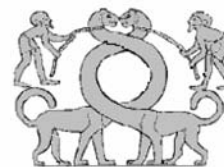




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Top Article:

Sign and translation: from Ancient Greek to the Origins of Writing: An Interview with Christophe Rico

By Romina Della Casa

*What were the circumstances
that led you to work at the
École Biblique et
Archéologique Française de
Jérusalem and as a professor
at the Hebrew University of
Jerusalem?*

Back in 1990 I was selected
for teaching in France be-
cause of the results of an offi-
cial competitive examination.
It was a chair in Linguistics
(*agrégation de grammaire*).
Whoever gets this chair has to
begin teaching at a *Lycée* (the
French high school). After
that experience, if that person
has defended a PhD Thesis he
can start teaching at the uni-
versity.

Therefore, since 1990 I have
been a civil official of the
Ministry for Education in
France. In 1992 I was about
to defend a Thesis about the
semantics of nominal suffixes
in Homeric Greek at the Sor-
bonne, but I needed some
time in order to finish that
research; so I asked for a one
year leave of absence. I knew
a few people in Jerusalem and
I had always been very inter-
ested in the Near East. Back
in 1980, when I was studying
Classics at the University of



From left to right: Roxana Flammini, Christophe Rico and Santiago Rostom Maderna.

Provence I had to choose a
modern language course, and
I chose Hebrew, so it was just
by mere chance that I had
already studied a bit of the
language. It was in that year,
1992, that I had the opportu-
nity to take a whole sabbati-
cal year in Israel to study He-
brew in depth and finish my
doctorate thesis.

While I was there I got inter-
ested in teaching at one of the
universities of Israel. I visited
the Classics departments at
the Universities of Tel Aviv,
Hebrew of Jerusalem and at
Bar Ilan and heard about the
École Biblique and how they
were looking there for a
Greek Lecturer. I had to find
a way in which the French
state would be able to pay a
civil official for working at a

private institution like the
École Biblique. At that time
the French Consulate was
very keen to strengthen the
Francophone character of the
École Biblique. For that rea-
son I was appointed as *Pro-
fesseur agrégé* at the Univer-
sity of Strasbourg, which had
an agreement with the École
Biblique that allowed both
institutions to exchange their
professors. That is how I was
assigned indefinitely to this
École in Jerusalem. Later, the
French Embassy at Tel Aviv
invited me to teach at the
French department of Hebrew
University and I was very
happy to accept that. That is
what took me to Jerusalem
and since then it has been a
wonderful experience, since it
is a city unique in its kind.

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What is the importance given to the Classical Studies at the École Biblique? What other institutions in Israel deal with Classical Studies?

The École Biblique is an institution devoted to the study of the Biblical world and the Ancient Near East. Classical Studies do overlap with those fields. When I started teaching at the École Biblique my field was both Classical and Homeric Greek. However, archaeologists, scholars and students at the École Biblique were more interested in *Koine* Greek, that is to say, the language spoken through the Hellenistic period and the first centuries of the Christian era. The Greek inscriptions found in Israel, Palestine and the Near East belong to that period. On the other hand, the students were also interested in the language of the *Septuagint* –the first translation of the Bible, a Greek translation that was made in ancient times –, the New Testament and the Fathers of the Church.

As the focus was rather in post-classical language, I started to get involved with *Koine* Greek. In all universities of Israel, as nearly everywhere else in the world, what is taught is Classical Greek. Sometimes, it is possible to teach New Testament Greek for those who are interested in Biblical studies. But it is utterly unusual and specific to the École Biblique to teach *Koine* Greek as such.

Along with your published work you have developed a great amount of pedagogical work as well. What is the best way for a student to be able to read fluently a Greek text –say, for example, Plutarch– without needing to translate it and without using any dictionary?

I was recently told a story that illustrates the difficulties involved in the study of Greek language. By the end of the 19th century there was a French scholar called François Gouin. This gentleman was a professor in Latin and he used to teach in the traditional way: declensions and conjugation tables, endless vocabulary lists together with translation exercises of difficult literary texts.

François Gouin decided to travel to Germany in order to study German. At that time there was no formal teaching of foreign languages. Convinced of the quality of his teaching methods, Gouin shut himself up indoors and worked on assimilating the whole German grammar. Having accomplished his mission in only ten days, he went to the university. He entered a class and realized that he did not understand anything that was being said and that all his efforts had been in vain.

He thought that all he had to do was to study harder and locked himself in his room, once more, for another ten days. This time he tried to memorize a German-French dictionary. When he had learned the entire dictionary by heart he re-

turned to the university but he found that he was once again unable to understand a single German sentence. He went back to his room and spent weeks translating several works by Goethe. After this huge effort, he went back to class but was again disappointed with the results.

He was running out of time and began to convince himself that his experience had been a complete failure, when he met some French workers who in just a few months had managed to have a smattering of German. As for him, buried in his books, he had not even been able of holding the simplest conversation in the language of Goethe. On his return to France he noticed that his three-year-old nephew, unable to speak just a few months earlier, was by now very fluent in the use of language. Gouin was very surprised to see that the boy had learned French in a few months whereas he had not even managed to have a smattering of German. Later on, during an outing to a mill, he realized that his nephew, while wandering around, was asking questions all the time about the flour-grinding process. After a few days, being just three years old, Gouin's nephew had built a small wooden mill and managed to play with it telling all the names of the devices involved in flour production.

From this experience Gouin drew a clear conclusion: he had to modify completely his way of teaching languages. It was essential to teach a language as a child learns it: gradually and episodically, building phrases according to the plot. These ideas, which he turned later into a book, inspired a German friend of him and so it came that the *Berlitz Academies* spread throughout the world.

Any Hellenist has experienced at least once in his or her career the same kind of frustration as Françoise Gouin had in Germany. Having learned Greek for seven years –two at high school and five at the university– I have known the same humiliation as Gouin when I realized that, by the end of my studies, I was not even able to read a classical work without the help of a dictionary or a translation.

Ever since I have been in Jerusalem I have been teaching Greek. At first I taught according to the traditional methods: grammar, exercises and translation. Little by little I came to notice that a different method had to be used. When I came to Israel, I was really surprised to notice that people learned Hebrew in only six months at the so-called *ulpan*s, the intensive courses of full immersion into the language. True, after six months they were not able to speak really fluently but at least they had some command of the language and they managed themselves in every-day life. And those who continued with these *ulpan*s for a whole year ended up reading the newspaper and watching television in Hebrew. I had the opportunity of attending an *ulpan* and I was surprised by the difference between the command of Hebrew that I had before, even though I had been studying it in France for three years, and the command I got after only two months of intensive study. I was starting to be able to read the papers and

watch television. This experience gave me the idea to use a similar method for teaching Greek. I am not the only one applying this method. Randall Buth, in Jerusalem, has been writing a book according to these principles and has already organized a Greek *ulpan*. I have been teaching Greek since 2001 exclusively in Greek.

At first I noticed that I had greater doubts with the most common Greek words. As in any other language, in spoken Greek the first thing that one should learn is the imperatives. But when teaching Greek one usually does not begin with them. What I needed to say at class were those same imperatives, especially the *aorists* which are more frequent in use, even though they are usually taught a long time after the beginning of a Greek course -in fact only after the *present imperative*. So, what I had to do was to assimilate the language slowly so that I could teach it properly. I started building up my lexicon and looked in the different concordances in Plutarch, the Septuagint or the New Testament words, and collected phrases and idioms that were really in use in *Koine* Greek during the last centuries of Antiquity.

