



# News & Notes

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*Issued confidentially to members and friends  
Not for publication*

## ORIENTAL INSTITUTE UPDATE

*Janet H. Johnson assumed the Directorship of the Oriental Institute July 1, 1983. Johnson is a Professor of Egyptology at the Oriental Institute and the Department of Near Eastern Languages and Civilizations. She is also editor of the Institute's Demotic Dictionary. She succeeded Robert McC. Adams who is currently Provost of The University of Chicago.*

Becoming the Director of the Oriental Institute is an exciting challenge—one must try to the best of one's ability to live up to the heritage of James Henry Breasted and the succession of excellent men who have led the OI through "fat years and lean." Each new director faces the need to continue moving forward and incorporate new methods, concerns, and ideas while remaining true to the basic purpose for which Breasted founded the OI: learning about and explaining the peoples and cultures of the ancient Near East, their origins, development, interaction, and legacy to the western world. As I begin my term as Director, both the professional and the public aspects of the OI may be described as strong, diverse, and creative; our only limitations are the result of financial considerations.

We have active field projects scattered throughout the Near East studying a diverse range of cultures over a wide chronological span. Some are focussing on major sites which were of central importance in their day. Others are trying to balance the picture by looking at smaller, rather minor sites, the functioning of which is often easier to determine than with the larger sites and from which, therefore, one can hope to put together a more dynamic picture of the civilization being studied. The longest-standing OI field project, and one with major appeal to both professionals and the interested public, is the Epigraphic Survey based at Chicago House in Luxor, Egypt, which is about to celebrate its 60th anniversary. Their on-going work preserving and recording the scenes and inscriptions in the tombs and temples of Luxor is of the utmost importance to the field of Egyptology, as are the important historical and religious studies they are able to produce based on their intimate and detailed knowledge of the actual monuments themselves. I will not say more here about the Epigraphic Survey, which is well known to many of you, because its Director is also writing a letter appearing in this issue, in which he discusses some exciting results based on the most recent work of the Chicago House team.

The other OI field projects are all archaeological in nature, ranging in space and time from the early and medieval Islamic in Egypt to the prehistoric in Turkey. In Egypt the small Roman and medieval Red Sea port of Quseir al-Qadim has produced evidence of extensive trade with the lands of the Mediterranean and those of the Indian Ocean. The latter include parallels with the material discovered in the excavations at Mantai, in Sri Lanka. This study of the "international" aspect of Egypt's history is a new and exciting complement to the traditional concentration on the almost self-contained, and certainly self-

centered, life in the Nile valley. As the final reports on the excavations at Quseir are being prepared, an effort is being made to put this minor port into perspective by looking at major contemporary ports, one of which might be an appropriate site for continuing excavations.

At the other end of the spectrum are the joint excavations with Turkish colleagues at Çayönü. This early village site was occupied during the early stages of food-production, rather than collection. Turkey is the locale of several of our current field projects for, in addition to the work at Çayönü, the OI is sponsoring work at Kurban Hoyuk within the Turkish Salvage Project in southeastern Turkey. This area, which, during the course of history, has often served as a major thoroughfare or imperial border for a number of neighboring civilizations (to quote from the excavator), will also be the focus of the OI's newest field project, at Harran. Harran was a major city and commercial center in this district and was also a major religious center for the worship of the moon-god, Sin. We anticipate that the combination of intensive study of the sites of Kurban and Harran and the extensive study of the surrounding plain (including smaller sites and their relationships to the major centers), when coupled with study of extant written records concerning the area, will produce an overall picture of the various components involved in daily life, work, and beliefs in this cross-roads section of the ancient Near East.

One of the less glamorous, but equally vital, aspects of field work is the publication of the materials discovered and an interpretation of the project's contribution to our knowledge of the area, the people, and the interplay of history. It is the challenge of interpreting the record of their previous excavations which is now facing the directors of several of the OI's long-term archaeological projects. The OI is also trying to come to grips with a related problem—a large backlog of materials from old excavations which have never been properly published. It is



*Dr. Breasted in his study.*

hard enough to "make sense" out of one's own excavations. It is doubly hard to do so with someone else's since the new editor of the material must first track down what the original excavator was aiming to do in order to understand the significance of what was found, what was recorded, and what might have been ignored or deemphasized. Since unpublished excavations are no better than destruction of a site, we are trying our own "salvage" project in the basement and the records archives, trying to make the most of the heritage of Near Eastern archaeology which is at the OI.



