-era monument adjoining the first mammisi of Nectanebo, to the south.

Another seriously altered part of the site should be mentioned, a second temple complex to the east, which probably consisted of two temples dedicated to Horus of Edfu and Harsomthus/Ihy, of which only a few architectural elements remain today, including a complete door of the Roman period that stands at the entrance of the modern village that today occupies a large part of the area. The plan published by *La Description de l'Égypte*, or the even more accurate plan from 1870 by Auguste

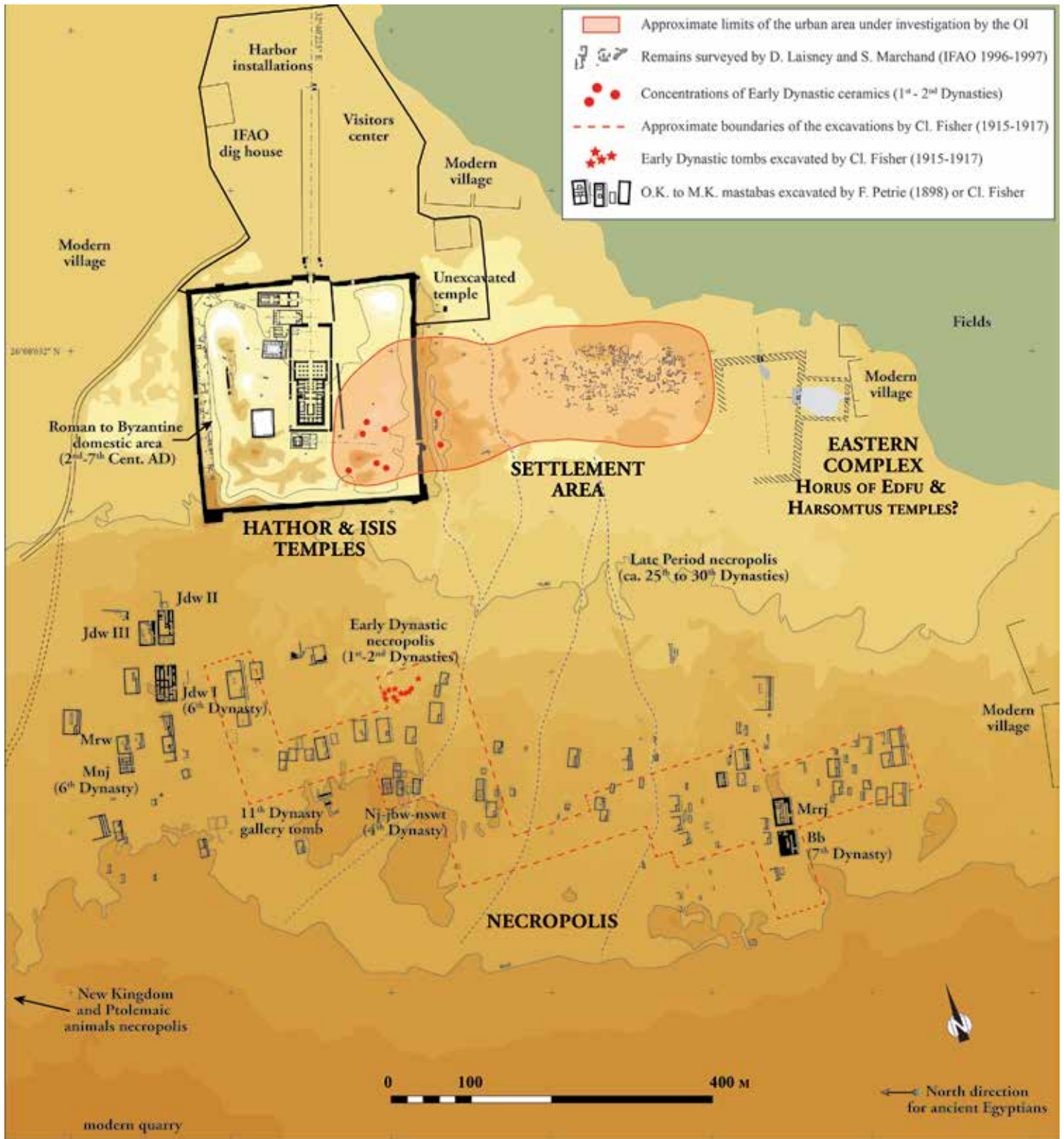


Figure 3. General plan of the archaeological site at Dendara. Plan by Gregory Marouard.



Figure 4. View of the Oriental Institute excavation at Dendara, looking southeast from the roof of the Hathor temple. In the background the Isis gate (left), the Late Period enclosure wall, and the necropolis area.

Mariette, as well as some visitors' descriptions such as the one left by Paul Lucas circa 1699–1703, relate to limited details about this bipartite sanctuary. It is between this complex and the one dedicated to Hathor and Isis where the Tentyrite agglomeration had specifically developed (fig. 3).

PRELIMINARY RESULTS OF THE 2015 SEASON, FIRST EVIDENCE FOR NAQADA II AND EARLY DYNASTIC OCCUPATIONS

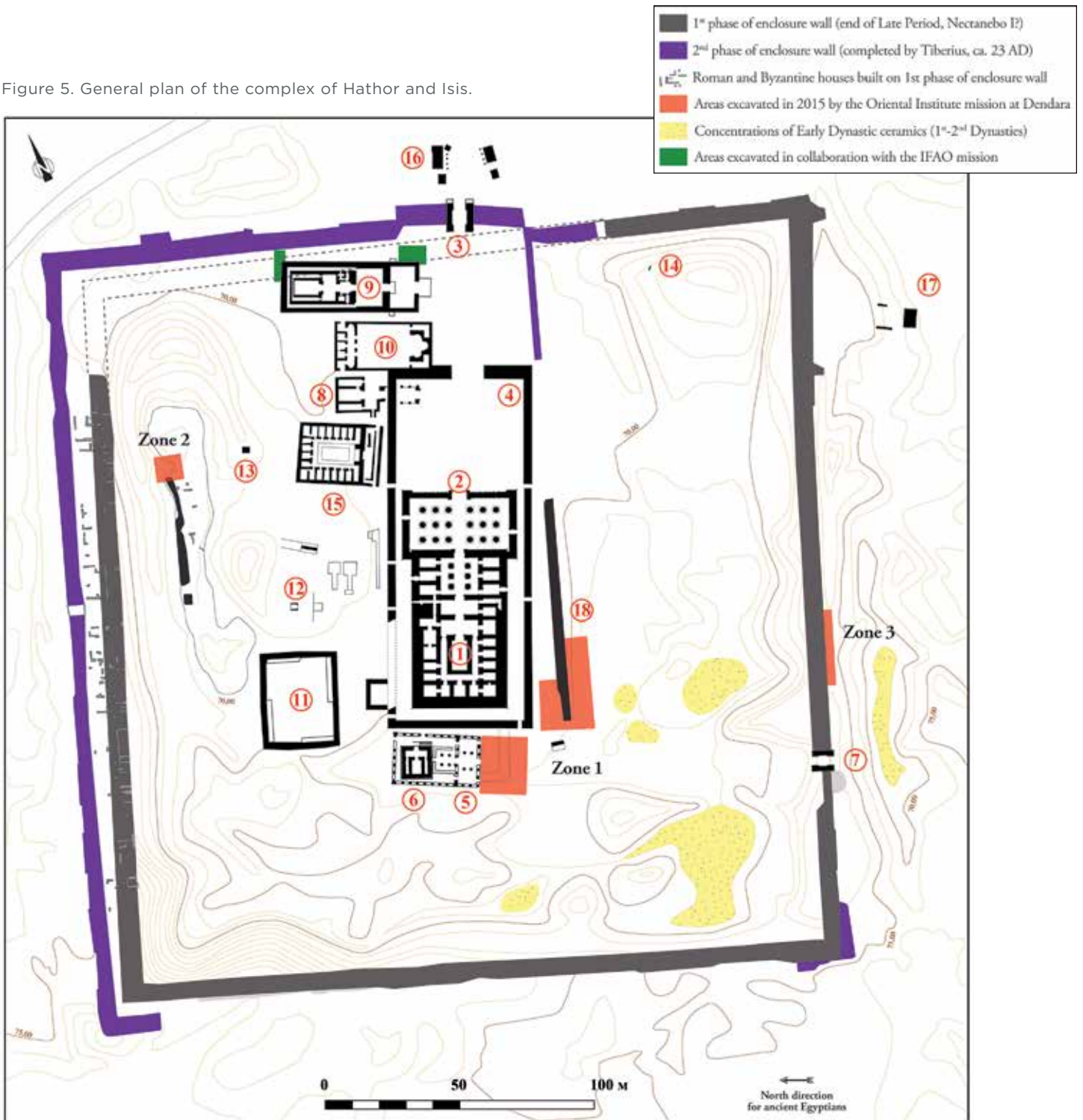
The oldest phases of Egyptian history are not totally absent from Dendara, and some rare elements allow us to consider here a possible occupation as early as the Early Dynastic period. Excavations conducted by Cl. Fisher between 1915 and 1917 revealed, especially in squares 7 and 5 of the necropolis (fig. 3), a dozen pit graves with bodies in contracted position. Although few of them contained abundant and identifiable grave goods, they can be dated with confidence to the First and Second Dynasties (Naqada III C–D, ca. 3100–2800 BC) by the pottery, stone vessels, and a preserved, complete wooden cylinder seal now housed at the University of Pennsylvania Museum of Archaeology and Anthropology.