Greek is generally taught in a uniform way, regardless of the periods involved, mixing up indistinctively texts from Homer and from the Archaic, Classical and Post-Classical Greek regardless of the century and the dialect involved. In the end you get to a complete failure: a student can barely translate a text with his dictionary and after many years he is still unable to read directly a text from Plutarch in the original language as he would read a text in English.

I had to imagine exercises taking into account that each of

my students had a different mother tongue. A Russian student was unable to understand the Greek articles: his problem came from the fact that the Russian language has no articles. In consequence, I had to design a method that would take into account the needs that came from dealing with students that spoke different languages. Right now I am finishing the first volume of a book based on that method (*Polis. Le grec ancien présenté comme une langue vivante*). It corresponds to the first year of Greek. It will be published by *Editions du Cerf* in France, probably by 2008. I hope it will soon be translated into other languages, and of course into Spanish.

Some years ago you gave a course in which you ventured on the characteristics of the "Semitic" and "Greek" mentalities from the linguistic perspective. What general tendencies would you single out with respect to the links between mentality and language in ancient societies?

It is through language, at least to some extent, that we gain admittance to our culture. In any given language, one faces a series of words in which specific relationships between signifieds (*signifiés*) emerge and develop. These signifieds interact within a sentence and within a context that are virtually unrepeatable. That is why, when translating, one cannot consider words as labels, for which an equivalent could be found in any other language just by turning them around. Once I took a translating machine and I wrote in English: "I am very keen to see you". The machine translated it into French as follows: "Je suis très *aiguisé* de vous voir" ("I am

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THE UNIVERSITY OF
CHICAGO

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ONLINE EMPLOYMENT SITE



The Oriental Institute Museum wishes to fill the position of Assistant Registrar. The Oriental Institute Museum houses an internationally renowned collection of art and artifacts from the ancient Middle East that derive largely from Oriental Institute excavations in the region. The Museum, with a permanent staff of 16, plans to improve scholarly and public access to this collection in the coming years through cataloguing and eventual presentation of the catalogue online, and the Assistant Registrar will be an integral part of those efforts.

The Assistant Registrar reports to the Registrar, and shares with the Registrar the responsibility for management of the Oriental Institute Museum's artifact collections under the general supervision of the director of the museum. Specifically, the assistant registrar shall assist the registrar in all of the following tasks:

- Maintaining security and inventory control for the collections
- Providing access to the collections for faculty, students, and visiting scholars
- Answering academic correspondence
- Maintaining and updating the registry's computerized records system
- Registering and cataloguing of new material
- Conducting basic research on collections
- Supervising the climate control system
- Supervising the work of volunteers and student assistants

In the absence of the Registrar the Assistant registrar assumes responsibility for routine collections management. One or more of the following areas of knowledge is preferred for this position.

1. Strong academic background in one or more of the cultures of the Ancient Near East; in particular to compliment the specialization of the current registrar (Mesopotamian Archaeology). So an area specialization that included Egypt, Nubia, the Levant or Iran or knowledge of any of the languages of the Ancient Near East.
2. Knowledge of computer database applications, although even more important would be the applicant's willingness to learn more in this area.
3. Museum experience and in particular experience in a Registration/Collections Management Department. Bachelor's degree required; Masters or PhD preferred. Ability to work well with other staff, students and faculty and a gift for precision and detail will be needed. The position is full-time and benefits eligible.

Applicants must apply online at <https://jobopportunities.uchicago.edu/>.

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very *sharp* to see you"). In English *keen* means both "sharp" and "eager". The machine, even though it works according to a certain code, does not understand the context or the real sense of the sentence.

Thus, language reflects a particular culture. In the field of relationships between *Semitic mentality* and *Greek mentality* it has been considered for a long time that Hellenism has had a decisive influence in the making of the New Testament. Nowadays we tend rather to stress the importance of the Semitic background and the Semitic cultural influence, both in the Old and New Testaments. I think that an example can illustrate the relationships between these two worlds. The word that means "truth" in Greek is *aletheia*. It is composed of the privative prefix *a-* which means "absence of", followed by the stem *-leth-* meaning "to go unnoticed", "to be unseen". Etymologically *aletheia* stands for "that which is not unseen". That is why the symbol of truth for Greeks is the sun or the light. The sun throws a light on what is true, on what appears clearly to our minds, on what we grasp logically and neatly.

In the Semitic world the notion of truth takes us to a very different semantic field. In Hebrew "truth" is spelled *'emet*. This word derives from a root that conveys the idea of something solid, strong, something on which I can rely or upon which I can stand. "Truth" is that which I can trust. In that context the symbol of truth is no longer the sun or the light, but the rock. This approach to the notion of truth is based on loyalty and fidelity, on a personal relationship instead of a logical one. It is for that reason that the notion of truth as embedded in the Semitic world has tremendous actuality; because every single one of us needs something to rely on, someone we can trust, something that we can rest our lives upon without falling it apart. This is the concept we find in the Bible; that is why in the Bible the symbol of truth is the rock. And this is why the rock is, at the same time, a symbol of God.

Regarding the "theory of the linguistic sign", what impact do you think it has on the field of translation?

Plato was interested in language and his thought revolved about the word *logos*, a difficult word to translate in English. *Logos* means something like "an utterance", that which someone says at a particular moment and has a unitary meaning. The notion of sign that Plato analysed was based, first and foremost, in the general meaning of the sentence. Thus Plato arrives at the elements of any sentence starting from the *logos*. First we have the whole, the *logos*, and the whole utterance. From there he distinguishes between *onoma* and *rhema*, that is to say noun and verb, the elements of the sentence.

Aristotle, on the other hand, seems to have had a very different idea about the signs of language, because he starts directly from the elements of the sentence instead of starting from the *logos*. In other words, Aristotle begins with the noun, the verb, and the parts of a sentence. Since Aristotle and throughout history, the theory of sign has almost always focused on the isolated word, the separate and unique word,

and almost never on the phrase, the sentence or the utterance.

The Stoics distinguished, within the sign, between the elements that are heard (the acoustic element of the sign: what we might call nowadays the "signifier" of the word), the concept and the referent. If we take, for example, the name *Dion*, we first must distinguish its signifier (the sounds involved in the word *Dion*) from its meaning (that what the word means, that to which we are referred by the sounds). These two components must in turn be distinguished from the referent, *Dion* himself, the person we have designated with such a name. These three elements have been the base for the debates on the sign during the Late Antiquity and the Middle Age. They have even, in some way, been the model for the debates on the sign until the times of Ferdinand de Saussure.

When Saussure published his *Cours de linguistique générale* in 1916 a revolution took place in the world of the theory of sign. Just like Aristotle, the linguist from Geneva based his reflexion on the isolated word. In fact, he gives the example of the word *boeuf* (ox). But he mainly deals with the word as an



Specialists from different parts of the country got together in the facilities of the Pontificia Universidad Católica Argentina to listen to Dr. Christophe Rico while he was in Argentina last September.

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Actividad Académica
en Buenos Aires

Seminario de Posgrado

Nacimiento de la escritura y desarrollo del alfabeto: una perspectiva interdisciplinar

4 al 14 de Septiembre,
Horario: 17.30 a 21.00

32 hs. de duración

Se entregarán certificados de asistencia o
aprobación según corresponda



Dr. Christophe Rico
(Hebrew University of Jerusalem
École Biblique et Archéologique de
Jérusalem)

Curso de Extensión

Génesis y desarrollo del libro en la cultura occidental

18 y 19 de Septiembre de 2007
Horario: 16.00 a 20.30

Entrada libre

Se entregarán certificados de asistencia

Organiza:

Centro de Estudios de Historia del Antiguo Oriente del
Departamento de Historia
Facultad de Filosofía y Letras
Pontificia Universidad Católica Argentina
Av. Alicia Moreau de Justo 1500, 1er. piso
tel: (54- 11) 4338.0789
filosofia_eyp@uca.edu.ar
Atención: lunes a viernes de 10 a 13 y 16 a 19

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element of a language, of a code, and not as an utterance. He does not deal either with the referent of the word. It is not that he denies its existence, but he puts it aside as a methodological principle. In doing so he disregards the external world, the extra-linguistic reality, to focus on the sign of language, on the code in itself. Within the sign, he distinguishes between “signifier” and “signified”; in his view they are both like two faces of the same coin: the signifier’s value equals that of the signified and vice versa. They are two interchangeable elements, two realities that, in some way, are equivalent. This theory of the sign amounted to a revolution because up until then one could only differentiate an acoustic element from the idea it conveys and from the referent.