*The Oriental Institute, 1983.*

This work of publication is an "at home" aspect of the OI's field projects. Occasionally it is even possible for field work to be displayed more directly to the public via the OI Museum, as in this year's Prehistoric Exhibit, featuring the excavations at Jarmo. But in addition to field projects, the OI has a large number of active research projects which are carried out here in Chicago. As with the field projects, several of these are long-term works involving the cooperation of many individuals. Others are intended to be of shorter duration, with a single faculty member focussing on a specific aspect of Near Eastern history or culture. The best known of the major projects is the series of dictionaries being compiled. The "grandfather" of these is the Chicago Assyrian Dictionary, a massive study of all the vocabulary attested in various stages and dialects of that Semitic language. Neither the Hittite Dictionary nor the Demotic (Egyptian) Dictionary faces the enormous bulk of materials faced by the Assyrian Dictionary, since in both cases the corpus of material is much smaller. But all three reflect the OI's over-riding concern for the careful and accurate study and appraisal of the original written record. This task of studying and assessing the original written record is one of the most vital, and often most productive, which scholars at the OI undertake and is also characteristic of the individual research of members of the faculty. From such work comes knowledge of the languages themselves and of political, economic and social history and the history of thought in the ancient Near East.

Some of the questions currently being studied by members of the faculty are ones to which Breasted himself had turned his attention. Others, however, are new, reflecting the accumulation of knowledge over the generations and the development of new emphases and concerns. The genius of Breasted was that he realized the importance of attacking problems as wholes. Already in the early 1930's he suggested (in *The Oriental Institute*) involving scientists in archaeological field work for the kinds of analyses which they could contribute to the understanding of a region, a site, or a specific object. He also stressed the need for the study of the ancient Near East as an interlocking whole, as a system, and the advantages to be gained by addressing a question from a range of perspectives. It was the joint work of the archaeologist, the philologist, and the historian which was necessary to decipher the tale of the ancient Near East and this remains true today even as the specific questions

addressed change. One might cite, as examples of the validity of this statement, the recent concern of ancient Near East specialists with ancient economy and demography, including settlement patterns. Here scholars are integrating information derived from numerous sources and types of material and they are applying different methodologies to look at major concerns which will tell us much about the functioning of ancient civilizations. Scholars of the current generation also have access to tools, especially the computer, which were undreamed of by Breasted; these tools allow the organization of masses of data which were unmanageable to earlier generations, and therefore allow the possibility of statistical analyses. But as humanists we remain more interested in the people than in the numbers as such.

Another part of the legacy of Breasted is the concern with dissemination of our knowledge about the ancient Near East to the interested public and this public aspect of the OI is also thriving. The museum continues to attract more and more visitors, including repeat visitors; the docents continue to generate enthusiasm with their guided tours; and the education program is spreading an awareness of the OI and the ancient Near East to an enthusiastic public. The program of lectures and courses, designed to give those who are interested a more in-depth look at specific topics, is flourishing. The public comes to us partly to learn something of their past, partly to learn of the greatness which man could achieve before all the modern miracles which we now take for granted, and partly because "it's fun." And this is the same reason, ultimately, that the scholar devotes himself to the field. As has been stated long-since, "the great historian will try to penetrate beyond the descriptive fact to the causes, the material conditions, the mood, the human motives and ambitions of a particular epoch. . . . As he deals with men and their lives in society, . . . he touches on the ultimate questions of human existence. And as he deals with men and their creations, he will alternately feel pride and exultation, awe and sorrow, at how varied, complex, unpredictable, wretched and glorious is human life" (Fritz Stern, *The Varieties of History*, pp. 25 and 32). We are trying to discover how ancient man lived and died, worked and played, how they thought and what they believed, all of this not as a direct guide to the future but for the joy and excitement of seeing the fullness of the "human adventure."