However, the preliminary mission of the Oriental Institute, conducted in 2014, led to the discovery of features from that

same period farther north and within the walled area (fig. 5). The remains are apparently damaged, but the archaeological artifacts are characteristic of a domestic-type occupation (bread molds and beer jars) and for some craft activities such as the production of beer and the fabrication of stone vessels. These elements underline clearly here, in close proximity to the Roman temple, the presence of a small settlement at the end of the Predynastic period, probably in close connection with the synchronous Early Dynastic cemetery discovered by Cl. Fisher.

But the 2015 campaign revealed in Zone 1, and for the first time at the site, much older and more conclusive remains about the presence of a settlement at Dendara 500 years earlier. Directly under the foundations of the temple of Isis (see cover image) and in the area next to the southeast corner of the temple of Hathor (with more than 1.5 m in thickness here; see fig. 8), sandy floor levels, fireplaces, and thick ash layers revealed a highly artisanal kind of occupation devoted to beer production. Examination of the ceramics and lithic tools assemblages, especially in comparison with the excavations at Adaima, reveals this area dates to the Naqada IIC–D period, ca. 3400–3200 BC (fig. 6). The ash levels have also delivered significant quantities of charcoal and seed remains that will undergo further botanical study and radiocarbon dating.

Figure 5. General plan of the complex of Hathor and Isis.



- ① Naos of the temple of Hathor, initiated by Ptolemy VIII and/or XII
- ② Pronaos of the temple of Hathor, completed by Tiberius ca. 35 AD
- ③ Gate of Hathor, decorated by Domitian and Trajan
- ④ Unfinished peribolos and pylon, construction engaged by Augustus
- ⑤ Temple of Isis, Nectanebo I, extension by Ptolemy VI and X
- ⑥ Temple of Isis, reconstruction and change of orientation by Augustus
- ⑦ Reconstruction of the gate of Isis, completed by Augustus
- ⑧ Mammisi of Nectanebo I, extension by Ptolemy II and Ptolemy IX
- ⑨ Roman Mammisi, construction by Augustus and Tiberius

- ⑩ Coptic church with basilica layout (2nd half of 5th Cent. AD)
- ⑪ Sacred Lake (31 m x 25 m)
- ⑫ Barque chapel, Ptolemy VIII
- ⑬ Early M.K. chapel of Mentuhotep II (Cairo), extension by Merenptah
- ⑭ Door jamb of a chapel of Thoth
- ⑮ Sanatorium (Ptolemaic and Roman periods ?)
- ⑯ Fountains from the Roman period (2nd - 4th Cent. AD)
- ⑰ Remains of an unidentified temple (Thermutis?)
- ⑱ Early M.K. enclosure wall with 25th Dyn. reconstruction (Shabaka?)



Figure 6. Pottery sherds and flint blades from Naqada II contexts.

After the abandonment of these levels and several phases of aeolian (wind-blown) deposits marking a significant chronological hiatus, the excavation revealed multiples phases of light walls and occupation floors, including a perfectly preserved pig pen, complete with clearly discernible hoofprints. Ceramics analysis dates these levels to the Third Dynasty (fig. 7).

STUDY OF THE ENCLOSURE WALLS AND TOWN REMAINS

Those ancient levels that are still characterized by a light and “rural” type of occupation are then followed by a radical change in the function of the area that can be clearly highlighted by the recent study of enclosure walls and settlement vestiges.

East of the Hathor temple stands a lengthy north–south section of a massive mudbrick enclosure wall (fig. 5, no. 18), renovated on several occasions (maybe by King Shabaka, 25th Dynasty), and that seems to have marked the boundary of the sanctuary for a date that remains to be determined.

Several cleaning operations and stratigraphic trenches engaged this season (fig. 8) have confirmed a construction corresponding to the early Middle Kingdom, at end of the Eleventh or the early Twelfth Dynasty (ca. 2000–1900 BC), a period that roughly corresponds to the construction of the chapel of Mentuhotep II or to the lost monuments of Amenemhat I and Senusret I.

This precinct was founded directly on the surface of a large, highly stratified urban occupation dating back and including the entire Old Kingdom (from the 4th to late 6th Dynasty), a fact

that the great British archaeologist Barry Kemp had detected as early as 1978. The most ancient levels here are of particular interest because they correspond to a well-structured occupation of a new kind, located on the surface levels of windblown sand that directly overlie the pig pen of the Third Dynasty, and whose ceramics can be dated accurately to the early Fourth Dynasty. Subsequently, less than 20 m (65 feet) from the temple of Hathor, it is possible to find archaeological layers with constructed floors and walls of unusual thickness that clearly confirm the existence of a settlement at that time and probably a sanctuary, as the inscriptions of the crypt or the Dahshur stela of *Ntr-pr:f* appear to attest.

In addition to this first archaeological evidence for an occupation at Dendara in the Fourth Dynasty, stratigraphic cleaning was undertaken on the west side of the Middle Kingdom enclosure wall and just below its foundation, making it possible to highlight another very massive wall that was also installed at the beginning of the Fourth Dynasty (fig. 7). The size and orientation of this construction, which forms a right angle here and at the southeastern limit, might correspond to the very first phase of an enclosure wall for the early Hathor sanctuary, which fits well to its origin at this time.

The archaeological levels in situ against this potential enclosure, characterized in particular by a thick and very stratified dump, have yielded large quantities and equivalent proportions of beer jars of and bread molds, both in standard modules and in unusual large modules. Dozens of fragments of mud jar stoppers and clay sealings have been discovered, some showing cyl-

inder-seal imprints. It should be pointed out that one of these jar stoppers revealed a *serekh*, an early form of royal cartouche, containing the Horus name of a king who is not identified so far due to the erosion of this impression (fig. 11), a discovery that could emphasize both the administrative character of this area and the control of these activities by the central government.

EXCAVATIONS ON THE ROMAN MAMMISI

In close collaboration with the IFAO team, two excavation areas have been opened on the northwestern and the northeastern corners of the Roman mammisi in 2014 and 2015 (fig. 5, no. 9; fig. 9). These operations are beneficial for both partners to the extent that the question here is twofold.