Regarding the concept or idea that each word conveys, most of the scholars that came before Saussure understood meaning as something intrinsically connected with a particular language or tongue, something that could not be separated or thought of without the mediation of a language. St. Thomas Aquinas, however, distinguished between the meaning of a word as it is embedded in a specific language and the simple idea before it has been worded or phrased into a specific language. Thus, most of the scholars had a tripartite theory of sign, while others, like St. Thomas Aquinas, defended a tetrapartite theory of the sign. Saussure, instead, has a bipartite theory (consisting of signifier and signified): he does not impose a hierarchy between the elements of the sign and leads to the idea that the signified does not play a more important role than the signifier, but rather they are on the same level.

This theoretical paradigm has had a profound influence in the current theory of sign. Nonetheless, when we contemplate how our minds work when we make a translation we see that Saussure’s theory finds its limitations very soon. Why? A small example might help us to explain it. If I want to translate *mukhádda*, which means “pillow”, from Arabic to French I will use the word *oreiller*. In Arabic *mukhádda* is derived from *khadd*, meaning “cheek”. *Mukhádda* has a signifier (phonemes or sounds that we hear in the word) and also a signified (its meaning, determined by the relationships it establishes with other Arabic words). If we relate *mukhádda* with “cheek”, we reach the conclusion that a pillow, in Arabic at least, is that which we lay underneath our cheek. On the other hand, if we translate the word into *oreiller*, we can’t keep the signified of the word *mukhádda* because there is no word in French that means “pillow” and has anything to do with “cheek”. *Oreiller* is in fact that which we lay underneath our ears (*oreille*). To keep the semantic nuance included in Arabic we would have to use a periphrasis. When translating, thus, we perceive an element which is distinct from both the signified and the signifier; we hear a signifier and grasp, through its signified, a certain idea. Once we have grasped this idea we become able to translate.

Anyways, a theory of sign based on the isolated word seems,

in my opinion, insufficient. Translating experiences show that one first hears a sentence, as a whole or in part, but at any rate something which conveys a full sense or meaning. Once it has been heard, one can translate that syntagma at once. That is what happens with simultaneous translations: one cannot translate if one has not heard at least part of the sentence. If we were to translate from French to English we would have to organize each sentence in a completely different way from its original in order to give a faithful account of what the speaker said. Experience in translating leads us to reformulate the theory of sign following the primeval intuition Plato gave us. We must start reflecting upon the sentence and not upon the isolated word.

Secondly, we must introduce into the sign theory the distinction between signified and concept. A concept is an idea that transcends any given language, the idea that has not been worded as yet and which St. Thomas Aquinas was keen to define in his *De Veritate*. This scholar was one of the few in the Middle Age who, in order to define the sign, reached the concept, that is to say, the idea which has not been put into words, neither spoken nor thought.

On the other hand, Saussure’s theory -which distinguishes between signifier and signified- sheds some light on the theory of sign. Within the boundaries of one given language, signifieds establish relationships which we must take into account when translation takes place.

A theory of sign that reflects the dynamics of meaning as it manifests itself during the act of translation should be tetrapartite. There should be a distinction between signifier, signified, concept and referent. One cannot avoid the referent because one cannot speak without saying or at least communicating something, without referring to something else, without designating that which exists outside the word itself.

What are the consequences of the semantics of Koinè Greek for the study of philological questions that are examined by scholars in the field of Philosophy or Bible interpretation?

We must be aware not to fall into the trap of working with ancient texts with a superficial knowledge of their original language. From a scientific point of view that would be impossible. Some people believe that from the moment a text is translated, there is no need to check the original text. We have already seen the difficulties involved in the interpretation of such a common word in philosophy as *logos*. When we investigate the word *logos* in Plato as well as in Aristotle, we realise that it sometimes designates what we can call a syntagma, an expression. “Nice horse”, for example, is a *logos*, something that is not quite a sentence but rather a syntagma. Aristotle used to call *logos* these sequences of words. For Aristotle, a definition can also be a *logos*: “biped animal” or “rational animal” as a definition of man. That is why both Plato and Aristotle thought that *logos* was also an utter-

ance, that is to say, a sentence provided with a meaning that someone can pronounce. Finally, in his *Poetics* Aristotle went so far as to call the *Iliad* as a whole a *logos*, because it is a complete literary work, a single utterance as such.

In English, we do not have a word that shows the semantic richness of *logos*. In Philosophy, it is essential to investigate the meaning of words in order to be able to understand the ancient texts as well as the philosophical debates that take place at a specific point of History.

When translating Greek, we come across another difficulty with the exact meaning of suffixes. In Greek language there is a great amount of nominal suffixes; the suffix *-sis* can be distinguished from the suffix *-ma* as well as from the suffix *-mos*. The word *teichisis* for instance appears repeatedly in Thucydides in his *Peloponnesian War*. It refers to the fact of fortifying or building a wall as such, regardless of its implementation.

Teichisma, instead, designates the fortifications already built, the wall in itself and *teichismós*, finally, refers to the action of fortifying throughout the development of that action. These shades of meaning demand from us further studying. Given the fact that Ancient, Classic and *Koine* Greek are nowadays dead languages, it is necessary to compile a lot of texts and identify the contexts for establishing the meaning of a word or a particular suffix.

Along the Biblical field, where important issues are at stake, the study of semantics is essential. It is always possible to improve an already existent translation. True, English Bible translations are generally accurate and perfectly valid as a whole. But one can always improve a translation if we take into account the richness of meaning embedded in the original text. For example, in the Fourth chapter of the Gospel of John, it is said that when Jesus arrives to the well at Sychar he is *kekopiakôs* from walking. In Saint Hieronymus' *Vulgate* -a version of extraordinary fidelity-, the word *kekopiakôs* was translated to Latin as *fatigatus*. Usually all modern

translations, English, French or Spanish, grasp the idea of "weariness" conveyed by the original term. But *kekopiakôs* is a perfect participle of the verb *kopiáo*. This use of the verb is absolutely unusual in Greek: it appears but a few times in the New Testament as in the *Septuaginta*. Even in the semantic field of weariness, it is indeed a very specific word. When using *fatigatus*, Hieronymus chose the Latin word that not only means "tired" (*fatigado*, *fatigué*), but also "exhausted".

It may seem an insignificant detail, but it has its importance in order to understand the whole passage. At the beginning of that chapter, Jesus is "exhausted from the road". At the end of the passage we find Jesus talking to his disciples, telling them that one sows and another reaps and that he has sent them to reap something they had not sowed, because others *kekopiákas* ("have exhausted themselves"): the disciples entered in the pains of their predecessors, in the fruit of their "weariness" and "exhaustion".

From what we just said we can see the relationship between the beginning and the end of the chapter. We can even go further and ask ourselves: who are those that have "exhausted" themselves? Who were the first ones to sow? First of all Jesus himself because he is the one who appears "exhausted" at the beginning of the passage from walking through Samaria. In this way semantics leads us hand in hand to hermeneutics and guides us through a deeper understanding of the texts.

