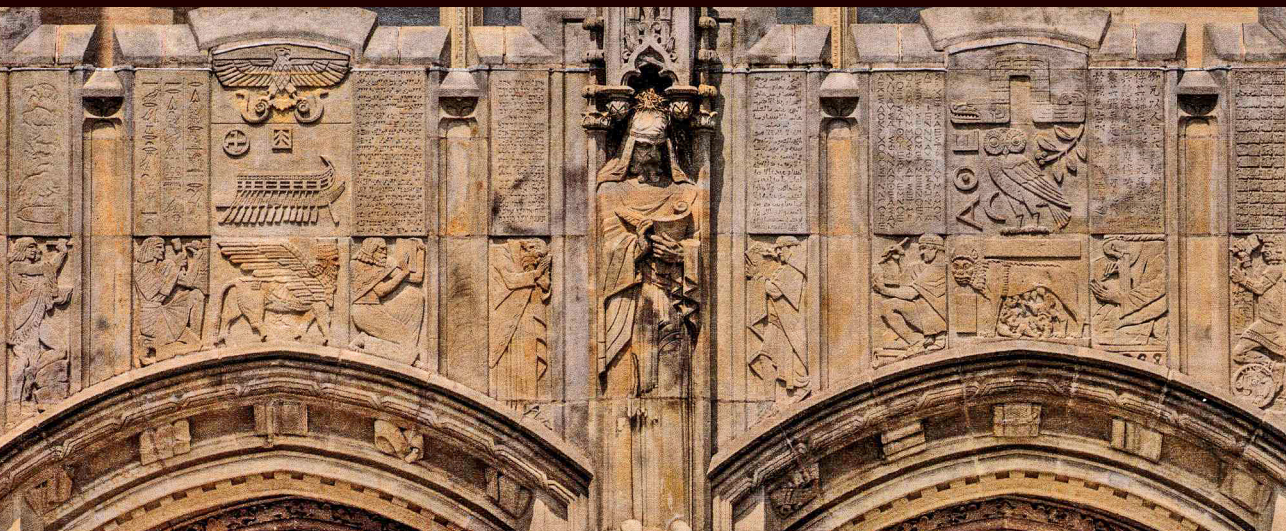




Benjamin R. Foster

From New Haven to Nineveh and Beyond

Three Centuries of Near Eastern Learning at Yale



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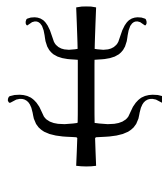
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Acknowledgments

This is the book that I often wished one of my predecessors had written, but fell to my task as the longest-serving proponent of the languages of the Near East at Yale still extant. It had its beginnings in memoranda I prepared in my years of university service to explain to committees and administrators the several disciplines we then represented, in the preparation of which I soon came to appreciate both the exceptional and the typical in Yale's engagement with this fascinating region. Although at the time of this writing there is a lively interest in the history of the study of the Near East in Europe and the United States, I could find no model to imitate for a diachronic but micro-historical survey such as this, focused on the lives and careers of a restricted group of people within a much larger institution, brought together by certain common interests, research techniques, values, and approaches to humanist scholarship.¹ A. Bartlett Giamatti once described academic departments as "the bane as well as the prop of academic existence." Whichever one chooses, and I prefer the second, that must be the frame of reference for much of this study.

I have preferred a documentary to a summary or analytic mode of presentation, lest the limitations of my own knowledge and understanding filter out something that may prove helpful in the future to someone following a particular agenda. In this spirit, it has seemed to me worthwhile to arrange for posterity a century's worth of visions and proposals for the growth, maintenance, and diversification of a small but vital scholarly enterprise against the background of what was happening elsewhere in the American academy at the time. At the very least, they represent a genre of closely defined, utopian academic output, such as reposes throughout the archives of American universities. That virtually none of them achieved their desired result scarcely diminishes the outlook they offer on the central concerns of the American Orientalist project of the mid- to late twentieth century in particular. Judging from the lack of acknowledgments or responses in the files, a goodly proportion of these may never have been read by the addressees, especially after the generations of deans, provosts, and presidents had passed away who paid prompt attention to mail they received from faculty. One might even say that, by the writer's time, planning for the future had become a rather forlorn rite, regularly requested and dutifully performed before a silent audience, but the resulting

1. Such an approach was recommended, in principle, by the historian Thomas Bender, *Intellect and Public Life: Essays on the Social History of Academic Intellectuals in the United States* (Baltimore: Johns Hopkins University Press, 1997), 14: "Writing intellectual history from a local standpoint becomes an exciting possibility. Here the full intellectual matrix of intellectual life can be studied in sufficient detail to grasp the way in which specific ideas or ways of thinking develop, gain hegemony or lose significance, and are used in particular settings."

documents can be a boon to the historian and I am grateful for the effort that went into them.

I see this project as more of a sequence of overheard conversations than a sweeping historical study. It is, furthermore, not intended to take a view of the university as a whole, for which I am not qualified, but offers, so to speak, a limited perspective on a teeming urban life seen from but one apartment window or experienced by traversing one or two side streets.

For the half century immediately preceding the time of writing, memory, with all its attendant gaps, reinterpretations, and fictionalizations, plays a key role, so long as the key archival resources are closed to research, or, with the onset of the age of electronics, may not even exist a few years hence. To remember some things, we perforce forget others, so I sometimes present what I cannot check or confirm. Over the years, I sought to get beyond the striking lack of interest in institutional memory characteristic of Yale, as well as the ever-expanding blanket of confidentiality and secrecy of modern institutions in general, by drawing on recollections of others willing to share them. I owe much, therefore, to reminiscences, responses to queries, and specific information and documents provided to me by department faculty and staff past and present, including John Darnell, Maureen Draicchio, Ayala Dvoretzky†, Jonas Elbousty, Karen Polinger Foster, Eckart Frahm, Bassam Frangieh, Shiri Goren, Beatrice Gruendler, Dimitri Gutas, William W. Hallo†, Ulla Kasten, Bentley Layton, Miguel Perez-Cabello, Marvin Pope†, Franz Rosenthal†, William Kelly Simpson†, Mark Smith, and Robert Wilson. For those who are deceased, I have often wished I had asked them for more; to those still living, my thanks for your patience and good will. You bear no responsibility for the outcome. T. E. Lawrence once wrote that the “prejudices of historians are generally the richest part of their narratives.” Whether or not that is true, I have made no effort to conceal my own and do not apologize for them.

I am under special obligation to Charles Long and Lloyd Suttle for their advice, perspective, and information on administrative matters based on their profound knowledge of Yale University management, remaining, of course, fully within the parameters of the discretion any university has the right to expect of her key administrators. They have borne with my numerous inquiries graciously and have been most generous and informative in their responses to the extent their professional responsibilities have allowed. I thank Joseph Gordon, Howard Lamar†, Richard Levin, Linda Lorimer, John Meeske, Ellen Ryerson, and Barbara Shailor for help, correction, and information on various past matters, as well as Tamar Gendler for granting me an interview on more recent events. Penelope Laurans generously shared with me her research on the complex history of Yale’s foreign language requirement and bracing comment on other matters. Frank Griffel, Marcia Inhorn, and Kishwar Rizvi provided me with information and perspectives on the development of programs in the modern Middle East under the auspices of the Yale Council on Middle Eastern Studies, in which I was only tangentially involved. For memories of staff work in the Babylonian Collection half a century ago, I thank Sandra Walker Perko and Martha Rennie. Nelleke Van Deusen-Scholl kindly gave me access to historical files in the Yale Center for Language Study.

I have enjoyed the assistance of other informants on administrative matters in particular who prefer to remain anonymous. Since recollections may overlap, contradict each other, or be inaccurate, nothing in this book should be attributed to any member of the Yale community, past or present, unless that person is specifically acknowledged as a source. It is a pleasure to say, in the context of a university society, that very few people ignored my inquiries or declined to provide comment or information.