In order to complete the architectural study of the mammisi and document the foundation, deep trenches are necessary. These revealed, for example, a complex system of foundations, set on a mudbrick case filled with 55 cm of thin yellow sand from the desert. On this strong and incompressible layer, five different levels of blocks were disposed in order to compose a foundation floor on which the building itself is constructed.

These two operations also have the objective to confirm an earlier phase of the massive mudbrick enclosure wall that actually surrounds the entire sanctuary. Our hypothesis was that this pre-

cinct was not built in one single phase, as suggested previously, but in two very different phases, a solution that should explain many of the irregularities and inconsistencies of its plan and multiple stratigraphic and chronological contradictions observed elsewhere on the site. In both excavations a wide mudbrick wall has been visible which seems to have been voluntarily dismantled right under the mammisi foundation system and was clearly cut by its foundation trench. This discovery confirms a first enclosure wall here, probably constructed at the end of the Late Period, according to the technique used, and maybe under the reign of Nectanebo I, such as the enclosure walls at Karnak temple or at El-Kab. This first precinct was partially demolished at the very beginning of the Roman period when Nectanebo's mammisi was condemned, and the project for a new mammisi initiated at this place. After the completion of the main structure of the Roman mammisi, but before its decoration, a new section of enclosure wall was reconstructed farther north, all along the northwestern and western sides of the sanctuary. This operation was commemorated by a stela, discovered during the *sebbakhin* excavations and published in 1926, which mentions the completion during Year 9 of Tiberius (ca. 23 AD). Prior to the recent fieldwork, this document has always been systematically and paradoxically mentioned to emphasize the exclusively Roman date for the entire enclosure wall.

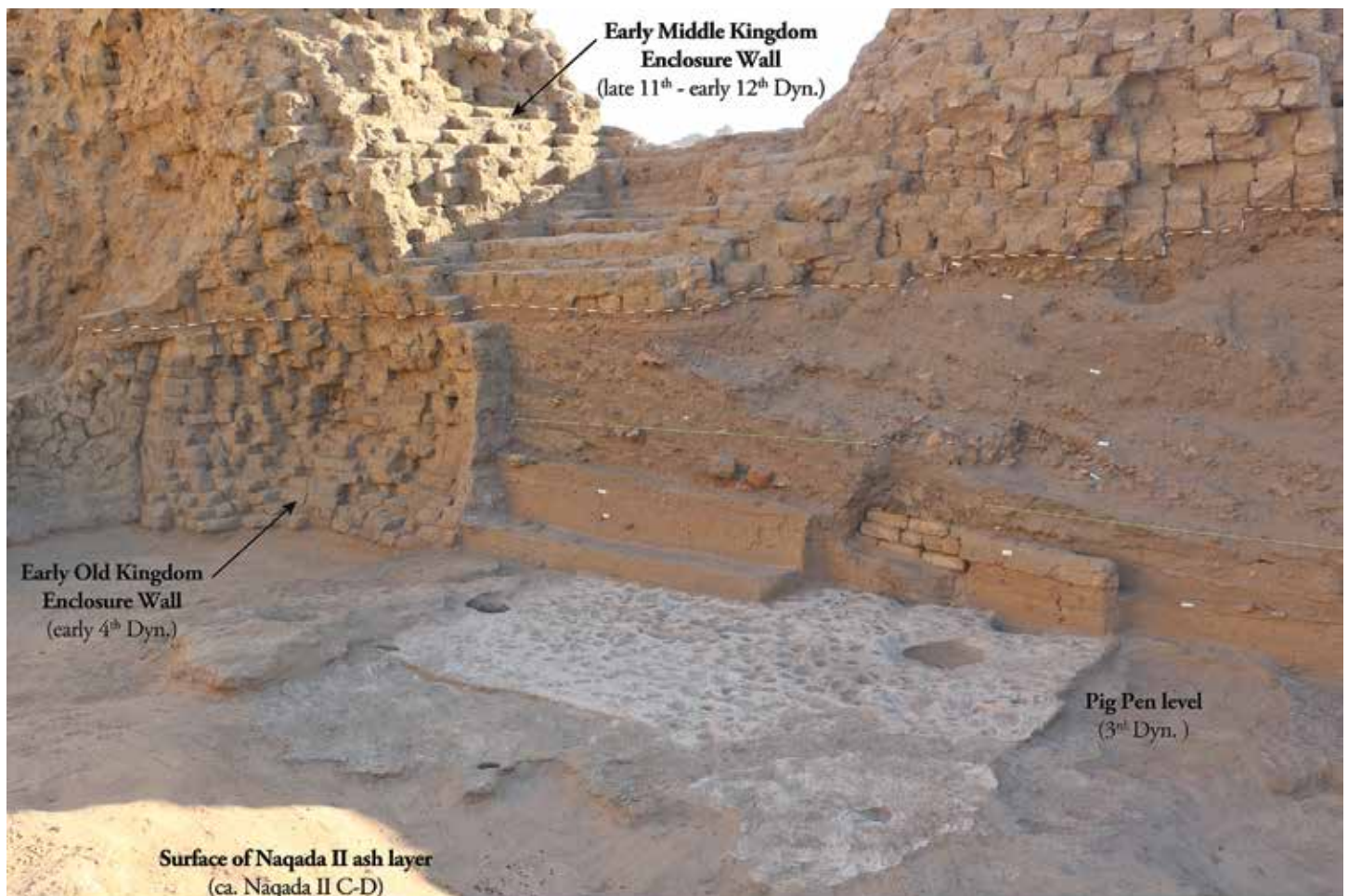


Figure 7. Third Dynasty pig pen and remains of the early Fourth Dynasty enclosure wall.

Untouched since the 1950s, the area of the 2015 operation revealed a wide installation of red bricks and lime mortar, with a large well of about 3.5 m diameter and the flat surface of a wide basin. The latter was used to hold and conduct the water from the well to a semicircular fountain installation set on the eastern face flanked by two half columns (fig. 9, inset). This original and new construction can be dated in the current state of the study to the fifth to the seventh century AD. It probably served as a fountain or maybe a baptistery installation in relation to a second Coptic church in brick, which was built onto the dismantled entrance terrace of the Roman *mammisi*.

An extension of the trench farther to the east is planned for the 2016 season in order to recover the remains of the original gate of the complex dating to the first Late Period phase of the enclosure wall.

FURTHER ONGOING PROJECTS

This season, an operation was launched on the eastern limit of the temple of Isis (cover image and fig. 5, nos. 5–6), which is a key node for the understanding of this part of the complex. This project will be conducted in the future in close cooperation with the IFAO as part of a complete architectural review of the building. After the first cleaning, it is already possible to point out here the existence of an older temple, a totally new discovery dating to the early Middle Kingdom, which was built directly on the surface of the Naqada II levels. Additional excavations, cleaning, and trenches under the stone pavement will be needed to better

understand the complex evolution of this temple before the Late Period (phase of Nectanebo I).

As part of our ongoing questions about the long-term evolution of the ancient town and settlement during the third millennium, aerial photographic coverage assisted by a kite was undertaken in 2015 on the extra-mural urban area (fig. 10) in order to plan for the next season an extensive excavation of the residential neighborhoods, which date from the end of the late Old Kingdom and the First Intermediate Period. Identifiable over an area measuring 350 m in length and covering nearly 8 hectares (20 acres), this sector has barely been touched by archaeologists, with the exception of an operation conducted between 1999 and 2002 by a French-Polish team, which focused on a single domestic unit.

To better define the northern margins of the extra-mural urban area and possibly to find some of the boundaries of the eastern sanctuary that are now partly under the cultivated fields, an extensive geomagnetic survey will be launched in 2016. This initiative will be conducted simultaneously with geomorphological operations and attempts at landscape reconstruction across the Tentyrite territory, extending into the floodplain, in order to track the capricious developments of Nile River (Macquarie University) and with a more targeted and geoarchaeological approach for the settlement areas (Oriental Institute).