What is the cultural heritage from the Greco-Latin world in the Western world?

Western civilization has always been based on two pillars: the Judeo-Christian and the Greco-Latin pillars. Both pillars have exerted a deep influence during all of European history. No doubt, these pillars have shaped Western civilization. It can be said that since Antiquity the Western elites have been

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Aram Society For Syro-Mesopotamian Studies: The Decapolis: History and Archaeology

07-10 July 2008 - University of Oxford

Aram Society for Syro-Mesopotamian Studies is organising its Twenty Fifth International Conference on the theme of *The Decapolis: History & Archaeology*, to be held at Oxford University, 07-10 July 2008.

The aim of this conference is to study once again the theme of the *Decapolis* with its new discoveries and researches. The conference will start on Monday July 07 at 9am, finishing on Thursday July 10 at 6pm. Each speaker's paper is limited to 30 minutes, with an additional 10 minutes for discussion.

If you wish to participate in the conference, please contact our Oxford address:

Aram the Oriental Institute,
Oxford University, Pusey Lane,
Oxford OX12LE,
England.

Tel: ++1865-514041

Fax: ++1865-516824

Email: aram@aramsociety.org

All papers given at the conference will be considered for publication in a future edition of the Aram Periodical, subject to editorial review.

website: www.aramsociety.org

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living on the Latin language. During Late Antiquity and the Middle Age cultivated people were used to talk and write essentially in Latin.

Since the 16th century, Latin ceased to exist as a living language, even among cultivated people but people continued writing and reading it. Until very recently, in many European countries the curriculum of secondary education used to give Latin a very important place alongside Greek. In France, for instance, during the generation that preceded me, when children went to school they could choose between Humanities and Sciences. If they chose Humanities, by the age of twelve they started studying four hours of Latin every week and another four of Greek almost until they had finished high school. This is why when beginning Classical Studies at the university they did not have to study Latin or Greek: they studied classical literature.

Many works of Philosophy, up until the mid 20th century, used to quote passages in Latin without translating them, and this was not preposterous because it was obvious that the cultivated reader could read it easily. However, it would be impossible today to act in such a way. The same was true for the Greek language in the scholarly field. In relatively specialized works, it was possible to quote texts or phrases in Greek without needing to translate them.

Amongst those works, throughout the 20th century, there had been two huge cultural enterprises. One of them was the *Thesaurus Linguae Graecae*, the largest Greek dictionary extant today. It is printed in *in folio* size and has nine volumes of 2000 pages each: about twenty-thousands in total. I am not aware of any Greek dictionary as extensive as this one, but nobody uses it, not even scholars, because words are translated into Latin. Back in the 20th century, it went without saying that any cultivated person should be able to use this instrument, but nowadays that would be simply impossible.

If we take the collection of the Fathers of the Church, the works of those who wrote in Greek were translated into Latin during the mid 20th century in the Migne collection. Nowadays, from that 161-volume *in folio* translation, only approximately fifty per cent has been translated into different vernacular tongues from Europe. When a scholar does not find the appropriate translation of a text in his own language or in a modern language he knows, he does not dare quoting the text, even if it is a scholarly article.

The fact that classical languages are not part of high school programs any more -at least in Europe; I am unaware of the American situation-, the fact that Greek and Latin are not an important issue entails, undoubtedly, serious consequences because it means that we are being cut off from our cultural

past. One day I asked in a graduate class of around twenty-five people: “who among you has read the *Iliad* or the *Odyssey* at least once by translation? Only one student raised his hand. Culturally, we are too far away from the Greco-Latin world and as a consequence that allows a huge ignorance of our cultural sources. We cannot understand our culture, we cannot really know who we are, if we do not know where we come from and if we do not have any knowledge of classical languages. Easy English words such as *consciousness*, *concept* and *substance*, beyond their Latin origin, arose from literal translations from the Greek words *suneidesis*, *sullepsis* and *hypostasis*. Our vocabulary, our philosophical concepts, our abstract terms have been shaped by Latin and Greek: the debt we have to the Greco-Latin world is huge.

It is not about longing for a situation that will never return. I do not think that the people in charge of making school programs in Europe will ever bring us back to the influence Latin and Greek had forty years ago. I am not even sure this would be the right thing to do. However, I really think it is urgent to make possible for anyone who wants to become a scholar in classical languages to reach a command in Greek and Latin comparable to the level of the generation that preceded us. Otherwise, we will end up giving birth to a new barbaric culture where nobody is able to guarantee the meaning of the ancient texts that forged our cultural destiny.

What contribution does the new Bible project (“La Bible en ses traditions”) launched by the École Biblique et Archéologique Française de Jérusalem make to the study of Greek language?

Back in the 1950s, the École Biblique et Archéologique Française de Jérusalem managed a project called the Jerusalem Bible, which was the bestseller Bible for a very long time in many European languages. Now, the École Biblique is launching a new project which is a new edition of the Bible. It will be a Bible for a specialized audience, a study Bible. For each *pericope* – for each passage of the Bible – there will be two translations whenever two texts are extant. For example, in the case of the Old Testament, sometimes small variations exist between the *Septuagint* – probably written in Alexandria between the 3rd and 1st centuries B.C. – and the Massoretic Text –the Hebrew text as vocalized by the Masorets at the beginning of the Middle Age-. Sometimes there are small variations between the two texts and whenever these variations could awaken a semantic interest, two different translations will be offered to the reader, making it possible to compare both texts.

On the other hand, an effort has been made in order to rationalize the commentaries. It is possible to recognize three different levels in the notes: first, the comments that refer to the text; secondly the notes that make a reference to the context; and, finally, the witnesses of the reception of the text.

In the text section one will find the commentaries on the dif-

NEWS

Publicaciones



This site is the product of the combined initiative and efforts of several doctorate students in the U.S.A., Argentina and Israel, who felt the need for one site that would concentrate all existing information on doctoral researches around the world. As doctoral students we felt the need for a site that would:

A. Offer doctoral students and their instructors who need a comprehensive and user-friendly database information on all researches in progress, thus enabling contact between students and researchers for academic purposes and preventing duplication of work currently being conducted. The decision to choose a certain research topic is an independent choice of the student and his instructor, but in our opinion this choice must be made with an awareness of the current research being done in that topic.

B. On the other hand, enable doctoral students who are already working on their thesis to publish it on the site and thus inform others that this topic is already being researched;

C. Allow contact and communication between doctoral students around the world;

D. Facilitate exposure of doctoral theses to professional journals, conference organizers and various research institutions;

E. Facilitate the interaction between the worlds of research and application, enabling entities that might employ young scientists to locate them more efficiently on our site.