My work on the careers and lives of department graduates was greatly assisted by an employee of the previous century who gave me free access to the Alumni and Development Office files for department alumni prior to 1955, archived at 149 York Street. I would also especially acknowledge the hard work and correspondence of the anonymous staff in the Yale secretary's office, who maintained the Yale obituary record up to 1952; this preserved an enormous amount of information from oblivion. I have taken the printed *Historical Registers of Yale University, 1701–1968*, as authoritative, and note with regret that the electronic historical register is, at the time of writing, long out of date and inaccurate, leaving a gap for the future that I anticipate will never be filled to the same high standard as the printed volumes. This, together with the decision to stop producing the undergraduate and graduate *Programs of Study* in printed form, makes it nearly impossible for a researcher to be precise in certain recent matters.

Of the many written historical perspectives on Yale, I would single out those of Josephine Broude, Timothy Dwight, Edgar Furniss, Edmund Morgan, George Pierson, and the annual presidential reports of Arthur Twining Hadley as particularly valuable for this inquiry.

For other information, assistance, answers to questions, helpful comment, documents, photographs, reminiscences, and access to sources used here, I further thank Thomas Appelquist, David Apter†, Candace Bryce†, Jon Butler, James Campbell, Jerrold Cooper, Israel Dvoretzky, Kirk Freudenburg, Nancy Torrey Frueh†, Carol Gourley, Edward Greenstein, Ralph Hallo, Edward Kamens, Jacob Lassner, Tremper Longman, Peter Machinist, Harald Maier-Metz, James Muhly, Dean Plummer, Thomas Pollard, Yelena Rakic, Johannes Renger†, Cara Sargent, Pamela Schirmeister, Glenn Schwartz, Martha Smalley, Daniel C. Snell, Fran Spadacenta, Gil Stein, Richard Steiner, Klaus Wagensonner, and Laurence Zuckerman. Rosanne Rocher kindly sent me a copy of her unpublished history of the American Oriental Society and allowed me to make use of it. The staff of Yale Manuscripts & Archives were invariably helpful to me over the decades of my research in their workrooms. Vincent Spiars has been my resourceful and generous consultant on the several generations of electronics that have gone by on this project.

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I am under the greatest obligation to Karen Polinger Foster, whose accurate memory and excellent files made up for the deficiencies of my own, who read and greatly improved various versions of this study, and who shared most of this experience.

Benjamin R. Foster

Preface

This book is about Yale's engagement over the course of three centuries with the languages and civilizations of the Near East. Focusing on Yale allows us to understand more fully not only how and why this particular institution approached these subjects, but also how and why American Orientalism developed in the same time span, often under the impetus and aegis of Yale scholars. As we shall see, Yale's faculty starred such figures as Ezra Stiles, Josiah Gibbs, Edward Salisbury, William Rainey Harper, Charles C. Torrey, Albert T. Clay, Albrecht Goetze, Millar Burrows, Franz Rosenthal, and William Kelly Simpson, whose careers and writings mark milestones in the evolution of American Orientalist scholarship, and whose lived experience as members of the Yale community tells a significant story of its own.

Although their biographies would make a useful chronological framework for this inquiry, two other perspectives have equal claims on our consideration. First are the historical specifics of the languages until recently combined in Eurocentric thinking under the rubric Oriental Studies. In the case of Yale, these included Hebrew and other biblical languages; Arabic, Persian and Turkish; the languages of ancient Mesopotamia, now subsumed under Assyriology; and the languages of ancient Egypt, now subsumed under Egyptology. On the one hand, such different areas of endeavor justify a discipline-centered approach to their past, on the grounds that practitioners of small academic fields may have more in common with their fellows than with their colleagues in other fields with whom they have been associated for organizational purposes. I would argue, however, that their common values and shared interests in the Near East amply justify treating them as a community.

Second are the constraints that institutional contexts and priorities placed on Near Eastern learning. At Yale, and elsewhere, these disparate linguistic fields were grouped into single faculties, then formalized into university academic departments. Accordingly, this study examines major shifts at Yale from the eighteenth to the early twenty-first centuries, taking up deployment of financial resources, student constituencies, research opportunities, collection and library building, expeditions, and related topics. The intangibles of intrainstitutional social capital and prestige also play an important role.

We begin with the earnest efforts of a small band of seventeenth- and eighteenth-century scholars to cultivate in the New World a reading knowledge of Biblical Hebrew and to maintain it as a subject of study at Yale and the other colleges of early America. The migration of Hebrew from colleges to divinity schools during the nineteenth century, and its subsequent redefinition as a historical and philological academic discipline in graduate schools, took place against the backdrop of American religious revivalism and the desire, particularly in New England, to uphold a vigorous, scripturally and historically based Protestant faith as a defining element of an educated American elite.

It was at Yale in 1841 that the first American professional Orientalist was appointed, with other American graduate schools eventually following suit. Thereafter, Near Eastern learning at Yale inspired endeavors in several leading American universities to create programs in biblical and Semitic studies, Assyriology, Egyptology, and Arabic. Yale became a leader in the American urge to collect: Arabic manuscripts, cuneiform tablets, coins, ancient Egyptian grave goods, and other spoils of the East. Yale was also a leader in building a first-rate Orientalist research library and in founding and sustaining America's first learned society devoted to Oriental studies and its first Orientalist periodical. Faculty in Yale's Department of Semitic Languages and Literatures, inaugurated in 1886, established the first American research institutes in Palestine and Iraq and laid plans for archaeological expeditions to Syria, Turkey, Iraq, and Arabia.

During the 1930s, though, when the Ford Foundation in particular was promoting the teaching of modern foreign languages that were not hitherto part of American university curricula, Yale developed language programs for sundry regions, but not the Middle East. We explore the reasons for this and the consequences. In the Cold War era, when strategic concerns and financial incentives stimulated area studies nationwide, as well as the concepts of critical languages and centers of strategic and political expertise and excellence, we will see that during this burst of American interest in the modern Near East, Yale stood aside and let others take the initiative.

Despite repeated and concerted efforts by Near East faculty, the Yale administration steadfastly refused their requests for additional positions in favor of professorships in other departments, which approached the modern Middle East from strategic, religious, economic, and socio-political standpoints, rather than language, literature, science, material culture, art, and civilization, which the Near East faculty considered necessary points of departure for any authentic understanding of the region.

The department's belief in the primacy of linguistic competence was strengthened by the advent of Orientalists fleeing Nazism. In the 1930s, its ranks had been decimated by retirement and unexpected deaths. Yale's appointment of three scholars with rigorous European training in Assyriology, Arabic, and Semitics offers a brilliant perspective on a turning point in the history of Near Eastern learning in America.

The *richesse et misère* of the Near East as the birthplace of Judaism, Christianity, and Islam bequeathed a legacy of contested space that remained unresolved and often tense for much of Yale's history. Where should Christian Scripture fit in the curriculum? By 1920, the uneasy solution was to center Christian doctrine in the Divinity School; the English Bible as history and literature in the College; the languages of the Bible in the Near Eastern (Semitic) Department in the Graduate School; and religion as a phenomenon in a new Department of Religion. Since Jewish learning emphasized language and texts, it entered Yale as an adjunct of the Near Eastern graduate program, gaining momentum with the appointment of Jewish faculty. After Religion became Religious Studies, some of its faculty saw the Near East Department as subsidiary to their own.

From 1891 to 1976, Near Eastern languages at Yale were first and foremost a graduate subject, so this story charts the development of what Wilbur Cross called “the invisible Graduate School,” including the successes, failures, and subsequent careers of its student constituency, as well as the evolution of institutional attitudes and assumptions about the department’s programs and how they affected its mission. In due season, graduate students became more outspoken about their expectations from graduate study and their professors; this too finds a place in our story.

For much of its history since 1950, the educational strategies of the Department of Near Eastern Languages became increasingly out of step with the Graduate School’s frequently changing policies and visions of what graduate education was supposed to be. The reality was that nearly all Near East students required a longer apprenticeship than in other humanistic disciplines because very few had acquired the linguistic competence necessary for professional graduate study. The Near East Department remains the only one at Yale to require three full years of coursework prior to the comprehensive exam and dissertation stage.