In order to protect the entire extra-mural area — town, necropolis, and also a very rare example of an animal necropolis — which is seriously exposed to the encroachments of new constructions, the extension of modern cemeteries, large trash deposits, and very occasional looting attempts (the site is well



Figure 8. Eastern face of the early Middle Kingdom enclosure wall with ongoing excavation on the Old Kingdom settlement contexts.



Above: Figure 9. General view of the Roman mammisi with detail of Byzantine fountain found in the 2015 trench. Left: Figure 10. Aerial view of the extra-mural settlement area to be excavated in 2016.

guarded), an accurate mapping and a clear delimitation of the archaeological site with visible and lasting boundary markers should be considered in the short term. In addition to the priority to accurately redefine the areas that need to be protected, it should be possible to include in that project a more extensive trail for future visitors while maintaining the area open for the locals, such as the children who have to cross this part of the site every day to go to school.

Depending on the available funding, an important site management operation also needs to be undertaken on the intra-mural area, especially in the area of the Roman mammisi in order to reorganize, sort, store, protect, and study the hundreds of decorated blocks in red granite, sandstone, and limestone carelessly piled up for decades on the northern side of the building.

ACKNOWLEDGMENTS

The 2015 season of excavations at Dendara took place from November 17th to December 16th, with a team consisting of Gregory Marouard, Nadine Moeller, and three of our graduate students, Sasha Rohret, Emilie Sarrazin, and Oren Siegel. We would like to thank Gil Stein, director of the Oriental Institute, for his confidence and the strong support that he has placed in this new project, and the extreme generosity of all the Oriental Institute donors, whose support is essential for all our fieldwork. A very special thank-you also goes to the French Institute and Macquarie University partners and the Egyptian antiquities authorities at Dendara, especially our inspector of this season, Mohamed.



Figure 11. Mud jar stopper with the imprint of a royal *serekh*.



Figure 12. Excavation of the Third Dynasty pig pen installation by Sasha Rohret and Emilie Sarrazin.

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SUMMER SESSION



MUSEUM PARTNERSHIP

National Museum of Afghanistan & the Oriental Institute of the University of Chicago

By Michael T. Fisher

In the archaeological circles of Afghanistan, there is much debate concerning the antiquity of Kabul City — whether its most ancient foundations date to the time of the Kushan kings (ca. second century AD), to Alexander or his successors (ca. fourth century BC), or perhaps to even earlier under the Achaemenids. From Charles Masson’s pioneering nineteenth-century archaeological work in Afghanistan’s capital city, to the modern-day excavations of the Afghan Institute of Archaeology at the copper-rich site of Mes Aynak, what is clear is that in late antiquity (ca. fifth to ninth centuries AD), Kabul was a busy place that was densely covered in the monuments of Buddhist religious practice known as stupas (from Sanskrit, meaning “heap”). These monuments, typically built in monasteries and housing relics such as the remains of influential monks, were places of meditation for Buddhist practitioners that feature an often square base and a domed superstructure.

In late September 2015, the “Kabul team” of the NMA-OI Museum Partnership Project, plus Oriental Institute executive director Steve Camp and famed author and guardian of Afghan cultural heritage Nancy Dupree, revisited the Buddhist site of Tepe Narenj (“Hill of Orange Trees”) nestled in the folds of the Hindu Kush on the east side of Kabul. Standing above the eastern flank of the city, one can see beyond the remains of the ancient stupas to the valley of Kabul and the steep, cragged, enclosing mountains. Site director Zafar Paiman guided us up the terraced slope and gave us access to the monastery’s now locked and protected shrines. Large, seated Buddhas; huge, standing bodhisattvas; and their attendants, all sculpted in clay, awaited us. As we discussed the complexity of the development of Buddhism in Kabul in late antiquity and the interface between early practice of Islam and surviving practice of Buddhism, Professor Paiman produced a small but exquisite gilded Buddha head that had come from his

latest excavations at a nearby site and had been seen by few others. These all date to a time well after the advent of Islam, but evidence the religiously dynamic history of Kabul and its environs.

In these moments it became infinitely more clear to our team of archaeologists (Alejandro Gallego Lopez), conservators (Rehanye Mirabootalebi), and administrators (Steve Camp) just how the museum artifacts that our project has been inventorying over the past three years relate to the broader story of ancient Afghanistan and its progression into the modern era. Since May 2012, with generous support from US State Department-US Embassy Kabul, our team has digitally inventoried, physically assessed, and safely rehoused over 40,000 objects stored in the National Museum of Afghanistan.

The digital record produced by our work evidences so many intriguing aspects of the cultural prehistory and history of Afghanistan, starting as early as the late Palaeolithic period (ca. 50,000 BC). From the exquisite chipped-stone microlithic tools of the Mesolithic period (ca. 20,000 BC), to the silver bowls of the Bronze Age from Tepe Fullol that depict Mesopotamian-style bearded-bull motifs, to the reconstructed Buddhist statuary, which had been smashed by the Taliban and evidence some of the earliest anthropomorphic depictions of the Buddha, the National Museum houses an incredibly rich collection of Afghanistan’s material cultural heritage. Having toured sites from Herat in the west to Mes Aynak in the east, and from Balkh and Bamiyan in the north to the outskirts of Kabul, our project staff has used our onsite experiences to contextualize the inventoried artifacts and to more fully understand the complexity of the Afghan cultural patrimony.

Traces of the incredible Giant Buddhas of Bamiyan remain enough to absorb the astonishing devotion practiced by the generations of Buddhist monks who built them, and the haft kalam

Left: Field director Mike Fisher and curator Basir Kamjo make a digital inventory of early Islamic artifacts in the storerooms of the National Museum of Afghanistan. Photo credit: National Museum of Afghanistan/Reza Mohammad.

(“seven-pen”) method of stone funerary carving, so distinctive to the Islamic art of the city of Herat, produced the most multi-layered stone coffin motifs we’d ever seen. However, perhaps our most thrilling engagement with Afghan culture was sitting front-row at a buzkashi match in Mazar-e Sharif (Balkh Province), witnessing an equestrian excitement that has been a hallmark of Central Asian culture for millennia, and is the national sport of Afghanistan. Sitting close enough to see the blood spurt out of the decapitated calf carcass and feel the pounding of the horse hooves on the dirt pitch as their riders frantically battled one another, Oriental Institute director Gil Stein, executive director Steve Camp, and project field director Mike Fisher were guests of honor at the afternoon-long match during which contestants attempted to grab the headless carcass, race to the end of the stadium with it, and return to the circle that was just meters in front of our seats. It was not entirely clear to us who won the day, but clearly this “game without rules” commands the attention and intrigue of much of northern Afghanistan.

Returning to our museum work, as our project moves through its final year, we are finishing the digital, bilingual inventory of the museum and are preparing to inventory perhaps one of the most incredible repositories of ancient artifacts: the Central Bank vaults beneath the Presidential Palace. These contain

thousands of precious metal and other rare objects, including the famed Bactrian Treasure, dating to roughly the early first century AD, that the Russian archaeologist Victor Sarianidi discovered in northern Afghanistan. This collection, consisting of the elaborate funerary ornamentation of nomadic elites, was an amazing discovery that presented a picture of a dynamic sociopolitical landscape at the time in between the Greek kingdoms of Afghanistan and the advent of the Kushan empire.

What’s perhaps more incredible about the collections of the Central Bank vaults is how Dr. Omara Khan Massoudi, later to become the director of the National Museum, along with current project member Najib Popal and select other museum staff, knew to hide tens of thousands of the most sought-after pieces and to keep their hiding place a guarded secret to protect them from being looted during the chaos of the Afghan civil war and Taliban rule. After the Taliban’s regime was overthrown in 2001, officials, museum staff, archaeologists, and other experts revisited the bank vaults to find every piece intact. The Taliban had attempted to open the vaults many times, but were unable to do so, thus leaving us with an amazing piece of history.