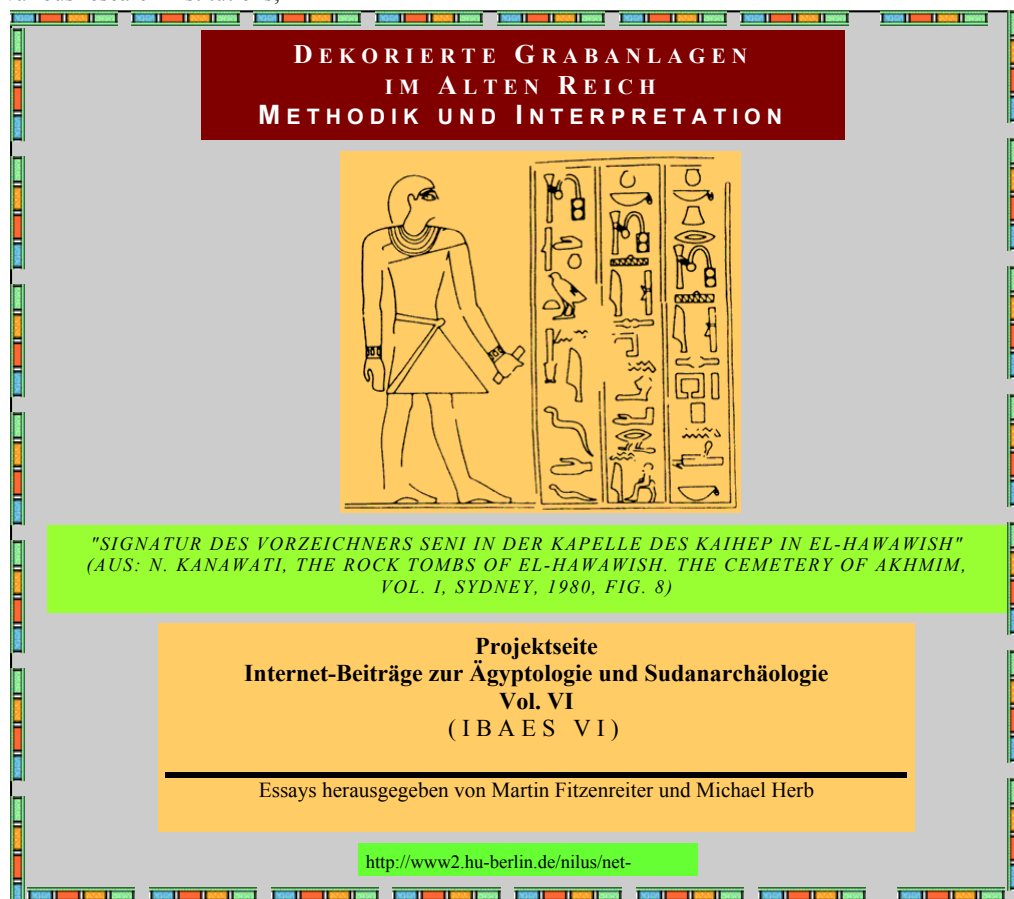
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The Phddata Organization was founded and is maintained by Daniel Vainstub , a Ph.D. student at the Ben Gurion University, Beer Sheva, Israel.

This initiative is supported by the Kreitman School of Advanced Studies of the Ben Gurion University of the Negev (http://www.bgu.ac.il/kreitman_school) who welcomed the suggestion.



ferent manuscripts, if they seem relevant, as well as remarks on grammar, vocabulary, semantics, figures and a comparison between different ancient versions. When it comes to context, every ancient text that might shed a light on the sense of the passage will be included. Archaeological facts that tell us about the daily life of the peoples mentioned in the Bible or living close to them are mentioned as long as they help us to understand the text. With respect to the reception level, the main ancient commentaries from Rabbinic and Christian traditions (the Fathers of the Church) are quoted. Thus, we give an enormous emphasis to Christian Patristic. It is a Bible that intends at the same time to have scientific value and to be a Catholic Bible.

In this field, the study of Greek language is essential because some of the problems involved in the text require that the semantics of a few words be tuned up. Going back to Chapter four of the Gospel of John, Jesus at one point says to his disciples “*theasasthe tas chôras*”. This sentence is usually translated as “look at the fields”, and the text continues saying: “they are already white for harvest”. The word *chôra* caught my attention in that context because Saint Hieronymus translates it by “*regiones*”. What is the relationship between “the field” and the Latin word “*regiones*”? Investigating a little more one might find that *chôra* has several meanings. It can mean “a region” or “a country” (French *pays*); it can designate “the country” (French *campagne*) in a generic sense (as opposed to the city, for example), but never refer to a concrete field (French *champ*). Unfortunately too many English translations have “look at the fields” or “see the fields”. But the Greeks had a proper word for a field: *agros*. This makes it quite clear that we are dealing with a double meaning that helps us to understand the pericope. Jesus is saying “behold the countryside” (*contemplez la campagne*) but he is also saying “behold the earth” (*contemplez la terre*). In a passage where he speaks about the mission of Church to spread the Gospel this double meaning is important: “behold the country, behold the earth, it is already white for harvest”. In this passage we find a difference between Judaism and Christianity: Judaism is the religion of a people whereas Christianity is intended to the whole world.

Why did you choose the subject of “How Writing came about and how the Alphabet developed: an interdisciplinary perspective” for the Graduate Seminar that you gave at the Argentine Catholic University?

The point that attracted me in this subject was the relationship between the beginning of writing, its development towards the alphabet and the linguistic perspective. As a linguist, it is through linguistics that I got interested by other subjects such as the theory of sign, the theory of translation, some philological problems related to the Bible and ancient

Greek teaching. At the end of the day linguistics leads me to certain questions concerning the cognitive stages that mankind goes through when it goes from pictogram –the graphic symbolization that transmits a message which is not directly linked to a specific tongue- to the first ideographic systems where each sign is linked to a signified –according to Saussure’s definitions-. Linguistics allows us to ask ourselves how one can get to a syllabary –a system where every sign refers to a syllable- and finally to an Alphabet –where each sign refers to a phoneme, that is to say, the smallest sound provided with a distinctive value in a specific language-.

The development of writing has many times been considered from the epigraphic or historical point of view but seldom from the linguistic point of view. In that sense I believe that in order to be able to understand that development we would have to consider two complementary perspectives: the psychological and the linguistic ones. In the first place, we should try to catch a glimpse of what happens inside the mind of children when they learn to write, and to define the different strategies children use when they read as they develop their writing skills. I have based the idea for this course in an experience I had several years ago with kindergarten kids who were learning how to write. It called my attention how most of them used to make pictograms on their first written productions. After a while, some of them turned to ideograms, that is to say, to give a meaning to each letter. Some gave a syllabic value to each sign –a syllabogram- before they would give a phonematic value to each letter. They wrote, at first, with consonants or vowels only. One can observe in the experience I just mentioned how, by uniting the psychological and the linguistic perspective by means of psycholinguistics –a discipline connected with linguistics-, one can shed a new light on the history of writing and the alphabet.

Finally I would like to thank UCA, the History Department and Roxana Flammini who directs the CEHAO at UCA, for inviting me to give these courses in Buenos Aires. I must say that I have found myself with students that showed a great amount of interest and that I have learned a lot in these last few days with the exchange I had with students and professors. It has been quite a rewarding experience. In fact I have been able to teach Linguistics and attend a class by Professor Josep Cervelló Autuori, from the University of Barcelona, a Spanish Egyptologist who was visiting Buenos Aires, along with Antonio Loprieno and John Baines, to give a Graduate Seminar at the IHAO institute of the University of Buenos Aires. At the same time, I found that there is a great interest on behalf of UCA to promote scholarly publications such as the *Antiguo Oriente*, which attracts attention from more and more scholars throughout the world. I hope this hard work and insistence will keep growing when the reaping is at hand. ■

** Special thanks to Jaime Campomar for his collaboration.*

Conference

Organized by the
Centro de Estudios de Historia del Antiguo Oriente from
Department of History, Faculty of Philosophy and Arts,
Pontificia Universidad Católica Argentina

Mg. Amir Gorzalczany
Israel Antiquities Authority

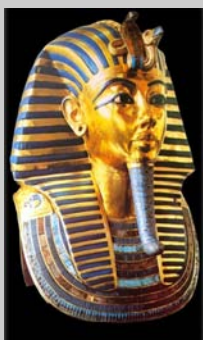
Center and Peripheria in Ancient Israel: New Approximations to Funerary Practices during the Chalcolithic in the Coastal Plain



Amir Gorzalczany's conference in the Pontificia Universidad Católica Argentina.