This affected every aspect of student life: progress toward the degree; the timing of the comprehensive examination; withdrawal from the program; the beginning of independent work; how teaching requirements could be met; possibilities for study abroad; and eligibility for final-dissertation-year fellowships. The department faculty vigorously resisted, time and again, administrative calls to reduce the amount of coursework and to oblige department students to meet newly devised requirements on the same schedule as other graduate students.

With the provision of full support for all graduate students after 2000, the department faculty became concerned that they were developing unrealistic expectations of academic life, owing to their receiving such generous funding. The department was concerned as well that the concomitant reduction in admissions was sapping the vitality of its graduate programs, since there was little overlap of student cohorts in the coursework of its subfields, with entering classes of at most one each. Financial anxieties of previous student generations were replaced by worries over the lack of codified statements on procedure. In the department faculty’s contrasting view, the very flexibility of its program was one of its distinguishing strengths. They also felt that self-motivation and independent discovery were critical factors in the formation of a future Orientalist, as borne out by the department’s very high production of successful scholars over its long history.

With the establishment of the undergraduate major in 1976, the department faced a precipitous rise in undergraduate interest, especially in Arabic and Hebrew. Denied expansion, its small faculty found themselves expected to meet simultaneously the needs of a long-established, first-rate graduate program and a burgeoning undergraduate one. This essentially unworkable situation unfolded in the context of much debate over the place of foreign languages, ancient and modern, in the College curriculum. Yale’s solution was to rely on a growing underclass of nonladder or “instructional” faculty to sustain the undergraduate programs in languages. As we shall see, this led to its own set of issues for the languages of the modern Middle East. Yale also created a Center for Language Study, which sought

to set uniform pedagogical standards at the College level and to regularize and oversee the appointment process for language-teaching faculty.

Visibility on the Yale and community stage posed a challenge for a primarily philological department. Early on, Albert T. Clay agitated for a museum for displaying treasures from the Babylonian Collection and related materials, but he was turned down. Ferris Stephens mounted some exhibits of Babylonian Collection artifacts in the library and he and his successor, William W. Hallo, were assiduous in publicizing its activities through Yale news bulletins and articles in Yale publications. Beginning in 2002, annual thematic exhibits in the library's public ground floor progressively raised the profile of one of Yale's most extraordinary collections.

From the 1970s on, several Department faculty organized large-scale international conferences at Yale, including Assyriological, Aegeanist, and American Oriental Society meetings, as well as smaller symposia in Arabic-Islamic studies and Egyptology. The crises and destruction of September 11 and the American-led invasion of Iraq inspired an unprecedented series of public teach-ins and interdisciplinary panels that were in effect the first time the Near East Department as a whole engaged with current events in the region. Individual faculty, such as Clay and Millar Burrows, were outspoken on such issues as Jewish settlement in Palestine in the 1920s and the treatment of Palestinians after 1948. Despite all this public outreach and cooperative ventures across the university, the department was frequently reproached by administrators for its alleged isolation in the Yale community.

The transformation of archaeology into a scientific discipline finds reflection in the department's field initiatives, beginning with Charles C. Torrey's work at Sidon in 1900. In the early twentieth century, multiple proposals were ambitious and well-intentioned, but showed scant grasp of even the logistics and methodology of the day. This situation a faculty appointment in archaeology might have rectified. The 1930s saw excavation at Gerasa and Dura Europos, primarily by Classics faculty; the 1942 appointment of a Near Eastern archaeologist, Harald Ingholt, did not change the classical emphasis. Exemplary work in Egypt and Nubia began in the Aswan High Dam salvage era under William Kelly Simpson, with other projects at Abydos and Giza, and continues to the present under John Darnell at prehistoric, pharaonic, and Christian sites. Yale returned to Syria with the Tell Leilan project, directed by Harvey Weiss, likewise a model of multidisciplinary archaeological research.

The growth of Yale's administration and management and how this affected Near Eastern learning runs like a sometimes discordant *leit motif* through this book. The initial moves in the 1920s to deprive the professoriate of any significant role in institutional governance or apportionment of resources, followed by the development of the postwar federal grant university, built Yale, by the end of our story, into one of the largest and most expensive managerial hierarchies per student of any American university. While the Near East Department often felt itself a singular victim of the near ritualized administrative laments over shortages of funds and the necessity for reductions in faculty and academic programs, university-

wide protests over the restructuring of 1991 led to the abrupt serial resignations of the Yale president, provost, and dean of the college. As we shall see, however, what befell the department in 2013–2015 was a perfect storm of particular events.

For this writer, whose lived experience as a graduate student, junior then senior faculty member, and Babylonian Collection curator, spans over half a century of this narrative, the most important parts about Near Eastern learning at Yale are left unsaid. These are the individual personal satisfactions of research, teaching, friendship, collegiality, and common endeavor that Yale academic life at its best has afforded. They remain among the private joys of the initiate.

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Abbreviations

AASOR	<i>Annual of the American Schools of Oriental Research</i>
AB	Anchor (Yale) Bible
ACLS	American Council of Learned Societies
<i>AfO</i>	<i>Archiv für Orientforschung</i>
AISC	American Institute of Sacred Literature
<i>AJA</i>	<i>American Journal of Archaeology</i>
AS	Assyriological Studies
<i>AJSL</i>	<i>American Journal of Semitic Languages and Literatures</i>
AOAT	Alter Orient und Altes Testament
AOS	American Oriental Series
BA	<i>Biblical Archaeologist</i>
BASOR	<i>Bulletin of the American Schools of Oriental Research</i>
BIN	Babylonian Inscriptions in the Collection of J. B. Nies
<i>BJRL</i>	<i>Bulletin of the John Rylands Library</i>
BJS	Brown Judaic Studies
BM	Bibliotheca Mesopotamica
BO	<i>Bibliotheca Orientalis</i>
BR	<i>Bible Review</i>
BRM	Babylonian Records in the Library of J. Pierpont Morgan
<i>BSac</i>	<i>Bibliotheca Sacra</i>
<i>BzA</i>	<i>Beiträge zur Assyriologie</i>
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
CHANE	Culture and History of the Ancient Near East
CT	Cuneiform Texts from Babylonian Tablets in the British Museum
<i>ExpTim</i>	<i>Expository Times</i>
HSS	Harvard Semitic Studies
HTR	<i>Harvard Theological Review</i>
ICC	International Critical Commentary
<i>IF</i>	<i>Indogermanische Forschungen</i>
<i>JAOS</i>	<i>Journal of the American Oriental Society</i>
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JCS</i>	<i>Journal of Cuneiform Studies</i>
<i>JNES</i>	<i>Journal of Near Eastern Studies</i>
<i>JQR</i>	<i>Jewish Quarterly Review</i>
<i>JR</i>	<i>Journal of Religion</i>
<i>JRAS</i>	<i>Journal of the Royal Asiatic Society</i>
MLC	Yale Morgan Library tablets
NEA	<i>Near Eastern Archaeology</i>
OBO	Orbis Biblicus et Orientalis
OIP	Oriental Institute Publications

OLA	Orientalia Lovaniensia Analecta
OLZ	<i>Orientalistische Literaturzeitung</i>
Or	<i>Orientalia NS</i>
PIHANS	Publications de l'Institut historique-archéologique néerlandais de Stamboul
PLO	Porta linguarum orientalium
pl(s).	plate(s)
RA	<i>Revue d'Assyriologie et d'archéologie orientale</i>
RSO	<i>Rivista degli Studi Orientali</i>
SANER	Studies in Ancient Near Eastern Records
SAOC	Studies in Ancient Oriental Civilization
TAPS	Transactions of the American Philosophical Society
TRu	<i>Theologische Rundschau</i>
UBL	Ugaritisch-Biblische Literatur
VTSup	Supplements to Vetus Testamentum
WZKM	<i>Wiener Zeitschrift für die Kunde des Morgenlandes</i>
YBC	Yale Babylonian Collection
YBT	Yale Babylonian Texts
YCS	Yale Classical Studies
YES	Yale Egyptological Studies
YJS	Yale Judaica Series
YNER	Yale Near Eastern Researches
YOS	Yale Oriental Series
ZA	<i>Zeitschrift für Assyriologie</i>
ZAW	<i>Zeitschrift für Alttestamentliche Wissenschaft</i>
ZDMG	<i>Zeitschrift der Deutschen Morgenländischen Gesellschaft</i>
ZDPV	<i>Zeitschrift des Deutschen Palästina-Vereins</i>

Appendix 1. Graduate Lives and Careers, 1888–2009

1. Doctorates

Doctorates prior to 1960 are drawn from *Doctors of Philosophy 1861–1960* (New Haven, 1961). The records of dissertations in the Sterling Memorial Library catalogue are often inaccurate, largely owing to the frequent presence of diacritical marks in departmental titles, but for purely practical reasons I have not been able to check all of them with the original dissertations.