Janet H. Johnson

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## LUXOR UPDATE

The Epigraphic Survey has been working in the Tutankhamun Colonnade at Luxor Temple since 1974. In order to better understand the significance of the great wealth of evidence we have gathered there, we have also been investigating the history of Luxor Temple as a whole. In this way we have discovered many intriguing details which the temple has managed to keep secret for as long as three millennia. Luxor is perhaps the least known major monument in the Theban area. Progress in understanding the real nature of this temple has been seriously hampered by the general lack of reliably published documentation for most of its reliefs and inscriptions. Up to now, knowledge of Luxor Temple at first hand has been necessary to gain any appreciable insight into its inner workings.

As an example of the state of affairs the scholar is confronted with when trying to pursue any investigation of Luxor Temple, let me quote a passage from the *Topographical Bibliography* of Porter and Moss, first noting that the editors of this invaluable compendium cannot be blamed for the mistaken information which is to be found in the available publications. In volume II (1972), page 318, we read (of the Luxor hypostyle): "Base on



*The author photographing from atop the architraves of the Colonnade, with the Triple Shrine visible against the west wing of the Pylon in the Court of Ramesses II. Photo K. Krause.*

barque sanctuary at Karnak—again first pointed out by Professor Nims. In two separate articles Labib Habachi has discussed the evidence for Ramesses II's reuse of some of the red granite structural elements of Hatshepsut's Luxor chapel: namely, the columns inscribed originally for Hatshepsut and the architraves still inscribed for Thutmose III. My own interest has been absorbed for some years, even before I joined the Epigraphic Survey, in a large sandstone block lying on the floor of the Amun chapel. The scenes on the two long sides of this block are identical: a row of male figures kneeling on baskets, with arms upraised. The lines of the sunk relief are very crisp, except where the name and epithets of Amun have been erased and recut. This block was cited by von Bissing more than 50 years ago, and seems to have been neglected ever since. Von Bissing decided it must have been a statue base, noting that a related fragment is built into the wall above the door of the Mut chapel. Not only was I able to relocate this second fragment, but I could see other similarly decorated fragments built into the upper surviving walls of the Amun chapel as well. Although not completely understood by von Bissing, the text on the fallen block reads: "Adoring Amun-Re (followed by various epithets) by all the subjects that they might live." This formula puts the fragment directly into relationship with the "People's Gate" on the



*Sandstone fragment of the original Hatshepsut barque station at Luxor, now lying on the floor of the Amun chapel in the Triple Shrine. Photo L. Bell.*

east side of the Court. Significantly, a version of this *rekhyet*-formula is also found on the base of one of the reused columns of the portico in front of the Amun chapel in the Triple Shrine.

Although the rest of the staff of the Epigraphic Survey had departed by this time, leaving Martha and me alone in Chicago House, our tall ladders had not yet been removed from Luxor Temple, since I was still photographing there; so I was able to climb up on top of the walls of the Triple Shrine to examine them. Imagine my excitement when I found one after another reused fragments whose decoration included friezes of adoring figures (both human and bird in form), at least two presentations of captive personified Nine-Bow name rings (the earliest known of such lists), and inscriptions written with the feminine-suffix used in reference to the ruler, leaving no doubt that I was gazing at the remains of the Hatshepsut way station itself! I was still pondering all these things when Chuck Van Siclen visited Chicago House, and we discussed the architecture of the original structure. He pointed out that it would not have been a triple shrine in the time of Hatshepsut, but only a single chapel, calling my attention to the plan of the northernmost of her six barque stations on the Processional Way, opposite the Sanctuary of Amun-Re/Kamutef before the Mut Temple, just south of the Tenth Pylon at Karnak.