The conference offered by Dr. Gorzalczany was the result of the most esteemed excavation of the already fifty he has directed up to now. As a result of unexpected discoveries made during the construction of an industrial plant, Gorzalczany was called to direct the prospecting of the area. Due to the finding of certain vessels, the people who had preceded Dr. Gorzalczany thought the site to be from the Persian period. After investigating for some time Dr. Gorzalczany and his team

realized that they were dealing with a different culture, and that the archaeological remains were, because of their magnitude, incomparable to that of any other site belonging to the Persian period. They belonged to the Chalcolithic period. The characteristics of this amazing discovery are published in *Antiguo Oriente 5*, the CEHAO's journal.



King Tutankhamon Exhibit

Guest Speaker: Marty Martin
Founder of the Texas Museum of
Natural History
and Curator of the Tutankhamun
Exhibit

Tickets: Members \$20 ~ Non-
Members \$25

Come enjoy Egyptian Themed
hors d'oeuvres,
beer, wine and cocktails.

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Special thanks also to Michael 's On East.

[http://www.gwiz.org/whatsnew.
html](http://www.gwiz.org/whatsnew.html)

CEHAO celebrates its fifth anniversary

We interviewed Roxana Flammini, CEHAO's founder and actual director during its fifth anniversary.

by Virginia Laporta

How did you think about creating a centre focused on ancient Near Eastern history in UCA in 2002? Did you have any model and if so which was it?

Creating a centre for the study of ancient Near Eastern history in UCA was an aim that I already had a long time; because this university did not have a research centre focused on this period. And I think it was necessary to take into account that we live in a globalized world where different cultures are in contact every day even though their interaction is not always a satisfactory one. So I thought it was relevant to realize the creation of a centre oriented towards an historical analysis of "other" cultural traditions, such as those to reach other conditions from the ancient Near Eastern. Why I did it in 2002? Just because that was the time when were all the necessary conditions. I mean, personally, I had this idea from long time ago but it was necessary to reach other conditions in order to turn this idea into a real thing. Of course I had several models; you cannot create something without a previous knowledge of this topic. One of them was the Institute of Ancient Near Eastern History of the University of Buenos Aires, where I have worked as researcher since I was an undergraduate student of History in 1985.



Roxana Flammini, in the celebration organized by de Students Centre of History to commemorate her Phd dissertation.

The other was the Egyptology Nevertheless, this peripheral Studies Program (today The position means a limitation as Egyptology Department of well as a challenge. I prefer to the Multidisciplinary Institute choose the latter. I mean, this is the way I choose to see it. I of History and Social Sci- consider that there are many ences of the CONICET) where I have been researcher things to do, to generate, and that there is a wide open field since its foundation in 1990. to work, to synergize the capabilities of people. at as far as we unite wills, people. So That means that my reference To if these teams keep cooperat- ing and developing working together and strength perspec- tives in this way the perspec- tives are very positive there are extremely positive expect- ations for the future. Some- how, serious work is always rewarded as time goes by. But, if we consider the par- ticular case of CEHAO, we can say that human circum-

When you say conditions, do you mean economical conditions?

Not at all; firstly I think we need to recognize that we live in a peripheral country (compared with the large international centers of study of these disciplines).

stances determined its creation much more than economical ones. That means different actors' perspectives had different roles within the faculty structure and they agreed with the idea of creating such a research centre. For instance, the unconditional support I had at the time from Dr. Miguel Ángel De Marco, Director of the History Department, as well as many other people. For my part, I came from a solid academic formation in this field, knowing how a research centre of this kind should operate. Then, by the end of 2002, all these conditions were fulfilled.

What reactions did you get from the authorities and colleagues inside and outside UCA?

Although it seems a short time, we have actually traveled a long way these last five years. There is in fact a lot of team work behind this Centre. I personally think that working teams are an important thing but it may be a bit hard to form them in Argentina where individual achievements are more appreciated. What I am trying to say is that in order to get a team working special planning is necessary. Everyone must have a specific task in order to achieve a harmonious development rather than disintegration. Perhaps I am looking for a change of paradigm. This is because our environment is a very competitive one where it is regular practice for one to say "in order that I gain, you must lose". This is the opposite of what we promote in our centre, where we encourage the idea of "in order to reach my own success, I must win yours as well". It is not an easy task, however, to work with teams in this sense, in which you can get a much better performance, through interactive support nets.

In relation with your specific question, this centre has always been very welcome inside as well as outside the university. It is quite rewarding to observe how that the centre and its publications grew up in an exponential way over these last years. At first, the centre was integrated by me, Javier M. Paysás –who was our secretary until the end of 2005- and two students of history. Today we are a team of seven research members and five collaborating students. Our journal, *Antiguo Oriente*, was at first a publication with lots of pretensions but little economic support. More than anything else, we had confidence, audacity and energy. Today it is a publication with an excellent reception in Argentina, Latin America and the rest of the world. We have more than seventy exchanges - with institutions from places as far as India, China and Australia; not to mention as prestigious institutions as the British Museum, the University of Berlin and the University of Tel Aviv. In fact, I think we have something to say and what we say is of interest for the scholarly community, as proven by the reception of the journal in wide circles. Moreover, its quality has been evaluated and nowadays it is included in the Latindex Catalogue as well as in Basic Nucleus of CONICET's Scientifics Magazines. Besides *Antiguo Oriente* we edit two other publications which are online and free to access: the *Monograph Series* and the Newsletter –*Damqātum*-. Each of these publications has a different target, that is to

say, the magazine is where the members of national and international academic community can publish their original studies in different languages (English, Spanish and French). It was conceived in this way in order to get an exchange of ideas from researchers writing in different languages. The *Monograph Series* is meant to get significant works widely known, such as Master, Licentiate, and Ph.D. theses, as well as any other large monographic works. Last but not least, our Newsletter has other goals, such as spreading academic activities, new publications and other kind of events related to our discipline that take place in this country or elsewhere. Also, it tends to promote the approach between research workers and the rest of the community; this is why interviews are an important part of the Newsletter.

What about interested students? Do they have any requirement to integrate into the CEHAO?

Students know from the very beginning of their studies of the existence of centres and research institutes of History, beside our centre. They know they are welcome. That means that the first requirement is the student's interest, whereas the second is to take a serious commitment once they have chosen their specific direction. Anyhow, until students are not graduated we consider them to be "collaborators". During this stage they must focus on their undergraduate studies, but this should not prevent them from taking part in the centre's activities. Our goal is to let students experience the centre's goals, that is to say to learn about the process of research and its related tasks. In fact, they deal with different issues connected to academic as well as administrative tasks. This is because our centres work without any administrative personnel and we must do absolutely everything by ourselves. That is why activities have to be extremely well organized for the centre to work properly and to avoid waste of time and resources.

In connection with these requirements, should they be related to the field of History?

Exactly, they have to be interested first and foremost in the historical perspective, even though the centre is not restricted to students of History because all of us know that the Ancient Near East is an interdisciplinary field. A proper education in the humanistic field requires on the one hand constant guidance, and on the other, a high degree of independent thinking. This interaction between guidance and independence is not always easy to achieve. It takes a lot of time and energy to form a researcher, but it is an essential thing to do if you want these centers and institutes to become real "schools of formation".

What are the disciplines that CEHAO focuses on?

We work in a field which is limited in terms of space and time: the Ancient Near East from the origin of the first settled communities until the end of the first millennium B.C. Although I am specialized in Egyptology that does not mean that this centre is limited to this field only.