1.1. Semitic and Biblical Languages and Literatures (1888–1936)

1888

The first graduate of the department, **Mark Wilson Chun** (1861–1942), a native of Maryland, received his BA from Western Maryland College, Westminster, Maryland (1882) and BD (1886) from Yale. His thesis topic was “The Hebrew Infinitive Absolute.” He held pastorates as a Congregational minister in Wisconsin, Minnesota, and Iowa until about 1895. Taking a law degree at the University of Minnesota, he practiced law thereafter at Luverne, Minnesota.

1889

Frank Knight Sanders (1861–1933), whose dissertation was “The Noun Formation of the Asshurbanipal Texts,” was born in Jaffna, Sri Lanka to missionary parents, both of whom lived the rest of their lives there. He was sent to the United States in 1865 to live with an uncle. He received his BA (1882) from Ripon College, Wisconsin (MA 1888). From 1883–1886 he returned to Jaffna and taught there. Immediately after receiving his PhD at Yale, he was appointed assistant, then instructor, to teach Semitic languages (1889–1892), so was witness to the transformation wrought by Harper in the Yale community and bore the burden of the transition after Harper’s departure in 1891. He then taught biblical literature, rising through the ranks to Woolsey Professor of Biblical Literature (1894–1901), and dean of the Divinity School and professor of biblical history and archaeology (1901–1905). He left Yale to become president of Washburn College, Topeka, Kansas (1908–1914) and then director of Missionary Preparation and Training of the Foreign Missions Conference of North America. He retired to Rockport, Massachusetts, where he died in 1933. His bibliography includes numerous publications; see further chapter 3.2.

George Stibitz (1856–1944), a native of Pennsylvania, received his BA (1881) from Ursinus College, Collegeville, Pennsylvania. His Yale doctoral dissertation was “The Circumstantial Clause in Hebrew.” He served as a Reformed Church minister at Shenandoah and Lehigh, Pennsylvania, then returned to Ursinus as professor of Latin and Hebrew (1889–1892) and Hebrew and Old Testament literature (1892–1895). He next answered a call as pastor of a church in Glenolden, Pennsylvania (1895–1898) until called to the “Old” Zion Reformed Church in York, Pennsylvania. (1898–1907). He subsequently served as professor of Old and New Testament and theology, Central Theological Seminary of the Reformed Church at Dayton, Ohio (1907–1934), publishing a book on the history of the seminary (1925), until

that institution closed its doors as a separate entity (1934), and preached in local churches. He was author of various publications on biblical topics, including *The Message of Isaiah* (privately published, 1914) and *Messianic Prophecy: A Presentation of the Progressively Revealed Thoughts of God on His Kingdom and His Messiah* (Cleveland: Central Publishing House, 1923). His son, George, named to the Inventors Hall of Fame in 1983, became a pioneer of computing technology at Bell Laboratories and Dartmouth College. He developed the Complex Number Calculator and a precursor to the electronic digital minicomputer, a fine symbol of the diversification of the American intellect seen from the perspective of this inquiry, and reminiscent of the careers of Josiah Gibbs and his son.

Alfred Mundy Wilson (1859–1942), a native of Ohio, received his BA from Denison University, Granville, Ohio (1881) and BD from Baptist Union Theological Seminary, Morgan Park, Illinois (1884), ordination 1884. His Yale dissertation, “The Particle *eth* in the Hebrew Language,” was published as *Hebraica* 6 (1890): 139–50, 212–24. He had a varied career thereafter as instructor at Southwestern Baptist Seminary, Jackson, Tennessee (1890–1892); president, Grand Island College, Grand Island, Nebraska (1892–1894); associate professor of Latin and Hebrew at the University of Nebraska (1894–1902), newspaperman (1905–1906) and professor of English, California College, Oakland, California (1906–1911). He then left the academy to become a self-described “orchardist” in Clifton, Colorado, 1911–1941, until his death in 1942.

1890

Gaylard Hawkins Patterson (1866–1940), a native of Slippery Rock, Pennsylvania, received his BA from Ohio Wesleyan University, Delaware, Ohio in 1888 and STB from Boston University, School of Theology (1892). His Yale doctoral thesis, “A Comparison of the Septuagint Text of Hosea with the Massoretic Text,” was partially published as *Hebraica* 7 (1891): 190–221 and in book form (New Haven: Tuttle, Morehouse & Taylor, 1891) and republished in book form (1909). His other books include privately published works that I have been unable to trace, such as *The Social Significance of the Heaven and Hell of Islam* (1890). After working for fourteen years as a Methodist Episcopal minister, Patterson became professor of history at Willamette University, Salem, Oregon (1907–1914), also serving as dean of its College of Liberal Arts (1909–1914). He lectured at Chautauqua (1917–1919). Patterson returned to Pennsylvania as professor of sociology and economics at Dickinson College, retiring in 1939.

Eben Charles Sage (1855–1927), a native of Virden, Illinois, received his BA from Shurtleff College, a Baptist liberal arts college in Upper Alton, Illinois, in 1878 (MA 1884), studied at Baptist Union Theological Seminary, Morgan Park, Illinois, in 1879, and served as a Baptist minister in Dwight, Geneseo, and Urbana, Illinois, before coming to Yale in 1887. His doctoral thesis was “The Syntax of the Post-Exilic Prophets.” He served as pastor of various Baptist churches in New Haven (1887–1904) and was assistant secretary and director of the Division of Colleges and Universities of the General Education Board of the Baptist Church until his retirement in 1927, as well as secretary of the China Medical Board of the Rockefeller Foundation, 1904–1919, and president and director of the New York Colonization Society.

1891

Lester Bradner (1867–1929), a native of Chicago, and scion of a Yale family, received his BA from Yale in 1889 (Phi Beta Kappa). His doctoral thesis was “The Order of the Sentence in Assyrian Historical Inscriptions,” published in *Hebraica* 8 (1891): 1–14. He studied in Berlin 1891–1893, with James Breasted, then received his BD from General Theological Seminary in New York (1894). Ordained in the Protestant Episcopal Church, he served in churches in

New York and Providence, Rhode Island. Like his classmate, Clark Crandall, he was interested in religious education, so was secretary of the General Board of Religious Education of the Episcopal Church and its national council (1913–1925), worked for various other bodies concerned with religious education, and was director of community training of the Rhode Island State Council of Religious Education (1928–1929). He taught Hebrew for a year at Brown (1928–1929) and served as editor for religious education for the *Anglican Review* from 1918 to 1929 and was author of a pamphlet, *Organizing the Smaller Sunday School*, privately published in 1917. His correspondence with his future wife (1888–1893), quoted in these pages, is Yale Manuscripts & Archives MS 951.

Clark Eugene Crandall (1857–1929) was born in Nile, New York, and received his BA from Milton College, Milton, Wisconsin, in 1879 (MA 1885), where he served for a year as a French teacher. He then entered the Baptist Theological Seminary, Morgan Park, Illinois (1881–1884, BD 1885). He joined Harper's staff as an instructor in his Correspondence School of Sacred Literature (1884–1890), in charge, 1891–1892; graduated from the Yale Divinity School in 1891, and served as assistant in Semitic languages at Yale, 1889–1891. He followed Harper to Chicago as instructor in Hebrew "and kindred languages," 1892–1900. His doctoral dissertation was "The Variations in the Text, Grammar, and Vocabulary of the Duplicate Passages in the Books of Chronicles and Samuel and Kings." He returned to Milton, where he worked as a bookkeeper for the local telephone company and as treasurer of Milton College, until his retirement in 1924.