In the spring of 2017, the Oriental Institute plans to open an exhibition of some of the best pieces that had been contained in the Central Bank vaults and have traveled the world since.



Oriental Institute director Gil Stein discusses coin conservation with conservator Abdullah Hakimzadeh in the Restoration Lab of the National Museum while Mike Fisher examines some of the ancient coinage that makes up part of Afghanistan’s incredible numismatic heritage. Photo by Mohammad Fahim Rahimi.



Buzkashi riders ready themselves for the next round of capture-the-calf carcass in Mazar-e Sharif, Balkh Province. Photo by Steve Camp.

These pieces come from four sites: Tepe Fullol, Ai Khanoum, Tillya Tepe, and Begram. Each site represents a key component of a different period, from the Bronze Age to the early Kushan period, and the artifacts that will line the display cases of the Oriental Institute's special exhibition space are perhaps their most magnificent. First, however, the Oriental Institute project staff in Kabul will digitally record the remaining 20,000 objects in the Presidential Palace that come from those same sites.

The concluding months of our program in the Kabul Museum will feature more intense conservation training on specialized topics such as preserving the plaster wall decorations of Lashkari Bazar, the winter capital of the Islamic Ghaznavid empire,

or conserving the Buddhist wall paintings of Mes Aynak that date to the late Kushan or Kushano-Sasanian period. Our aim in our final year is to leave the museum with both a complete and easy-to-access digital record of its holdings and a complete tool set for continuing to record and preserve the material cultural heritage of Afghanistan. It has been a privilege to work alongside our Afghan colleagues over these past three and a half years, and we hope that our efforts to bring the traveling exhibition to the Oriental Institute will not only continue our affiliation with the National Museum, but also share the amazing things we have learned about the rich cultural heritage of Afghanistan with the people of Chicago and the surrounding lands.

A DREAM PROJECT

“Excavations” of Hundreds of
Archaeological Sites in the
Iran National Museum

By Abbas Alizadeh







In the summer of 2015, Dr. Jebreil Nokandeh, the newly appointed director of the Iran National Museum, requested that I be given permission by Dr. Gil Stein, director of the Oriental Institute, to organize a large number of collections of archaeological materials that were deposited in the huge storage area of the Iran National Museum as early as 1934. Gil, as he always has done in the past when officials in Iran asked for my contribution to the archaeology of the country, and true to the mission of the Oriental Institute, agreed to grant me a long leave of absence, and I departed for Iran in late August 2015.

Dr. Nokandeh's request came after he had been appointed as the museum director and came to the museum with grand and new ideas to turn it into a true center for research. Prior to this request, Dr. Nokandeh embarked on the difficult and complex process of reorganizing the really outdated museum exhibits where most of the labels belonged to 1933 when André Godard established it, and almost no explaining narratives existed to guide the visitors. I am happy and proud to be given the opportunity to work with Dr. Nokandeh to redesign and provided a large number of illustrated panels for the new prehistoric exhibit, which includes a few examples of modern reconstructions of important features of prehistoric sites that will enhance the visualization of such features. The two prominent additions are a prehistoric tomb from Susa and a series of cut-away pottery kilns, which have become very popular with the visitors.

To reestablish the National Museum as an international research center, the museum staff had to first know what the museum contained and then proceed to provide a comprehensive list of the museum's acquisitions that were scattered in a number of departments. This will then be the basis to create a comprehensive database that is absolutely necessary for any reputable museum.

Overleaf: The new temporary depo. Left: Team training and sherd processing. Above: Front entrance of the Iran National Museum. Below: The team takes tea during a training break.

Another step, equally important, was to rescue, organize, date, and process a huge collection of excavated and surveyed materials that through decades were deposited at the museum store rooms with almost no inventory, and the bulk of them never published. I am hoping, and have suggested, that the museum inventory be parallel to the full computer database that the Oriental Institute has initiated at the National Museum of Afghanistan.

My new task at the museum is part of the Oriental Institute commitment to preserving cultural heritage by building up infrastructure in Middle Eastern countries, which began in 2001 by establishing a comprehensive pottery bank and a research center for materials from archaeological surveys.





Reconstruction of the Susa I tomb and types of pottery kilns.

Dr. Nokandeh wanted me to treat the stored materials the same way I processed archaeological materials at Susa a year ago: after taking an inventory, and dating, and processing the materials, to turn that huge space in the basement into an international research center. My experience in 2001 at the museum and in 2014–2015 at Susa had given me some ideas of what I could encounter at this vast storage area. But when I started the work, I realized that I would be dealing with materials from over a hundred sites and from almost every corner of Iran. It was both daunting and extremely exciting. How often, if ever, does one get the opportunity to see so much material from so many different regions and so many archaeological periods, from the Paleolithic period to Qajar times, without excavating! I felt like a kid in a candy store. What a golden opportunity; I am happy and grateful that my colleagues in Iran trusted me with such an important task and extremely satisfied that once again I can train a group of eager young archaeologists and museum staff.

I began the work with a group of talented museum staff and students of archaeology. In a space behind the storage area, Dr. Nokandeh had installed a large number of metal shelves to

relocate the boxes that we processed in the main storage area. We divided these temporary shelves into separate sections designated to specific provinces where the materials were surveyed or excavated. Once all the boxes are processed, we will begin the second stage of the project. In this stage, we will start with each province and specific sites within that province. The boxes will be brought back to the front room to separate various materials in them that usually include sherds, metal, glass, and numerous clay and stone objects. These will then be separated, dated, and registered with related data and entered into a comprehensive database. This database will be then used in the future by the interested researchers to access the objects that can then be easily located by shelf and box numbers.

By early 2016, the first stage of the work will be completed. The next stage will be more time consuming, but I am hoping that by the end of the year that stage will also be completed and ready for Iranian and international scholars and students to begin research at the museum, and I hope we will have published the immense archaeological materials stored there.



Above: The storage hall before the start of the project. Below: the project team, standing left to right: Roshanak Jahromi, Nahid Ghafari, Atefeh Razmjou, and Nayereh Nazari; seated left to right: Mozafar Zarrinkuh, Abbas Alizadeh, and Ali Nonkali (not pictured: Parvaneh Soltani).

FROM THE FIELD

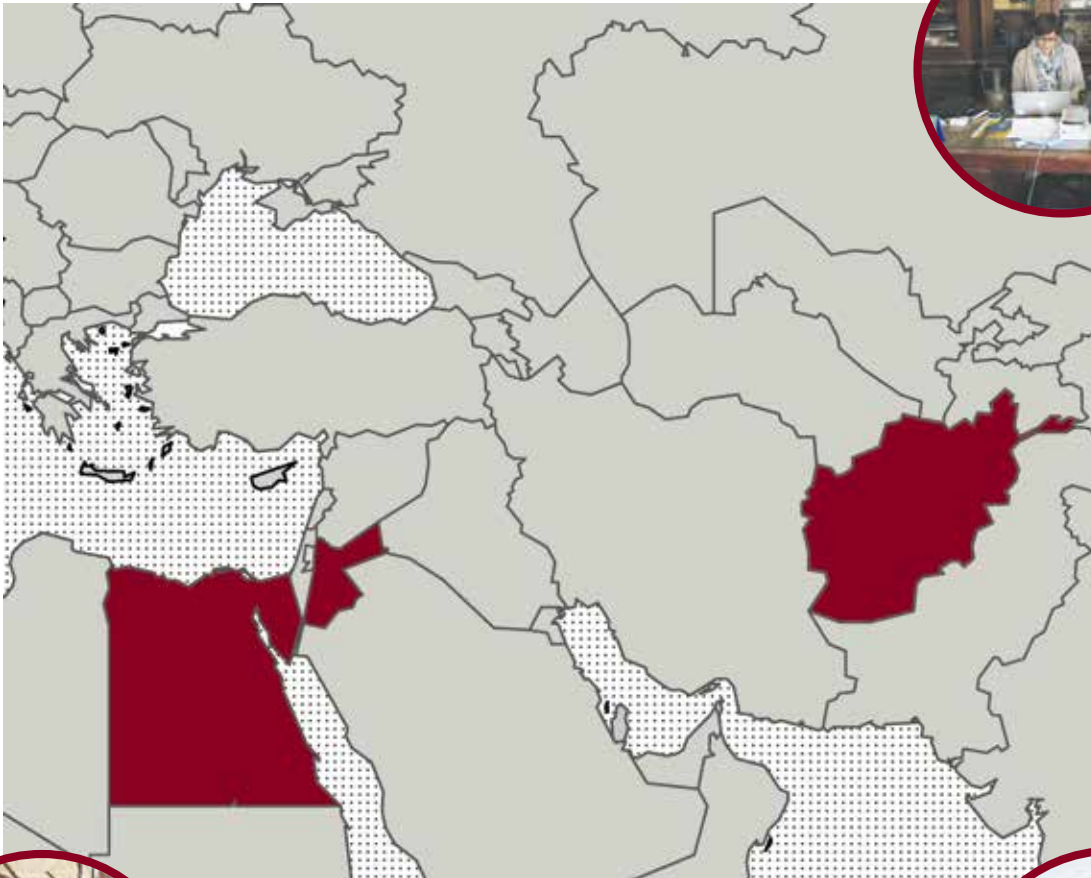
The Oriental Institute has sponsored archaeological and survey expeditions in nearly every country of the Middle East. These expeditions have helped define the basic chronologies for many ancient Near Eastern civilizations and have made fundamental contributions to our understanding of basic questions of ancient human societies, ranging from the study of ancient urbanism to the origins of food production and sedentary village life in the Neolithic period.