The design of Luxor Temple and its decoration were largely realized by Amenhotep III, but it may actually be to Hatshepsut that we owe the development of much of the theological system of Luxor. She was, after all, the first to depict the miracle of her divine conception and birth as ruler designate (later also depicted by Ramesses II in a chapel of the Ramesseum), hers is the earliest representation of the Opet Festival procession, and she embellished the Processional Way between Karnak and Luxor with no fewer than six way stations for the barque of Amun. She undoubtedly promoted the celebration of the festival. Given the unusual circumstances of her accession to the throne, it is understandable that the proof of her legitimacy, afforded by the celebration of the Opet Festival, would have been one of the priorities of her reign.

Thus our activities in Luxor have been far-reaching in scope, and have given us a perspective on the decoration of the Colonnade which was not possible before. Our 1982-83 season was especially fruitful in this regard, and finally many of the pieces of the puzzle which is Luxor Temple are beginning to fit neatly together.

## FREE SUNDAY FILMS OCTOBER-DECEMBER, 1983

All films are shown at 2 PM in Breasted Hall, The Oriental Institute

October 2	The Big Dig*
October 9	Iraq: Stairway to the Gods
October 16	Egypt: Gift of the Nile
October 23	Iran: Landmarks in the Desert
October 30	Preserving Egypt's Past
November 6	Megiddo: City of Destruction
November 13	Myth of the Pharaohs*
November 20	Rivers of Time
November 27	The Egyptologists
December 4	Turkey: Crossroads of the Ancient World
December 11	Of Time, Tombs and Treasure*
December 18	The Big Dig

\* New films in the series

*Feasts for Pharaohs & Kings*, the Oriental Institute Museum's cookbook is now available. The book, containing over 400 recipes submitted by Institute faculty, staff, docents, and friends was assembled by a team of volunteers who tested and edited the recipes. Proceeds from the sale of the book, which can be purchased in person or ordered through the mail, will go to the Museum Volunteer & Education programs. To order your copy from the Volunteer Office, fill out the form below and send it in with your check.

Please send me \_\_\_\_\_ copies of *Feasts for Pharaohs & Kings* at \$10

plus \$2.50 postage for the first copy and \$1.00 for each additional copy to the same address.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Please make all checks payable to the ORIENTAL INSTITUTE and mail to Volunteer Office, The Oriental Institute, 1155 E. 58th St., Chicago, IL 60637

### THE ORIENTAL INSTITUTE

Cordially Invites You to the Opening Lecture

*The Egyptian and Hellenic Cultural Confrontation*

By RONALD J. WILLIAMS

The University of Toronto

Wednesday, October 12, 1983 at 8:00 PM

Breasted Hall, The Oriental Institute

and a Reception Following in the Museum

Admission is free,  
but seating is limited.  
Please make your reservations  
by Wednesday, October 5th.

Membership Office  
The Oriental Institute  
1155 East 58th Street  
962-9513

## AUTUMN MEMBERS' COURSE

### Kush, Lion Kingdom at the Crossroads of Africa

The course is designed to take the fragmentary records, traditions, and archaeological materials associated with Kush and view them as a new continuity of culture that participated in the development of pharaonic civilization for over three thousand years. Emphasis will be placed on Kush and its own traditions though much of the evidence is derived from Egyptian records. The course will begin with a predecessor's participation in the original development of pharaonic civilization. It will continue with another antecedent's key role in the political and cultural consolidation in Nubia during Egypt's late Old Kingdom through Kush's rise and rivalry with Egypt during the Middle Kingdom to the establishment of the First Empire of Kush in the Second Intermediate Period. After the submergence of Kush in the Egyptian empire of the New Kingdom, the course will follow the rise, great age, and retrenchment of the Second Empire of Kush in the first millennium B.C. Developments in government, religion, art, architecture, and society will be emphasized in dealing with the three great regions of Kush, Napata, Meroe, and Lower Nubia. Throughout, key threads of tradition will be sought that link the major phases. After consideration of the fall of Meroitic civilization and the establishment of new societies that ultimately adopted Christianity, the course will end with an attempt to evaluate the contributions of Kush, to pharaonic civilization, and to the wider ancient world.

### INSTRUCTOR: BRUCE WILLIAMS

Members' courses are held on Saturdays from 10:00 to noon in The Oriental Institute. This course will start on October 1, 1983 and will last for eight sessions; no meeting Thanksgiving weekend.