Olaus Dahl (1859–1897) was born in Nannestad, Hedemarken, Norway. His parents emigrated to Lochiel, Iowa when he was a child and he received his BA from Luther College, Decorah, Iowa, in 1885. He earned his BD from the Yale Divinity School (1889); the topic of his doctorate was "The New Ideas of the Exile." From 1890 to 1894 he taught Swedish and Danish at Yale, until invited to the University of Chicago as lecturer in Scandinavian literature. During his Yale years, he taught Wilbur Cross to read Norwegian (*Connecticut Yankee: An Autobiography*, 97). He was only 38 when he died.

George William Davis (1858–1936) was born in Rochester, Kent, England and graduated from Victoria University in Manchester. Coming to the United States, he attended Rochester and Auburn (New York) Theological Seminaries and was ordained to the Presbyterian ministry in 1886. After serving at churches in Huron, New York and Preston, Connecticut, he came to the Yale Graduate School. His doctoral thesis was "Some Peculiarities in the Syntax of Deutero-Isaiah." Called to the Macalester Presbyterian Church, St. Paul, Minnesota in 1892, he served concurrently as professor of biblical science at Macalester College (1892–1899), then went to the First Presbyterian Church of Mankato, Minnesota, finally returning to Macalester as professor of social and political science until his retirement in 1933.

Carl Elofson (1865–1899) was born in Köla, Värmland, Sweden. His parents emigrated to Brandon Township, Minnehaha County, South Dakota about 1875. He received his BA from Augustana College, Rock Island, Illinois in 1888. His Yale doctoral dissertation was "The Attributive Adjective in the Assyrian Historical Inscriptions." After graduation he returned to South Dakota, where he served as a Swedish Lutheran clergyman at the Beaver Valley Lutheran Church. He resigned from that congregation in 1894 and moved elsewhere, but died at the age of 34 and was interred at Beaver Valley.

George Stephen Goodspeed (1860–1905) was, along with his classmates Frank Knight Sanders and Charles Foster Kent, one of the most distinguished students of the Harpers in their Yale phase. Born in Wisconsin, he received his BA from Brown in 1880 and BD at

Baptist Union Theological Seminary at Morgan Park, Illinois. There he fell under the spell of William Rainey Harper, was ordained in 1884, and served pastorates in California and Massachusetts before coming to the Yale Graduate School. His dissertation was "The Aramaic Section of the Book of Daniel." He taught Semitic languages as Harper's assistant from 1889 till 1891 and joined his American Institute of Sacred Literature as teacher of New Testament Greek. He spent a postdoctoral year at the University of Freiburg, and in 1892 was appointed associate professor of comparative religion and ancient history in the first group of faculty hired for the new University of Chicago, where he also served as university recorder (1895–1901). Goodspeed was an editor of *The Biblical World* and the *American Journal of Theology* and published numerous works on biblical studies, such as *Israel's Messianic Hope in the Time of Jesus* (New York: Macmillan, 1900), as well as *A History of the Babylonians and Assyrians* (New York: Scribner's, 1902, 1904, 1906), and a textbook, *A History of the Ancient World* (New York: Scribner's, 1904, posthumous revised edition 1912).

William Griffiths (1859–1940) was born at Cwmllynfell, Wales and attended the Presbyterian College at Carmarthen, Wales, receiving his BD at Yale in 1889 and his doctorate with the thesis "A History of Hebrew Prophecy." Returning to the United Kingdom, he was a minister at Pontypridd, Wales and then held pastorates in Derbyshire, Lancashire, and Cheshire, until his retirement in 1921. He then returned to Wales and lived at Aberystwyth.

Charles Horswell (1857–1943) was a native of Kingston, Ontario, and received his BA from Northwestern University, Evanston, Illinois, in 1884 (Phi Beta Kappa, MA 1887). He trained for the Methodist Episcopal ministry at its Garrett Biblical Institute (1887) and took his doctorate at Yale with the thesis "An Inductive Study of the Terms Used for Divination and Prophecy in the Old Testament." Appointed professor of Hebrew language and literature at Northwestern (1891), he resigned in 1902, for reasons now unknown, then held several temporary posts until called to a pastorate at Kenilworth, Illinois (1904–1917). He was thereafter professor of biblical literature at Hamline University (1917–1925), St. Paul, Minnesota, and retired to Saugatuck, Michigan. His principal publication was *Suggestions for the Study of the English New Testament* (New York: Hunt & Eaton, 1893).

Charles Foster Kent (1867–1925) was born in Palmyra, New York, graduated from Yale College in 1889 (Phi Beta Kappa, editor of the *Yale Daily News*). His dissertation was "Annexation in Assyrian." After two postdoctoral semesters at Berlin (1891, 1892), he was appointed to the University of Chicago in 1892 (instructor, 1894) and then associate and professor of biblical literature and history at Brown (1895–1897), with additional study at Breslau, then Woolsey Professor of Biblical Literature at Yale (1901). For his Yale career and a sample of his bibliography of over 150 books and editions prior to 1915, see chapter 3.2; a detailed account of his extensive work in religious education will be found in *Obituary Record of Yale Graduates 1924–1925* (*Bulletin of Yale University* 21.2 [1925]: 1380–83) and Charles Sherrill, *Yale College, Yale University Class of '89, Quarter-Centennial Record* (New Haven: Yale University Press, 1915), 165–67.

Daniel Shepardson Jr. (1868–1905) was born into an academic family: his parents were the founders of Shepardson College, later part of Denison University, Granville, Ohio, and three of his brothers also became university professors. Graduating from Denison in 1888, he came to the Yale Graduate School, working concurrently with Harper's Institute of Sacred Literature. His dissertation was the first at Yale on an Arabic subject, "The Arabic Negative Sentence as Illustrated by the Kor'an." He then went to Baptist Union Theological Seminary, Morgan Park, Illinois, and served as a pastor at two Chicago churches. In 1896, he resolved to become a missionary, even though he had been confined to a wheelchair by a stroke, and

went to Honolulu, where he died of typhoid malaria. He was author of *The Suffering Saviour and Other Sermons* (Chicago: Revell, 1899) and *Studies in the Epistles to the Hebrews* (Chicago: Revell, 1901).

Wilbert Webster White (1863–1944) was born in Ashland County, Ohio, and received his BA from the College of Wooster, Ohio (1881, MA 1884), and BD from Xenia (Ohio) Theological Seminary (1885), with ordination to the United Presbyterian ministry. After a year as a pastor, he joined William Rainey Harper as an office assistant and came to Yale. His dissertation was “The Historical Situation in Isaiah I–XXXIX.” He was appointed professor of Hebrew and Old Testament literature at Xenia Theological Seminary (1891–1894) and was a teacher at the Moody Bible Institute, Chicago (1894–1896). After stints in India and England teaching Bible (1896–1900) he founded a Bible teachers’ training school in New York City. He was the author of numerous books on Old and New Testament subjects, and *A Treatise on How to Memorize: The Natural Method of Memorization and Memory Training Based on the Four Laws of Logical Connection* (New Haven, privately printed, 1888) with *Supplementary Application to Hebrew* and *with Application to Assyrian* (1889).

Kichiro Yuasa (d. 1943), a native of Annaka, Gumma, Japan, took his BD at Oberlin College, Ohio. His dissertation, “A Classification of the Solomonian Proverbs in the Book of Proverbs,” was summarized in *The Old and New Testament Student* 13.3 (1891): 147–53. He returned to Japan in 1891 to the Imperial University of Kyoto, and became professor of Old Testament literature at Doshisha Theological Seminary in Kyoto.