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Partnership and Cultural
Heritage Protection Work
Ongoing

Director: Gil J. Stein

Field Director: Michael Fisher

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FIFTIETH ANNIVERSARY OF THE ORIENTAL INSTITUTE VOLUNTEER PROGRAM

By Janet Helman

The volunteers of the Oriental Institute celebrate their fiftieth anniversary this year. On December 4, 2016, there will be a celebration and reunion of all those who have served as volunteers since 1966.

The Volunteer Program started as a docent program by the late Carolyn Livingood, who was at that time the unpaid museum secretary. We were situated in a small office on the second floor of the Oriental Institute. Mrs. Livingood recruited a group of volunteers (both women and men), enlisted faculty to aid in their training, and began to offer tours of the museum. So began a tradition that has led to thousands of schoolchildren, tour groups, and individuals visiting the museum annually. In addition, a few of these docents saw the need for a gift shop and opened the *Suq* on a volunteer basis.

Carolyn chose Carlotta Maher to be her successor, who was succeeded by Peggy Grant, and then Janet Helman. Peggy received a grant from the University's Women's Board, which allowed her to hire Joan Barghusen as the first director of the newly established Museum Education Department to develop materials for teachers bringing groups to the Oriental Institute. Joan's materials were so successful, as were her members' courses, museum activities, and slide show programs, that the Oriental Institute hired her full time when the grant ended. The Museum Education Department has grown since Joan's directorship to become the "tail that wags the dog."

During these years, the Docent Training Program became an eight-week course taught by Oriental Institute faculty members. This scholarly training inspired abiding interest in and passion for the history of the ancient Near East. As we docents developed more expertise at giving tours and working directly with teachers and children, our time slots filled to capacity during the academic months.

In the late 1990s, the museum closed for remodeling and the installation of a climate-controlled system. During the five-year closure, volunteer coordinators Terry Friedman and Cathy Dueñas kept the program alive by taking the museum on the road with slide shows, exhibit replicas, costumes, and those docents who were willing and able to travel. They did a remarkable job.

Since the galleries reopened, we have continued to rebuild our numbers in terms of volunteers and clientele. This past year we re-instituted the eight-week training course, and faculty have once again been generous with their time and knowledge. This course is the beginning of an intense relationship between the Oriental Institute and the docent volunteers. Many docents continue for years to give tours, take courses, and volunteer in other ways, never to leave the Oriental Institute.



Volunteer managers past and present. Left to right: Cathy Dueñas, Carlotta Maher, Janet Helman, Sue Geshwender, and Terry Friedman.

Since 1966, we have become the Oriental Institute's most ardent supporters. Many former docents serve on the Visiting Committee, and we are proud that our alumni have endowed several galleries: Mary Grimshaw, Egypt; Debbie Aliber, Persia; Bud and Cissy Haas, Megiddo; Rita and Kitty Picken, Nubia.

We look forward to seeing new members of the Volunteer Program and docent class join the group at the celebration in December to begin the next fifty years of the Volunteer Program.

VOLUNTEER SPOTLIGHT

ORPHEUS (JIM) SOPRANOS

By Shirlee Hoffman

Shirlee, Oriental Institute volunteer, sits down with Orpheus (Jim) Sopranos.

1. You have been an Oriental Institute volunteer since the program began. How did you become interested in volunteering here?

As an undergraduate and graduate student at the University of Chicago, I was fascinated by the subject of ancient history. For that reason, I have had a long familiarity with the Oriental Institute Museum (the OI), becoming a member in the early 1960s. In 1966, when Carolyn Livingood, museum secretary, issued a call to the OI membership for the formal training of museum docents, I responded.

2. What have you done at the OI over the past fifty years? Have you been always been working on the same sorts of projects?

I began my duties as a Saturday docent in the galleries in 1966, where I answered questions from museum visitors and provided short, impromptu tours, for the next twenty years. Sometime after I started, Mrs. Livingood asked me to train Bud Haas, and we jointly handled the Saturday morning duties, what today is called being an "Ask Me" docent.

In 1986, I was invited to join the Oriental Institute Visiting Committee, the group that serves as an advocate for the OI. That led to my being asked, during the early 1990s, to join Carlotta Maher and Raymond Tindel in heading the \$10 million-plus fundraising effort for the air conditioning of the galleries and the building of the new wing, which was completed in 1998. As a result of my involvement in that effort, the OI named the existing Persepolis Bull installation in honor of my wife Angeline and me. We continue our support of the OI by funding the Collections Research Program, which provides researchers with the financial resources to carry out discrete research projects that incorporate the study of artifacts and related archival documents within the museum's collections.



Upon my retirement from AMSTED Industries in 2000, I began working for Ray Tindel and now Helen McDonald in Registration, cataloging previously unregistered objects excavated by the OI over the years. These included objects from the Amuq valley of southern Turkey, Chogha Mish in western Iran, and Tell Sweyhat in northern Syria. The registration process includes numbering the objects, entering a description and references from the excavation records, photographing the objects, and then finally bagging them for permanent storage. To date, I estimate that I've cataloged over 10,000 objects.

I continue to serve on the Visiting Committee, having chaired the Committee from 2007 to 2010. In 2011, I was honored with the Breasted Medallion, the Oriental Institute's highest honor for philanthropic and volunteer services. It has been a distinct privilege to serve on the committee under the leadership of several OI directors including Jan Johnson, Bill Sumner, Gene Gragg, and Gil Stein.

3. What would you say to someone who is thinking of volunteering at the OI?

I would stress the intellectual stimulation, and the personal enhancement created by the discipline of learning the history of the ancient Near East in depth. No matter what volunteer role a person takes on, there is tremendous enjoyment in being part of the work of the Oriental Institute and being able to extend that knowledge to museum visitors.

Explore becoming a volunteer at uchicago.edu/support.

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PROGRAMS & EVENTS

Spring 2016



ADULT PROGRAMS

GALLERY TALKS

A Gateway to the West

Thu, Apr 7, 12:15–1pm

Free.

Registration not required.

Meet Michael Bechtel, PhD in Islamic history and civilization, to gain a new view on the lesser-known stories about Persia: traders, bandits, diplomats, soldiers, and those looking to make their fortunes trekked long roads to reach the gem of western Asia. Discover who these people were and why they journeyed to Persia.