Tuition is \$50 for members or \$70 for non-members (which includes a membership in the Oriental Institute).

### REGISTRATION FORM

Please register me for the following Members' Course

- Kush (Tuition \$50)  
 I am a member  
 I am not a member, but enclose a SEPARATE check for \$20 to cover a membership for one year.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Daytime Phone \_\_\_\_\_

Please make all checks payable to THE ORIENTAL INSTITUTE. Please register by Thursday, September 29, 1983. MAIL TO: EDUCATION OFFICE, The Oriental Institute, 1155 E. 58th St., Chicago, IL 60637. 962-9507

## 1983-84 MEMBERSHIP LECTURE SCHEDULE

All lectures are at 8 PM in Breasted Hall at the Oriental Institute. Reminders of the upcoming lectures will be printed in each issue of the *News & Notes*. Institute members may make dinner reservations at the Quadrangle Club, 1155 East 57th Street, 753-3696 before membership lectures. They will bill the Oriental Institute and we, in turn, will bill you. Please print your name and address at the bottom of your dinner check, as well as signing it, so that we know where to send your bill.

October 12 Opening lecture. Ronald J. Williams, The University of Toronto; *The Egyptian and Hellenic Cultural Confrontation*.

- November 9 Dennis Pardee, The Oriental Institute; *Ugarit by the Sea: An International City of the Late Bronze Age*.
- December 7 Prudence O. Harper, Metropolitan Museum of Art, New York; *Silver Vessels of the Sasanian Period: Mirrors of an Age (3rd-7th Centuries A.D.)*.
- February 15 John L. Foster, Roosevelt University, Chicago; *Words Inked on Stone: Recovering the Literature of Egypt in Chicago*.
- March 27 Peter I. Kuniholm, a joint lecture with the A.I.A.; *The Aegean Dendrochronology Project*.
- April John D. Ray, Cambridge University
- May Harry Hoffner, The Oriental Institute;
- May Elizabeth F. Carter, University of California, Los Angeles
- (late)

## ORIENTAL INSTITUTE 1984 ARCHAEOLOGICAL TOURS

### EGYPT March 7—March 22, 1984

Our tour of Egypt will be led by Ann Macy Roth, a PhD candidate in Egyptology at the Oriental Institute, and will provide a fascinating look at the art, history, and culture which originated in the Nile Valley over 5,000 years ago. The trip will start in Cairo with visits to the collections of the Egyptian Museum and day trips to Saqqara, Giza and Memphis. We then travel to Minya and on to Luxor where we will tour the temples and pay a special visit to Chicago House, the Oriental Institute's permanent home for its Epigraphic Survey. A five-day Nile cruise on a Sheraton ship to visit the temples of Esna, Edfu and Kom Ombo, a flying trip to Abu Simbel, and a return to Cairo for further sightseeing will complete this tour. The cost of the trip from Chicago is:

Land arrangements	\$2295.00
Round trip air fare from Chicago (APEX)	\$917.00
Single supplement, hotels only	\$390.00
Single supplement, hotels and ship	\$915.00

plus a \$350 tax-deductible contribution to the Oriental Institute. This includes deluxe accommodations, Nile cruise, all land ar-

rangements and all but three meals. A \$300 deposit is required at the time of booking.

### EGYPT July 1984

Bruce Williams, Research Associate at the Oriental Institute, will be the lecturer for an 18-day summer tour to Egypt. Designed for people who cannot travel in the winter months, touring will be in an air-conditioned motor coach. Egypt is extremely hot in the summer months and this tour should not be undertaken by people who are not in excellent physical condition. The exact dates, prices and itinerary will be available from the Membership Office in the fall and will be given in the following issue of *News & Notes*.

### TURKEY October 1984

A tour of Turkey, highlighted by visits to two of the Oriental Institute's Turkish excavations Harran and Çayönü, will be led by Institute Professor Robert J. Braidwood and Linda Braidwood. The itinerary, dates and prices for this 22-day trip will be available from the Membership Office in the fall and will be published in the next issue of *News & Notes*.