(Continúa en la página 14)

(Viene de la página 13)

Since this is a Centre of Ancient Near Eastern history” we want to expand into other areas. In fact, two of our researchers, Juan Manuel Tebes -who is nowadays doing an M.A. in Pennsylvania State University- and Santiago Rostom Maderna, focus on the history of the Southern Levant (Hebrews, Edomites, Moabites); others are interested in fields of research that are not very common in our country, such as Hittitology. This is the way we promote those who are interested in different areas, because some day in the future they will be able to form by themselves new researchers in fields that are not so common here.

In connection with interdisciplinary, why does this centre offer lectures and course to other departments? What is the intention behind these activities?

We believe that reality is not a fixed compartment, but depends on our disposition to structure it. Therefore it is important to reach out towards other disciplines that might be interested to learn how people lived and thought in various periods of history.

Is this opening only available to the academia?

No, we are trying to reach out also to the general public. We are even visiting secondary and primary schools, adjusting of course the level of teaching to the requirements of each specific public. We are interested in pursuing every level of education.

How about publications? Does the centre any textbooks or popular publications directed towards nonacademic publics plan to publish any textbooks or popular publications directed towards nonacademic publics?

Popularization is important because we have to think of reaching out towards ever larger audiences. However, we must consider carefully what we should offer. Right now we are covering academic audience with *Antiguo Oriente* and the *Monograph Series*, and a wider public with *Damqātum*, our newsletter. But in the future we might decide to publish more popular books directed towards elementary levels. But in the future we might decide to publish more popular books directed towards elementary levels.

Is there any antecedent in the CEHAO? Any book you published has these characteristics?

We published in a book form the conference proceedings entitled *Aproximación al Antiguo Egipto* (*Approximation to Ancient Egypt*). This conference took place in 2002 and that was the beginning of this centre. That book can certainly be considered as one that reaches towards a wider audience than the volumes of *Antiguo Oriente* and the *Monograph Series*.

What are the next activities programmed by the centre?

Members of the centre participate in various national and international meetings. At the same time, we try

to invite to our centre overseas scholars to share with us their research experience. Recently we benefited from the visit of Dr. Christophe Rico (see interview on pp. 1 ff.), who teaches in Jerusalem at the Hebrew University and at the *École Biblique*. He gave a very successful graduate seminar and an extra-curricular course. We also enjoyed the visit of the archaeologist Amir Gorzslaczany from the *Israel Antiquities Authority* who lectured about his recent excavations. Another future plan is to offer courses on the languages of the Ancient Near East.

How can we access to the publications of the CEHAO?

Antiguo Oriente has a subscription system oriented to institutions and individual buyers; institutions also can offer some publication in exchange for our journal. You can also get it by direct shipping order from the Graduate Office of the Faculty. But if you want to access to *Monograph Series* and the newsletter all you have to do is simply browse in our website and get them free of charge. By the way, this newsletter is published in both Spanish and English.

What publication we must expect for this year?

Antiguo Oriente's volume 5 is forthcoming; it is normally published by December. Recently, the second volume of the *Monograph Series* was published –the Ph.D. dissertation of Graciela Gestoso Singer- and this issue of *Damqātum* which you are presently reading. ■



NEWS ON THE WEB



University of Advancing Technology (UAT, Tempe, Arizona) instructor and senior web developer Joe McCormack has completed work on a web-based application that translates English words into cuneiform script from the Assyrian, Babylonian, Sumerian and the hieroglyphic script of Egyptian. The translator works by converting English words into cuneiform and hieroglyphs, both used in the earliest forms of writing. For example, typing "I am a father" into the Ancient Egyptian translator yields hieroglyphs that roughly translate to "I am" and "father." The translator has been featured on several museum websites around the world and websites specializing in resources for the ancient world. More than 30 countries in six continents are using the website for translations.

For the translator: <http://www.virtualesecrets.com/>.

For Egyptian: <http://www.virtualesecrets.com/egyptian.html>

Dr. Graciela Gestoso Singer

CEHAO NEWS PUBLICATIONS

New Volume of the Monographs Series

Graciela Gestoso Singer

El Intercambio de Bienes entre Egipto y Asia Anterior. Desde el reinado de Tuthmosis III hasta el de Akhenaton

Monographs series of the CEHAO Vol. 2

Buenos Aires, 2007

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Co-Editors:

- Roxana Flammini, Pontificia Universidad Católica Argentina
- Juan Manuel Tebes, Pontificia Universidad Católica Argentina, Universidad de Buenos Aires
- Santiago Rostom Maderna, Universidad Católica Argentina
- Marcelo Campagno, Universidad de Buenos Aires, CONICET



The Co-Editors of the Monograph Series desire to publish monographs, traditional Licentiate and MA Thesis, and PhD Dissertations that employ original research, critical review, and innovative methodology in the study of the Ancient Near East. We consider for publication monographs related to the history of the societies of the Ancient Near East and the Eastern Mediterranean from the Paleolithic through the Roman-Hellenistic period. Submissions that make use of digital technology are encouraged, as are those using traditional print styles. All submissions accepted for inclusion in the Monograph Series will be published electronically. They must be written in one of the following languages: Spanish, English or French. Submissions are peer-reviewed and should be in an anonymous format with an accompanying cover letter (printed or electronic) providing the author's name and the title of the submission. For more detailed information, please refer to the submission guidelines posted to the website above, or contact us at:

cehao_uca@yahoo.com.ar

XI's Interescuelas/ Departaments of History

The members of the CEHAO participated in the XI's Interescuelas/ Departaments of History, organized by the Universidad Nacional de Tucumán during the past September 19th - 22nd .

Virginia Laporta: Readings about Hatshepsut (ca. 1479 a.C. – 1458 a.C.) Status questionis and new analysis perspectives



From left to right: Carlos García Mac Gaw, Virginia Laporta and Marcelo Campagno.

Based in the thematic proposal connectd with elite groups, state dynamics and subordination ways in ancient Mediterranean, directed by the Programa de Estudios de Socie-

dad y Configuraciones Estatales de la Antigüedad (PEFSCEA), Virginia Laporta presented in this opportunity a status questionis of Hatshepsut's reign legitimacy. There it was possible to appreciate how through dynastic successions posthumous to that queen, like during the last two centuries of our age, the interpretations about Hatshepsut's political actions varied. This unusual intervention of a woman in Horus's throne, even though it was not the first one, remains in our times as a controversial theme. There are different interpretations, contrary in some points of view, which turns Hathesput's legitimacy topic into a complex one and at the same time expands the study field of this reign of XVIII's dynasty. ■

Romina Della Casa Thoughts about Hittite's representation of space



Romina Della Casa 's dissertation in the Interescuelas.

specially those ones connected with Ancient Near East and Precolombine's World, was the one of the thematic proposals in which the CEHAO's members got involved. During her participation in the "XI Interescuelas" Romina Della Casa made an analysis concerning the symbolic aspects of Hittite sacred space. In her research, she proposed the use of Mircea Eliade's conceptions of the "*homo religious*" model in order to tackle the Hittite mythological texts and the symbolic representation of the world present on them. ■

The compared study between stated and no-stated organizations through time and space,

Elemental Level Quiz Contest



Egyptian Kingdom

Social Studies Department of “*Santo Tomás de Aquino*” **High School**, dependant on the Pontificia Universidad Católica Argentina “Santa María de los Buenos Aires”, organized on July 17th a quiz contest for students from 7th form about “The Egyptian Kingdom”.

The aim of the contest was to strength bonds between different institutions and levels, to promote the study of history and to award knowledge, effort and academic seriousness of primary school students interested in studying the past. Also to encourage the search of truth among young people in one of their main intellectual activities: the historian’s task in a warm intellectual atmosphere, a context of respect and Christian solidarity.