1892

John Havemeyer Daniels (1868–1920), a native of New Jersey, transferred to the Yale class of 1889 after two years at Wesleyan College. He went on to the graduate program and wrote his dissertation on “A Consideration of the Old Testament Conception of Satan.” The son of a minister, though he did not seek ordination himself, he too fell under the spell of Harper and worked as registrar for the Chautauqua Correspondence College, founded in 1881 as one of the first long-distance learning enterprises of its kind. When that left New Haven in 1891 and set up in Buffalo, New York, he became executive secretary and instructor in philosophy at the college until his department was closed. He then enrolled in Niagara University, Buffalo, New York Medical Department (MD, 1895). Daniels served on the faculty at Niagara until 1904, when he set up in private practice. He became noted for his active philanthropic medical service in homes for the indigent and asylums in the Buffalo area.

1893

Edward Bagby Pollard (1864–1927) was a Virginian, proud to claim descent from a settler of Jamestown. He received his BA from the University of Richmond in 1884 (MA 1886) and BD from the Southern Baptist Theological Seminary, Louisville, Kentucky (1890). He came to Yale as an ordained Baptist minister, holding a pastorate in New Haven, then was pastor of a church at Roanoke, Virginia, 1893–1896. His dissertation was “Semitic Sacrificial Customs as Throwing Light upon the Origin of Sacrifice.” After a semester at Berlin (1896), he became professor of biblical literature at Columbian (now part of George Washington) University (1896–1902), at Washington, DC, next at Georgetown (Kentucky) College, 1902–1906. In 1906 he was invited to the Crozer Theological Seminary, Chester, Pennsylvania, as professor of homiletics and remained there until his death. He served as editor of the periodical *Service* and of the *Crozer Quarterly*. His major publications included *Semitic and Oriental Women* in the collection *Women In All Ages and in All Countries* (Philadelphia: Rittenhouse, 1907); *Luther Rice: Pioneer in Missions and Education* (Philadelphia: Judson, 1928), and an inspirational novel, *Paul Judson, A Story of the Kentucky Mountains* (Louisville: Baptist Argus,

1905), replete with local dialect. To my knowledge, this was the first novel published by a graduate of the department.

Artemus Ward Reynolds (1858–1929), no doubt whimsically named for the well-known American humorist and stand-up comedian Artemus Ward, was a native of Springwater, New York, received his BA from Colgate University in 1885, and studied at Baptist Union Theological Seminary, Morgan Park, Illinois and the Colgate Theological Seminary (1886–1888), ordination 1888. In 1890 he came to Yale, where his doctoral thesis was “Hebrew Cosmogony.” He was appointed professor of Hebrew and cognate languages at Crozer Theological Seminary (1893–1899), but was obliged to resign for reasons of ill health. His pastorates included the Broad Street Baptist Church in Philadelphia (1906–1912). He retired to Elmira, New York, where he did further church work.

1894

Harlan Creelman (1864–1950) was born in Nova Scotia, attended the University of New Brunswick, and received his BD at Yale in 1885, then entered the graduate program. His dissertation was published as “The Problem of Well-being and Suffering in the Old Testament,” *Biblical World* 7 (1896): 255–63, 325–38. He was assistant in Semitic languages at Yale, 1893–94, and instructor in biblical literature 1894–1899, helping to fill the gap left by the departure of Harper (*New York Times*, August 30, 1899, A7). After a pastorate of four years at Worthington, Massachusetts, he was appointed professor of Hebrew, cognate languages, and biblical literature at Congregational College (later McGill University) in Montreal, 1899–1908. He then accepted a post as professor of Hebrew language and literature at Auburn Theological Seminary, Auburn, New York, where he remained until his retirement in 1938. He served on the revision committee of the 1611 Bible and published *An Introduction to the Old Testament, Chronologically Arranged* (New York: Macmillan, 1917), with an introduction by Frank Knight Sanders.

Clinton Lockhart (1858–1951), born in Lexington, Kentucky, received his BA from the University of Kentucky in 1885 and his doctorate at Yale with the thesis “A Critical and Expository Commentary on the Book of Nahum.” Appointed to the University of Michigan in 1901, he was invited to the presidency of Texas Christian University, Fort Worth, Texas in 1906, seeing that institution through a catastrophic fire and a move of its campus. He resigned as president in 1911 to concentrate on teaching and research as professor of biblical literature, though he later served a term as dean. His main teaching was in the TCU affiliate Brite College of the Bible, later Brite Divinity School. He was known as the “Grand Old Man of TCU.” His publications included *Principles of Interpretation: The Laws of Interpretation Treated as a Science* (Des Moines: Christian Index, 1901) and *The Messianic Message of the Old Testament* (Des Moines: self-published, 1905).

1896

Henry Thatcher Fowler (1867–1948), a native of Fishkill, New York, attended the Poughkeepsie (New York) Military Academy and graduated from Yale College in 1890 (Phi Beta Kappa). He entered the Graduate School in 1890 and received his doctorate with the thesis “The Book of Joel,” published in *JBL* 16 (1897): 146–54. He was assistant in biblical literature at Yale in 1895–1896, then took a post at the Norwich (Connecticut) Free Academy, teaching bookkeeping, algebra, and English literature. From there he accepted a post at Knox College, Galesburg, Illinois, first teaching philosophy, then biblical literature, ethics, and history (1896–1901). He was then appointed at Brown (1901–1934) as professor of biblical literature. He was author of numerous books, including *Prophets as Statesmen and Preachers* (Boston: Pilgrim, 1904), *Studies in the Wisdom Literature of the Old Testament* (New York:

YMCA, 1907), *History of the Literature of Ancient Israel* (New York: Macmillan, 1912), *Origin and Growth of the Hebrew Religion* (Chicago: University of Chicago Press, 1916; translated into Chinese, 1925), *Great Leaders of Hebrew History* (New York: Macmillan, 1920), and *History and Literature of the Old Testament* (New York: Macmillan, 1925), and worked with Frank Knight Sanders on the *Outlines for Study of Biblical History and Literature* (New York: Scribner's, 1906). He was well known to Torrey as Brown's representative to the American Schools and to Clay as a member of the Palestine Oriental Society. He served as editor of the *Journal of Biblical Literature* from 1916 to 1921.

1897

Henry Westbrook Dunning (1871–1960), a Bostonian, received his BA from Yale College in 1894, entered the graduate program, and received his PhD for the topic “The Text of the First Book of Kings: A Study in Lower Criticism.” He served as assistant in Semitic languages (1896–1897) and instructor in Semitic languages (1897–1899). He opened a foreign tours agency at 14 Beacon St., Boston under the name of H. W. Dunning & Co. His publications were intended for travelers, such as *To-day in Palestine* (New York: Platt & Co., 1907); *To-day on the Nile* (New York: Platt & Co., 1905); and *Satchel Guide for the Vacation Tourist in Europe* (Boston: Houghton Mifflin, 1914), the last perhaps not the best year for vacation travel to Europe.

Fred Elmer Marble (1861–1937), son of a Rochester, New York police officer, received his BA from the University of Rochester in 1887 and BD from Rochester Theological Seminary in 1890. In the Yale graduate program, his dissertation was “The Priesthood in Israel.” He then studied at Berlin, 1897–1898, and the Harvard Divinity School for two summer sessions, before being ordained a Baptist minister at Wallingford, Connecticut, in 1890, where he served as minister of the First Church until 1897. After pastorates in Brattleboro, Vermont and Cambridge, Massachusetts, he abandoned the full-time ministry in 1911 for occasional lecturing and supply ministry, then entered the travel business in 1913 as manager of the Bureau of University Travel (1913–1917), manager of Far East and round-the-world business of American Express Travel Department in New York City (1919–1921), and director of world cruises until 1928, when he retired and settled in Stony Creek, Connecticut. His publications included *Marble's Round the World Travel-Guide, Fully Illustrated* (New York: Harper's, 1925).