Please enroll me/us in the Institute's 1984 Archaeological Tour to:

- |  |  |
|--|--|
| <input type="checkbox"/> Egypt, March 7-March 22 | <input type="checkbox"/> Share room (with?)                |
| <input type="checkbox"/> Egypt, July             | <input type="checkbox"/> Single room                       |
| <input type="checkbox"/> Turkey, October         | <input type="checkbox"/> Send detailed itinerary for _____ |

Name(s) \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Daytime telephone \_\_\_\_\_ Home telephone \_\_\_\_\_

Enclosed is \$ \_\_\_\_\_ (\$300 per person) as a deposit to hold my/our place, payable to ARCHAEOLOGICAL TOURS, INC.

Mail to: Membership Office, The Oriental Institute, 1155 East 58th St., Chicago, IL 60637 (312) 962-9513.

through the Ptolemaic period. Since Tutankhamun devised this formula, he could have included in it practically anything which seemed to him relevant or appropriate. In the Colonnade at Luxor he includes a reference to Amenhotep III—whose building it was originally, to be sure—as “his father”; but when he restores the damaged reliefs of Thutmose III on the back of the Sixth Pylon at Karnak, he does not speak of this ruler as his father, but refers only to “his father Amun-Re.” That this latter restoration actually dates to Tutankhamun, and was usurped by Horemheb, to whom it is now usually attributed, was recognized by Barguet 20 years ago. The alteration of the cartouches shows clearly in the old Epigraphic Survey photographs, and was confirmed this year at the wall itself.



Adoring rekhyet-birds on a column in the Court of Ramesses II. Photo L. Bell.

When, on the other hand, Tutankhamun rededicates a small surveying or astronomical instrument of Thutmose IV, which has been in the Oriental Institute Museum for 60 years, he does not call him simply “father,” but uses a term which can be translated as “grandfather.” In spite of the difficulties of interpreting the specific term he uses, it is important to keep in mind that Tutankhamun is the first Egyptian ruler ever to refer to a predecessor by a kinship term more complex than “father.” Since it is well known that Thutmose IV was Amenhotep III’s father, Tutankhamun may indeed have been detailing his own descent from “his father” Amenhotep III and “his grandfather” Thutmose IV. Only a few years later, when Ramesses II repeatedly speaks of Sety I as “his father,” and Ramesses I as “his grandfather,” no one bats an eye; certainly no one would even think to challenge the relationships which Ramesses II asserts.

During the course of the 1982-83 season, Bill Murnane and I and our Chief Artist, Ray Johnson, had the opportunity to discuss our work at Luxor Temple in a series of informal seminars with several of our colleagues, including Professors Klaus Baer and Edward Wente, and Mr. Charles Van Siclen, of the Oriental Institute; Dr. Janusz Karkowski and Professor Jadwiga Lipińska and several other members of the Polish-Egyptian Archaeological Missions at Deir el-Bahari; Professor Erik Hornung, of the Basel Egyptological Institute; Professors Ricardo Caminos and Jürgen Osing, of the Egypt Exploration Society’s Wadi Shatt el-Rigal Project; Dr. Gerhard Haeny, of the Swiss Institute; Mme. Françoise Traunecker, of the Franco-Egyptian Center at Karnak; and Dr. Labib Habachi. The preparation and presentation of our material before such professional audiences helped us to focus our ideas, and made us think very logically about the possible implications of our discoveries; and we benefited very much from the critical comments, searching questions, encouragement, and suggestions of our listeners.