Necessary requirements to participate in the contest

Participants were students from the last level of primary school (7th form), divided into three-member’s groups.

It was necessary the inscription in the contest of the participants and the school.

Every participant group had to present the name of a school ’s teacher as tutor and companion during its development.

Jury members

Dra. Roxana Flammini (President)

Prof. Javier Paysás

Prof. Virginia Laporta

Evaluation and results

The jury evaluated the answers of participant groups and established the order of merit for the assignment of awards.

Awards

The Pontificia Universidad Católica Argentina established three awards that were given the day of the contest. ■



First International Colloquy:

POLITICS AND RELIGION IN THE ANCIENT MEDITERRANEAN

Organized by the Faculty de Philosophy and Arts, Instituto de Historia Antigua Oriental "Dr. A. Rosenvasser"- Instituto de Historia Antigua y Medieval "Dr. J. L. Romero"- Programa de Estudios sobre las Formas de Sociedad y las Configuraciones Estatales de la Antigüedad (PEFSCEA) of the Universidad de Buenos Aires.

Last September 6th and 7th the First International Colloquy "Politics and Religion in the Ancient Mediterranean" took place in the Convento Grande San Ramón Nonato situated in Reconquista 269, Ciudad Autónoma de Buenos Aires. It was organized by several institutes of the Universidad de Buenos Aires specialized in the study and diffusion of the Oriental, Classical and Medieval History.

Members of extensive professional experience participated together with Argentinean specialists from national universities. Between 10th to 14th September there was also given a Post- Graduated Course about "New Approaches About the Ancient Egypt" ("Nuevos Enfoques sobre el Egipto Antiguo").



From left to right: Roxana Flammini (Pontificia Universidad Católica Argentina- CEHAO), Alicia Daneri Rodrigo (Universidad de Buenos Aires- CONICET), Marcelo Campagno (Universidad de Buenos Aires- CONICET), Antonio Loprieno (Universität Basel), Josep Cervelló Autuori (Universidad Autónoma de Barcelona) and John Baines (University of Oxford).

Among the considerable and selected audience were researchers of History and related areas, together with students and oriental and classical enthusiastic people in general. ■

A meeting between students and professors of UCA

A group of students and professors from the Pontificia Universidad Católica Argentina (UCA) got together Dr. Josep Cervelló Autuori, who visited our country last September on the occasion of the First International Colloquy and the Post- Graduated Course performed by Programa de Estudios de las Formaciones Sociales y de la Antigüedad de of the Universidad de Buenos Aires. The Universidad Autónoma de Barcelona's Egyptologist was pleased with the invitation and the young historians' enthusiasm, and he emphasized on our students' potential in the performance of the specialty linked with the Oriental History. ■

BBC NEWS



The ancient city of Hasankeyf is perched on rock, towering above the river Tigris.

It is a spectacular setting filled with monuments to multiple civilisations. The caves at the very top are 3,000 years old. More recent sandstone mosques in the valley below testify to a time when Hasankeyf was among the richest cities in Mesopotamia. Soon the entire valley is to be flooded with a dam. The controversial project was first conceived in 1954 and abandoned six years ago. Now a new funding deal from an international consortium including Austria, Germany and Switzerland means it is on the brink of realisation. Environmental activists are horrified. "The castle of Hasankeyf is a million years monument made by nature, the Tigris and the rocks. Can you imagine all this will sink for only 50 years economic benefit?" asks Nuri Ozbagdattli. "You can transport the dam plans to wherever suitable. But you cannot carry nature and the archaeological heritage from here."

[NEWS: http://news.bbc.co.uk/go/pr/fr/-/2/hi/europe/6990438.stm](http://news.bbc.co.uk/go/pr/fr/-/2/hi/europe/6990438.stm)

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NEWS

Congress



RHODES
2008



University of the Aegean
Department of Mediterranean Studies
International Association of Egyptologists

X INTERNATIONAL CONGRESS OF

EGYPTOLOGISTS

Rhodes, 22 - 29 May 2008



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Expositions



Exposition in México

"Isis and the feathered serpent: Pharaonic Egypt and Prehistoric Mexico"
With the collaboration of CNCA / INAH and the Supreme Council of Antiquities in Egypt

Isis and Quetzalcóatl deities will represent and unite two milenarian civilizations: el Egipto faraónico y el México prehispánico durante nueve meses, primero en el contexto del Fórum Universal de las Culturas, en Monterrey, y después ese monumental acervo podrá ser visto en el Museo Nacional de Antropología, en el Distrito Federal. La exhibición "es presentada en un momento en el que ambos países celebran el 50mo. aniversario del establecimiento de relaciones diplomáticas. De hecho los archivos de los dos países indican que las relaciones entre ambos se remontan a los inicios del siglo XIX, yo creo que son mucho más antiguos, muchos egipcios creen eso", explicó el embajador.

<http://www.monterreyforum2007.org/index.php?contentID=69>



Ancient temple collection discovered in S Egypt

www.chinaview.cn

2007-09-21

00:05:24

CAIRO, Sept. 20 (Xinhua) -- Egyptian restorers have accidentally discovered a collection of New Kingdom pillars, lintels and reliefs in the country's southern tourist city of Luxor, Culture Minister Farouq Hosni announced on Thursday.

The collection was discovered within the internal walls of the Abul Hagag El-Luxury mosque, built on top of the open court of Luxor temple by restorers from Egypt's Supreme Council of Antiquities (SCA) while restoring the mosque and its mausoleum, a SCA statement quoted Hosni as saying.

Meanwhile, SCA secretary general Zahi Hawas confirmed that the newly discovered collection, which revealed an important part of the history of Luxor Temple, dates back to the reign of King Ramses II in the nineteenth Dynasty from 1,304 B.C. to 1,237 B.C.

According to the SCA statement, among the most important reliefs were those featuring Ramses II while offering god Amun Re'two obelisks to be installed at the temples front facade, one of which is now at the Place de la Concorde in Paris.

Another relief shows three statues of Ramses II wearing his formal suit and white crown, while the other one shows a type of ancient Egyptian writing known as iconography.

Located some 700 km south to the Egyptian capital Cairo and built by kings from the Eighteenth and Nineteenth Dynasties, Luxor Temple has been a center of worship for religions from the time of Pharaohs through the Christian and Islamic eras.

Editor: Yan Liang

http://news.xinhuanet.com/english/2007-09/21/content_6762420.htm

NEWS

Study trips

Trips and Tours

The Amarna Trust is holding in Feb 2008 a special cultural tour to Egypt led by Professor Barry Kemp & Dr. Rawia Ismail. This special tour is in support of the Amarna Trust, and promoting archaeological excavation, conservation and research on the Amarna Period. The tour will visit some of Egypt's forgotten sites as the cities of El Minya, Sohag and Asyut in addition to Cairo and Luxor .

Info: http://www.gatewaytoegypt.com/Amarna_Trust.pdf

[Submitted by Sarah Adams (info@gatewaytoegypt.com)]

Expedition of Oxford to Egypt

Phase One of the 'Oxford Expedition to Egypt Scene-details Database is now available online and accessible via the Expedition's website at: www.oxfordexpeditiontoegypt.com. This resource is intended for academic and more general research. It enables users to customize archaeological, bibliographical and chronological data relating to scenes and scene details in Old Kingdom tombs throughout Egypt, as well as on blocks in museums, magazines and private collections worldwide. News concerning OEE book publications and future developments of the database will always be recorded in the Expedition's website.

From Yvonne Harpur & Paolo Scremin
<http://www.oxfordexpeditiontoegypt.com/>