Persepolis from the Air: Aerial Imagery and Archaeology

Thu, May 5, 12:15–1pm

Free.

Registration not required.

Aerial photographs provide a bird's-eye perspective on archaeological sites. This perspective allows us to see ancient architectural plans, road networks, and the relationship between ancient settlements and their environments. Travel back in time with Emily Hammer, director of CAMEL, to see what archaeological sites looked like over half a century ago.

Measuring Expressions of Power: 3D Scanning Applications for Imperial Ceramic Assemblages

Thu, Jun 2, 12:15–1pm

Free.

Registration not required.

Joshua Cannon, PhD student in Bronze Age Anatolian archaeology, discusses the use of 3D scanning of the pottery of the Hittite empire, and how it helps the understanding of the pottery as an instrument in reinforcing the power of the Hittite king.

SOCIAL EVENT

Slow Art Day

Sat, Apr 9, 10am–12pm

Free.

Registration recommended.

One day each year, people all over the world visit local museums and galleries to look at art slowly. In this free-flow program, participants are invited to select five objects to look at in the museum, then meet together to talk about their art experience with our volunteers.

TOURS

Stroller Tour: Mother Nature

Tue, May 10, 2–3pm

General \$15; members, UChicago students/faculty \$10, for up to two adults. General \$7, members \$5 for additional adult registrant. Babies in strollers are free. *Registration required.*

Celebrate Mother's Day and the season of spring — all in one afternoon! Explore ancient myths of mother- and earth-goddesses, learn how ancient societies interacted with the environment, and discover how Mother Nature can bury the past or help archaeologists uncover it.

COURSES

Aerial Perspectives: A Documentary Photography Workshop with Terry Evans

Sat, Apr 9, 9:30am–12:30pm

General \$75, members \$60.

Registration required.

Bring any digital camera to explore ways of understanding the aerial perspective in art, photography, and archaeology. Professional photographer Terry Evans will show images of her own aerial photography. Discover how to do vantage points from macro and micro distances. Then go into the "field" of the UChicago campus and make your own aerial photographs. Bring any objects you would like to photograph.

Hybrid Course: Egyptian Hieroglyphs for Museum-goers (8 weeks)

Thu, Apr 21–Jun 9 & Online

General \$395, members \$325.

Registration required.

Unravel the mysteries of Egyptian hieroglyphs in this hybrid course designed for beginners with Foy Scalf, head of Research Archives. This course has simultaneous online and onsite sections. Local students can attend the onsite section with access to all the online materials, while non-local students can take it entirely online with access to recordings of the onsite course.

ADULT PROGRAMS meet at the Oriental Institute unless otherwise noted.

REGISTER To register, visit oi.uchicago.edu/register
For assistance or more information, email oi-education@uchicago.edu



ADULT PROGRAMS

Silk Road Odysseys (6 weeks)

Sat, Apr 23–May 28, 10am–12pm

General \$350, members \$295.

Registration required.

Michael Bechtel, PhD candidate, will guide students in this course thematically, approaching the history of Central Eurasia by way of the most important issues and problems in this rich subject. Our readings will be selected from the earliest, incredulous records of distant, strange lands; through rich medieval travelogues that have made the Silk Road famous; to the modern travel writers searching for a lyrical past by immersing themselves in the contemporary realities of modern Central Eurasia.

Art of Empires: Assyrian and Roman Monumental Reliefs (6 weeks)

Wed, Apr 27–Jun 1, 6–8pm

General \$350, members \$295.

Registration required.

Kiersten Neumann, PhD, curator at the Oriental Institute Museum, will introduce students to the role that relief sculpture played as a medium of artistic expression in architectural programs of the Neo-Assyrian empire (ca. 1000–612 BC) and Roman empire (27 BC–476 AD). This format was employed by Assyrian kings and Roman emperors alike to visually highlight aspects of their rule and the empire at large, from battle scenes to religious observances, imperial building programs, and pivotal historical events.

LECTURE SERIES

The Oriental Institute lecture series is a unique opportunity to learn about the ancient Near East from world-renowned scholars. Lectures are free and open to the public thanks to the generous support of Oriental Institute members and volunteers

Sweet Honey in the Rocks: Honey, Bees, and Beekeeping in the Ancient Near East

Wed, May 4, 7–8pm

Free.

Registration recommended.

Presented by Gil Stein, director of the Oriental Institute, University of Chicago. Honey was used throughout the ancient Near East for sweetening, food, medicine, alcoholic beverages (mead), and mummification, and as a metaphor for goodness, abundance, and love. explores

what we can learn about ancient Near Eastern bees and honey from ethnography, archaeology, texts, and art in a journey that takes us from Egypt to the realm of King Midas in Anatolia, and ends in Canaan — the Land of Milk and Honey.

Co-sponsored by Atlas Obscura, a travel guide with articles, strange facts, and event details about the world's hidden wonders. Find out more at atlasobscura.com.

Braidwood Visiting Scholar Program

Wed, May 11, 7–8pm

Free.

Registration recommended.

The Braidwood Visiting Scholar Program was established through a gift from Ray Tindel and Gretel Braidwood. Join us for a lecture by Holly Pittman, Bok Family Professor in the Humanities, Department of the History of Art, Curator of the Near Eastern Section and Deputy Director for Academic Programs, University of Pennsylvania.

David A. Kipper Ancient Israel Lecture

Mon, May 16, 7–8pm

Free.

Registration recommended.

The David Kipper Ancient Israel Lecture Series was established through a gift from Barbara Kipper and the Kipper Family. Join us for a lecture by Assaf Yasur-Landau, Associate Professor of Mediterranean Archaeology, Department of Maritime Civilizations, University of Haifa.

The Ark Before Noah: A Great Adventure & Book Signing

Wed, Jun 1, 7–8pm

Free.

Registration recommended.

Presented by Irving Finkel, assistant keeper, Department of the Middle East, British Museum. This talk will describe what befell the speaker after one quite remarkable cuneiform tablet was brought for examination to the British Museum in London. The inscription on this four-thousand-year-old tablet led to a series of altogether unexpected discoveries, demanding a whole new look at Noah and his Ark, and culminating in a book and a documentary film.

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EDUCATOR PROGRAMS



PROFESSIONAL DEVELOPMENT PROGRAM

Teacher Appreciation Night & Award Ceremony

Wed, May 18, 4–8pm

Free.

Registration required.

4 Clock Hours.

Teachers, school administrators, community educators, and teaching artists are invited to enjoy an evening reception, a curator talk, and a curriculum showcase. Come to the opening of the special exhibit *Don't Take My Stuff – Tell My Story*. Celebrate with teachers of excellence at the Oriental Institute's first teacher award ceremony.

Call for Applications for Teacher Cohort Academy 2016–2017

Application Deadline: Apr 15

Free.

30 Clock Hours or 2 Lane Credits.

Looking for professional development opportunities that make history fun for your students? Apply for our year-long Teacher Cohort Academy to explore the intersections of science, technology, engineering, art, and mathematics (STEAM) in ancient Mesopotamia and Egypt through our museum collections. Teachers will participate in five Saturday training sessions led by museum educators, archaeologists, and Egyptologists to create engaging curriculum for students.

Spots are limited. For more information or to apply, visit oi.uchicago.edu/teachercohort.

EDUCATOR PASS

The Educator Pass provides two membership cards and all the benefits of a Friend of the Oriental Institute to two adults and their children or grandchildren under the age of 18. K-12 educators receive a special membership price of \$25 (regularly \$75).

BENEFIT HIGHLIGHTS:

- Discount for professional-development programs
- A print copy of *Field Trip Planning & Exhibition Guide*
- Special benefits at the Hyde Park Art Center

For more information, visit oi.uchicago.edu/educators.