During the summer of 1982, the Egyptian Antiquities Organization at Luxor had cleared an area at the very south of the

Court of Amenhotep III. In the process they had revealed the top of the north face of the platform upon which the core temple of Amenhotep III is built. The significance of the dedicatory inscription on this socle for the architectural history of the temple had been commented upon by Daressy in 1893 in his little book on Luxor written after the completion of his excavations. There he noted that the Court represented an extension of the original plan of Amenhotep III, since the pavement beneath its peristyle columns covered over part of the socle text. This fact, which can now be observed again, taken together with the lack of bonding between the walls of the Court and those of the hypostyle, is a clear indication that the Court is secondary. Buried at least 50 years, this inscription has never been published, though Moret in 1932 refers to a copy of it made by Lacau in 1920. Recognizing the importance of this discovery, I immediately sent our epigraphers to make a handcopy of it, and at the same time requested Mr. Mohammed el-Sughayyir to rope off the area around it until the Antiquities Organization’s Luxor Restorers could consolidate its crumbling ancient stone and cap it with a protective layer of new stones. This work has now been completed beautifully, and this bit of the temple’s history is safely preserved for the future. I was able to photograph it before my departure from Chicago House in May.

For some time I have been fascinated by the doorway to the east of the Court of Ramesses II. Called attention to nearly 30 years ago by Professor Charles F. Nims, its name is “The Great Gateway of Ramesses II, Whom All the Subjects (*rekhyet*) Adore that They Might Live.” Nims has suggested that it was perhaps through doorways with such names that the common people were admitted into the courts of the temples during public celebrations. Outside the gate are shown kneeling human figures depicted in an attitude of adoration. Pursuing the significance of the name of this doorway first with Ed Wente, later with Bill Murnane, Gerhard Haeny, and Françoise Traunecker, it became clear that a study of the distribution of certain decorative motifs, and the orientation of the reliefs in the Court leads to the conclusion that under Ramesses II the route of the Opet Festival procession brought it into the Forecourt of Luxor Temple through the western doorway, opposite the ancient river quay. The evidence consists of the representation of *rekhyet*-birds on columns in the eastern half of the Court inside the “People’s Gate,” and an inscription ending just beside it which describes the Court as “a place of making supplication and of hearing petitions.”

The present Triple Shrine was developed out of the sixth and southernmost of the way stations in which the barque of Amun rested during the Opet Festival in the time of Hatshepsut. It is depicted and named on the red quartzite blocks of this queen’s



Procession of the barque of Amun to the Luxor way station during the celebration of the Opet Festival in the reign of Hatshepsut; from the Queen’s Red Chapel at Karnak. Photo from the Oriental Institute’s Photo Archive.



Beato photograph of Luxor Temple after the end of the excavations in 1892. The photographer's house is visible on the river bank opposite the north end of the Colonnade. Photo from the Oriental Institute's Photo Archive.

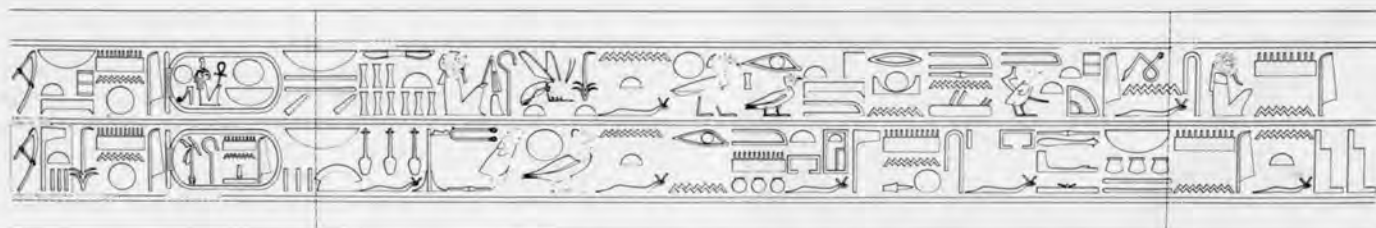
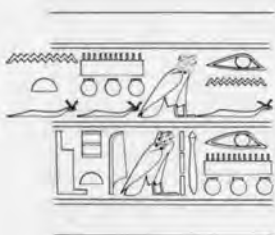
side and rear walls, two series of kneeling nome-divinities, each headed by a Nile-god, temp. Amenophis III, usurped by Sethos II, with line of text of Sethos II below on side walls, and large cartouches of Ramesses II at bottom. . . . Remains of text of Amenophis III on rear wall. . . ." This latter text is the socle inscription located, as we shall soon see, just to the north of the columns of the hypostyle, not south of it. The beginning of the descriptive statement should read (with minimal rewriting): ". . . temp. Amenophis III, erased by Akhenaten and restored by Sethos I, with marginal inscriptions of (Merneptah, usurped by Amenmesse, and finally recut by) Sethos II below on side walls, and large cartouches of Ramesses IV at bottom." Think of the problems faced by the scholar who does not have ready access to the temple itself!