1898

Arménag Haratune Haigazian (1870–1921) was born in Cilicia and graduated from Central Turkey College, Aintab, 1889. He went on to the Mar'ash Theological Seminary, where he received his BD in 1892, and then taught for two years at St. Paul's Institute in Tarsus. Coming to the United States in 1894, he received the STB at Hartford Theological Seminary, then entered the Yale Divinity School and received his PhD for the thesis “The Text of Zephaniah.” After six months at the University of Toronto, where he studied harmony and music, he was ordained in the Congregational Church in 1899. Returning to Turkey in 1899, he served as professor at the Jenanian Apostolic Institute in Konya and in 1901 was appointed its director. Thanks to his work, the institute was incorporated in New York in 1907 as a college. The rest of his story may be told here, as it is iconic of the sufferings of the Armenian people in this period, and is taken from an eyewitness diary account by Mark H. Ward, a relief worker in Armenia (1915–1921), published in *The Central New Jersey Home News* (New Brunswick), June 30, 1922, 21.

When the Kemalist government took power in Turkey after the First World War, Haigazian sent his wife and six daughters to the United States, where they took up residence in safety at Troy, New York. Dismissed and deported by the Ataturk regime, he joined a

huge death march of Armenians toward Syria, most of them women and children, who died by the tens of thousands on the roads, without food, water, or shelter, raped, robbed, and abused along the way. Women who bore children had to abandon them on the road, and hundreds more children simply gave up and died. On June 20, 1921, Haigazian reached Harput, where the American Hospital was making desperate efforts to care for the thousands passing through on their way to Diyarbekir. He bribed Turkish officials with fifteen pounds of gold to remain at the hospital, while the rest of his party was driven forward to die on the road. People begged the Americans to kill them, and, indeed, the physicians thought it would be more merciful to murder them outright than to drive them to death over the mountains, often barefoot in the snow. As many as 1500 women and children arrived in Harput daily, but were driven on, not permitted to eat, drink, or rest or to take any shelter. Haigazian died at the American Hospital there on July 7, 1921, and by special exception the Turks permitted him to be buried decently in the Missionary Cemetery in that place. His children and relatives helped found a two-year college in his memory at Beirut in 1955, under the auspices of the Armenian Evangelical Church, now Haigazian University. Its initial purpose was to replace eight Armenian colleges closed by the Sultanate and the Ataturk government. Although the efforts of the Ottoman government to destroy the Armenian community in Asia Minor are well known, the subsequent persecutions under the republic have received less attention.

1899

Charles Stedman MacFarland (1866–1956), a Bostonian, received his BD from Yale in 1897 and his doctorate for his thesis “Jesus and the Prophets: An Historical, Exegetical, and Interpretive Discussion of the Use of Prophecy by Jesus and His Attitude towards It,” published by Putnam (New York, 1905). He worked for much of his career as a minister and for the Federal Council of the Churches of Christ in America, and was a prolific author, producing well over fifty books and numerous pamphlets, too many to list here, including an autobiography, *Across the Years* (New York: Macmillan, 1936). This gives a particularly interesting picture of his peace efforts at the outbreak of World War I and his return in 1918 to try to heal the wounds of war on both sides of the Western Front. He was much interested in ecumenism, the position of Christian churches in time of war, and issues of church and state. Although he never earned a BA, he held honorary degrees from Ursinus College, the University of Paris (Docteur en Théologie), Elon College, Elon, North Carolina, and the University of Geneva (STD). One could hardly wish for a more ecumenical range than that. In his memoirs, he notes that his father, a retired sailor, taught himself ancient Near Eastern languages and carved slate inscriptions in Arabic, Sanskrit, Greek, and Hebrew deposited under the Plymouth monument and the Miles Standish memorial in Duxbury, Massachusetts.

Meyer Wolodarsky (1862–1914) was born in Belaya Zerkow, near Kiev. He graduated from the Yale Sheffield Scientific School in 1894 with a PhB in civil engineering, then entered the Graduate School, wavering between mathematics and Bible. His dissertation was “Divorce in Judaism.” In 1898–1899 he was assistant in rabbinical literature, probably the first time this subject was taught at Yale, and offered Yale’s first course in Modern Hebrew. From 1899 to 1902 he was instructor in Russian. Studying law in New Haven and at the New York Law School, he opened a law practice in New York with one of his sons. He also worked as a book editor and for a time was publisher of a Yiddish newspaper, *Morgen Journal*, in New York.

Arthur Bumstead (1873–1915) was born in Minneapolis, scion of a Yale family originally from Boston, and received his BA from Yale College in 1895. After graduate study at the University of Chicago and Yale, he earned his PhD with the dissertation “Paul’s Conversion in

the Light of Historical Criticism.” From 1896 to 1898, he taught Greek, biblical literature, and philosophy at Atlanta University. He spent a year at Mercersburg (Pennsylvania) Academy as instructor in Classics, then became a high school principal at Sterling, Massachusetts. Giving up the academy for advertising, he worked in Kansas City from 1906 to 1911 for *Advertiser’s Magazine*, as well as for the city Board of Public Welfare. In 1911 he moved to Winnipeg, where he did publicity work and edited *Dominion Magazine*. Returning to Minneapolis for reasons of poor health, he died a few months later.

1901

William Weber (1861–1933) was a native of Unna, Germany. He attended the universities of Bonn and Strasburg (1881–1884). Coming to the United States, he held pastorates at O’Fallon and Belleville, Illinois (1886–1899), took his BD at Yale in 1900, and his PhD with the thesis “Eschatology of the Wisdom of Solomon,” published in the *Zeitschrift für Wissenschaftliche Theologie* 47 (1904): 145–69; 48 (1905): 409–44; 51 (1911): 314–32; 53 (1912): 322–45; 54 (1913): 205–39. He did private tutoring in St. Louis and Belleville, Missouri, 1901–1906, then was minister of the First German Evangelical Protestant Church in Pittsburgh, 1906–1912. At that point he seems to have given up on the ecclesiastical and scholarly life to become a farmer at Fern Hollow, Gambrells, Ann Arundel County, Maryland, perhaps because he had relatives in that area or inherited property there.

1903

Sara Anna Emerson (1855–1939), the first woman to receive a doctoral degree from the department, was born in Somerville, Massachusetts and graduated from Boston University in 1877. She was immediately appointed to Wellesley College, where she taught Latin, Hebrew, and Bible (1877–1895). According to Patricia Ann Palmieri, *In Adamless Eden: The Community of Women Faculty at Wellesley* (New Haven: Yale University Press, 1995), Emerson, even though she was department chair, was purged from the faculty in 1895 by a new college president, Julia Irvine, after twenty-two years of teaching, in the interests of finding a scholar with more prestige, causing “considerable ill feeling.” She “had the unqualified respect of her students and colleagues,” and “never fully recovered from her dismissal” (46). When a department colleague, in support of her, declined to take her position as chair, she too was dismissed! Emerson, devastated by this, traveled for nearly five years, then entered the Yale Graduate School in 1900 at the age of 45, perhaps to gain the academic credentials that she was deemed to have lacked. We know from Torrey’s diary that he had a low opinion of her work. Her dissertation was “The Historic Nucleus of the Stories of Abraham Contained in the Book of Genesis.” She then became instructor in biblical literature in the National Training School for Missionaries and Deaconesses, Washington D. C. until her “retirement” in 1906 (one wonders if this was a euphemism, as her Yale obituary states that she “resigned” her post at Wellesley for reasons of “ill health”). For the next thirty years Emerson did private teaching, lecturing, and foreign missionary support work for the Methodist Episcopal Church. At her death in Roxbury at the age of 84, she had no near relatives; one surveys her career with some sadness.

Louis Halsey Holden (1873–1946) was born in Newark, New Jersey, and graduated from Yale College in 1895 (Phi Beta Kappa). He took his BD at Union Theological Seminary in 1898, MA at Columbia in 1897, and for his doctorate at Yale his dissertation was “John XXI in Its Relation to the Tradition of Johannine Authorship.” He was thereafter a minister at churches in Oneida, New York; Waterbury, Connecticut; Utica, New York; and New Brunswick, New Jersey, until 1924, when he was appointed professor of English Bible at

New Brunswick Theological Seminary. He retired in 1941 but supplied pulpits in the area of Catskill, New York until his death.