FAMILY PROGRAMS

WORKSHOPS

FOR AGES 10–18

Boy Scout Archaeology Badge Workshop

Sat, Apr 9, 9am–12pm
General \$20, members \$15.
Registration required.

Earn your archaeology merit badge at the Oriental Institute! Some items must be completed prior to workshop for badge certification. See oi.uchicago.edu/events for prerequisites. Badge certification available.

FOR AGES 5–12

Junior Archaeologists

Sat, Apr 9, 1–3pm
General \$10, members \$5.
Registration required. Adults must register and attend with child.

Let loose your inner Indiana Jones! Children and parents 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.

FOR AGES 9–12

Mummy Science

Sat, Apr 30, 1–3pm
General \$10, members \$5.
Registration required. Adults must register and attend with child.

Get hands-on with our interactive mummy and learn about organic and inorganic materials and the scientific principles that make mummification possible. Meet a real Egyptologist and see how science can show us what ancient Egyptians looked like using CT scans and 3D modeling.

DROP-IN

FOR AGES 5–12

What's Up King Tut?

Sat, May 14, 1–3pm
Free.
Registration recommended.

King Tut wasn't the only boy king? Find out the real story of what makes King Tutankhamun famous, find his artifacts in our gallery, and decipher the hieroglyphs on his 17-foot-tall statue.

FOR AGES 8–12

One. Big. Egyptian Mural.

Fri, Jun 3, 10am–12pm
Free.
Registration recommended.

Find out how those amazing Egyptian murals were made by helping us to create a giant chalk mural using the art "rules" of ancient Egypt that make their style so iconic. This program will be moved indoors and onto paper in the event of inclement weather. Recommended for ages 8 and up. Children must be accompanied by an adult.

FOR AGES 8–ADULT

Ancient Game Day

Sat, Jun 4, 1–4pm
Free.
Registration recommended.

Play the favorite games of ancient Egypt, Nubia, Mesopotamia, and Persia in the museum galleries. Enjoy the stories and games associated with the Persian New Year festival Nowruz. Fun patches available onsite.



FREE!

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

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MEMBERS' PROGRAMS



YOUNG PROFESSIONAL

The Curator's Table

Tuesday, May 10, 6–9pm

\$30 Young Professional members; \$45 non-Young Professional members

Registration required.

Enjoy an evening with Kiersten Neumann, the Oriental Institute curator of special exhibit *Persepolis Images of an Empire*, at a private table for up to 20 guests. Join in the art of great conversation, fueled by food and wine, set in one of the Museum's majestic galleries. After a focused tour and cocktail hour, take your seat at the curator's table for an evening of excitement, intrigue, and inspiration. Space is limited and reservations are required.

JAMES HENRY BREASTED SOCIETY

Evening at Adler Planetarium

Wednesday, May 25, 6:30–7:30pm

The event is exclusively for members of the James Henry Breasted Society and Adler Planetarium's Webster Institute.

Registration required.

Join us for a special evening at the Adler Planetarium jointly hosted by the Adler Planetarium's Webster Institute for the History of Astronomy and the Oriental Institute's James Henry Breasted Society. Sarah Symons, associate professor, Integrated Science Program & Department of Physics and Astronomy at McMaster University, will recreate the ancient Egyptian sky in the Adler's Grainger Sky Theater. Space is limited and reservations are required.

MEMBERS' PROGRAMS meet at the Oriental Institute unless otherwise noted.

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ARTIFACT HIGHLIGHT

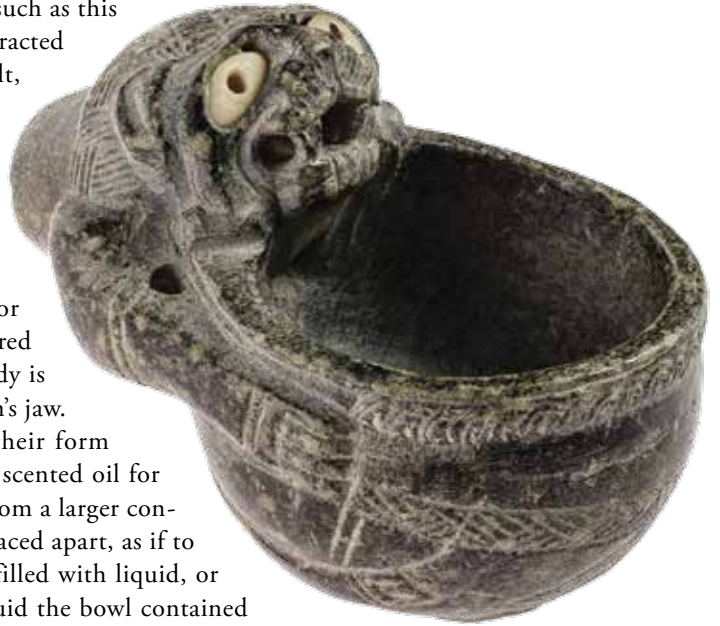
Eye of the Lion — A Stone Bowl from Chatal Höyük

By Kiersten Neumann, PhD

The form and carved decoration of small portable works of art, such as this stone bowl from Turkey, speak to the ways in which people interacted with these objects — not only what people saw but what they felt, heard, touched, and tasted. The formal qualities of the bowl are visually impressive. The forequarters of a lion wrap around the outside, the animal's head and roaring mouth rest on the rim. Inlaid white and red stones bring to life the lion's eyes while a single red stone marks the center of its forehead. Triangular ears lie against its neck, and cross-hatched lines articulate its mane, a design that is replicated on the bowl. Incised lines are also used for the lion's muzzle and to mark the nails and joints of the hand rendered in low relief on the underside of the bowl. In place of the lion's body is a short pipe that opens into the bowl via a small hole below the lion's jaw.

Although the exact function of these bowls is not known, their form suggests that they were used to hold some kind of liquid, perhaps scented oil for anointment or wine for libation, that was transferred to the bowl from a larger container via the pipe. The fingers of the hand on the underside are spaced apart, as if to imitate how the bowl rested in the palm of a person's hand when filled with liquid, or alternatively to symbolize how in less formal settings whatever liquid the bowl contained was held directly in a person's palm. A catalog entry for a similar artifact in the British Museum brings this performative aspect to life: “[the] bowl [is] grasped by a thirsty lion which when the vase was inclined, could seem to spew out the liquid, oil or wine or other more precious fluids, or swallow back the remnant” (Barnett and Wiseman, *Fifty Masterpieces of Ancient Near Eastern Art*, 1969, no. 21).

Most stone bowls of this type come from sites in the northern Levant and Syro-Hittite regions from ninth- and eighth-century BC contexts, with antecedents dating back to the second millennium. A limited number have also been found in northern Iraq; for example, one was recovered during the 1930s Oriental Institute excavations at Khorsabad, the Neo-Assyrian capital of King Sargon. This wide distribution indicates the close cultural relationship that spanned the ancient Near East during this period. The craftsmanship and artistry of these bowls show that they were objects of luxury; ivory and Egyptian blue examples, of which there are only a few, reinforce the elite cultural value of these bowls. What is more, they offered a unique multi-sensory experience — the look of the skilled carving, the weight and texture of the worked stone, and the aroma of the liquid within. As for the lion — whether a protective guardian for the contents of the bowl or a symbol of royalty that held meaning within its context of use — it certainly catches your eye!



Material: Stone (steatite?)

Origin: Amuq Valley, Chatal Höyük, Turkey

Date: Amuq Phase O, Iron Age II-III, 900-600 BC

Dimensions: length, 11.4 cm; height, 8.2 cm; width, 8.0 cm

OIM A12658

Location: Syro-Anatolian Gallery

FIND OUT MORE about our collections. Search nearly 1,000,000 records from the Museum Collections, Photographic Archives, Museum Archives, and Research Archives using the Oriental Institute Collections Search at oi-idb.uchicago.edu



THE ORIENTAL INSTITUTE

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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

BY PHONE: 773.702.9513

ON SITE: 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



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