Miscellaneous unpublished documentation on Luxor Temple

which we have acquired in the 1982-83 season includes copies of Georges Daressy's field notes from his Luxor excavations, kindly made available to us by M. Jean-Claude Degardin of the Collège de France in Paris. At the Egyptian Museum in Cairo, Drs. Mohammed Saleh and Dia Abou Ghazi permitted Martha and me to examine the archive of Beato negatives which Maspero purchased from the photographer's widow in 1907. Antonio Beato lived on the riverbank opposite the north end of the Colonnade from 1862 until his death in 1903, and many of his precious glass images show the progress of the excavation of the Colonnade between 1888 and 1892. We were most generously allowed to make 22 prints for research purposes in conjunction with our work on the modern history of the Colonnade. Dr. Labib Habachi was also most generous in making available to us the views of Luxor Temple contained in his personal photographic collection. Finally, M. Paul Goffin transmitted to us for study purposes copies of several extremely useful drawings made by Mlle. Lucie Lamy in the southern part of Luxor Temple more than 30 years ago.

During our 1981-82 season we copied several Greek-like graffiti from the eastern façade of the Eighteenth Dynasty temple at Luxor, atop the roof of the portico of Ramesses II. Now, greatly assisted by Professors John Ray, Lilian Jeffrey, Olivier Masson, and Gerald Quinn, we know that at least one of these graffiti is Carian. Known at several sites throughout Egypt, but primarily from their inscriptions at Saqqara and Abu Simbel, the Carians were Anatolians who spoke a non-Greek language. Mentioned in the *Iliad* and by Herodotus, they first came to Egypt as mercenary troops serving the Saite rulers of Dynasty XXVI. In the Luxor area, their graffiti have been found previously in the court of the tomb of Montemhet, Mayor of Thebes and Fourth Prophet of Amun of Karnak in the time of Taharqa and Psamtik I. The graffiti at this spot in Luxor Temple are not all Carian, nor are they of a single date, ranging from the 6th to 5th century B.C. to the late Ptolemaic or Roman period. There may have been a small shrine of some sort at this high spot, or perhaps just a lookout post.

This season we continued our research into the background of Tutankhamun's claim that Amenhotep III was his father. We now know that among the other "firsts" attested in his reign is the *sm3wy mnw* text, the restoration formula which became the standard expression for any repairs or modifications done on a predecessor's monument. This phrase continued in use at least



Portion of an architrave inscription in the Colonnade, in which Tutankhamun (whose name appears on the abacus underneath: photo inset) names Amenhotep III as his father. Drawing by T. Rasche; photo by L. Bell.

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## A NOTE FROM THE MEMBERSHIP OFFICE

The *News & Notes* will be published on a bimonthly schedule this year and we hope to be able to print all our announcements in it so that separate cards will not have to be mailed to members. The Membership Office has suffered the loss of its able assistant, Malinda Winans. With only one person now in the office, you may occasionally find that the telephone will not be answered the first time you call. Joan Barghusen, long director of the Museum Education Program, has taken over the Membership Courses as well. If you need information on courses, call her at 962-9507.

I have put our mailing list on a computer and you will notice that your address now is affixed with a sticky label. I have checked the names and addresses as carefully as possible, but if you notice any mistakes, please let me know. I want to assure you all that, as before, we will not sell or lend our mailing list and that I will continue to deal with all of you as people not as numbers in a machine. Even with the budgetary cutbacks at The University of Chicago which have necessitated some of the above changes, I think we have an interesting year of programming ahead and I hope to see as many of you as possible at our lectures, courses and exhibits and hear from the rest of you with comments, questions and suggestions.

Gretel Braidwood



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