Sidney Adams Weston (1877–1969) was born in Sharon, Massachusetts and graduated from Yale College in 1900. He took his doctorate at Yale with the thesis “A Critical Edition of the Kitâb Masâlik en-Nazr of Sa’îd ibn Ḥassan of Alexandria,” first published in *JAOS* 24 (1903): 312–83, republished in book form in Cairo (1990) and in the USA as *Islam Corrects Judaism: The Polemics of a Thirteenth Century Jewish Convert*, *Analecta Gorgiana* 47 (Piscataway, NJ: Gorgias, 2010). He was editor-in-chief and general manager of the Congregational Publishing Society, under the auspices of the Pilgrim Press, and the author of over twenty books and textbooks on religious subjects, including *The Prophets and the Problems of Life* (1934, thirteen editions); *Jesus and the Problems of Life* (1926, sixteen editions), and *Discovering Jesus* (1934, six editions and a Korean translation). He was active in the prohibition movement and published in that area as well, such as *To Drink or Not to Drink: The Problem of the Beverage Use of Alcoholic Liquor* (Boston: Pilgrim Press, 1935).

1906

Shirley Jackson Case (1872–1947) was born in Hatfield Point, New Brunswick, Canada. His father was a wheelwright. He graduated from Acadia University, Wolfville, Nova Scotia, in 1893 (MA 1896). His first job was as a math teacher in secondary schools (1893–1897) and a teacher of Greek in New Hampton, New Hampshire. Ordained to the Baptist ministry in 1900, he received his BD at Yale in 1904 and his PhD in 1906 for the thesis “Sources of Information for a Study of Pre-Pauline Christianity,” published in the *American Journal of Theology* 11 (1907): 269–86; and *JBL* 26 (1907): 151–61. He served as instructor in biblical literature at Yale (1905–1906) and was appointed professor of history and philosophy of religion at Bates College, Lewiston, Maine, 1906–1908. He then embarked on a long career at the University of Chicago (1908–1938), rising through the ranks from assistant professor to professor, chair, and dean of the Divinity School. He spent a semester at Marburg (1910) and held numerous lectureships. He was awarded a DD by Yale in 1917. Moving to Florida, he was professor of religion at Florida Southern College, Lakeland, Florida (1939–1947). He was author of over twenty-five books, such as *The Book of Revelation* (Chicago: University of Chicago Press, 1918); *The Christian Philosophy of History* (Chicago: University of Chicago Press, 1943), and *The Evolution of Early Christianity* (Chicago: University of Chicago Press: 1914, several editions). He was a key figure in the “modernizing” or “liberal” movement of the early twentieth century, in which Christian academics tried to show that Christianity was compatible with contemporaneous philosophy, political science, and history, as argued by Elizabeth Clark, *The Fathers Refounded: Protestant Liberalism, Roman Catholic Modernism, and the Teaching of Ancient Christianity in Early Twentieth-Century America* (Philadelphia: University of Pennsylvania Press, 2019). He was also the subject of two biographical studies, William J. Hynes, *Shirley Jackson Case and the Chicago School: The Socio-Historical Method* (Chico, CA: Scholars Press, 1981) and *Bibliography of the Writings of Shirley Jackson Case* (Chicago: Journal of Religion, 1949). He was one of the most distinguished American historians of Christianity of the twentieth century.

Frederick Lent (1872–1942) was born in Freeport, Nova Scotia. His father was a sea captain. He graduated from Brown in 1900 (MA 1901, Phi Beta Kappa, instructor in biblical literature 1900–1901), earned a BD at Newton (Massachusetts) Theological Seminary (1900), and received his PhD at Yale for the thesis “The Life of Simeon the Stylite,” published in *JAOS* 35 (1915): 103–98. He was instructor in biblical literature at Yale, 1902–1906 and 1909–1910, and instructor in Hebrew, 1911–1912. Ordained in the Baptist church (1895), he served as a

minister in Salem, Massachusetts; Oak Lawn, Rhode Island; and New Haven (First Baptist Church, 1903–1918). He was then appointed president of Elmira (New York) College (1918–1935) and of International Baptist Seminary, East Orange, New Jersey (1935–1941). Lent was active in Baptist affairs and trustee of several Baptist organizations for over thirty years. He was awarded a DD by Brown (1922) and an LLD by Colgate (1922). His publications included various addresses and sermons, such as *Three Minute Talks* (Elmira NY: College Press, no date) and *The Call of Jesus to the Young* (Elmira NY: Elmira College, 1930).

1907

George DeWitt Castor (1876–1912) was a native of Cleveland and graduated from Drury College, Springfield, Missouri, in 1898 (MA 1903). For the next three years he taught high school in Lamar, Missouri, and St. Johnsbury, Vermont, then entered the Yale Divinity School (BD 1904). Enrolling in the Graduate School (MA 1905), he studied for a year in Berlin and a summer in Marburg, then was instructor in biblical literature in the Divinity School (1906–1907). He earned his doctorate with the thesis “Matthew’s Sayings of Jesus: An Attempt to Reconstruct the Non-Markan Common Source of Matthew and Luke,” published in *JBL* 31 (1912): 82–91. He was appointed professor of New Testament literature and exegesis at Pacific Theological Seminary in Berkeley, California, with ordination in 1908. At the age of 35, he drowned while swimming in a stream near Kelseyville, California.

Albert Alonzo Madsen (1876–1969) was born in Sturgeon Bay, Wisconsin, graduated from Moravian College, Bethlehem, Pennsylvania, 1900, BD from the Moravian Seminary, Bethlehem, 1902, came to the Yale Divinity School (BD 1903) and the Graduate School (MA 1904) and earned his doctorate with “A Critical Study of I Chronicles, 21–29.” This blossomed into a standard work in biblical studies, *A Critical and Exegetical Commentary on the Books of Chronicles*, with Edward Lewis Curtis, in the International Critical Commentary (New York: Scribner’s, 1910). At Yale he held the unusual title of instructor in Palestinian geography (1906–1908), while serving as a pastor at Durham, Connecticut (1906–1908). He removed thence to Newburg, New York. In 1915–1918 he was pastor of Trinity Congregational Church in Gloucester, Massachusetts; in 1940 he was living in Medford, Massachusetts. His last pastorate was at Washington, New Hampshire Congregational Church. He retired to Clearwater, Florida, where he died at the age of 92.

1908

Herbert Stanley Brown (1859–1959) was born in Pound Ridge, New York and graduated from Yale College in 1881, BD Yale Divinity School 1886. Entering the Graduate School, he received his MA in 1906 and his PhD for “A Study of the Syro-Hexaplaric Text of First Esdras and Nehemiah.” In 1910 he was living in Darien, Connecticut, and in 1917 became the minister of the Olivet Congregational Church, in Bridgeport, Connecticut, where he served until 1929. After his retirement, he continued to live in Bridgeport, at 91 Merchant St., where he died at the age of 99, having the distinction of being Yale’s oldest living graduate.

Harry Clinton York (1878–1948) was born in Lebanon, Connecticut and graduated from Yale College in 1905 (MA 1907, Phi Beta Kappa), BD and PhD 1908, with the thesis “The Latin Versions of First Esdras,” published in *AJSL* 26 (1910): 253–302. After receiving the degree, he moved to Vaddukodai, Ceylon (Sri Lanka) to be vice-principal of Jaffna College, a missionary school for boys. Returning to the United States in 1913, he was appointed associate professor of biblical literature at Mount Holyoke College (1914–1917). He was ordained in the Congregational Church in 1917 and became principal of the Blanche Kellogg Institute, Santurce, Puerto Rico (1917–1922), a high school for girls. In Puerto Rico he was also acting superintendent of the Puerto Rico Mission, lecturer in the Evangelical Seminary, and

educational director of the YMCA Camp Casas. Returning to the United States, he became head of the Department of Sociology and Economics at Hood College, Frederick, Maryland (1922–1926). His next move was to Elmira, New York, where he was professor of religious education at Elmira College (1926–1932), dean of the School of Religious Education (1928–1944) and did social welfare work for the Chemung County Department of Public Welfare, 1934–1948. He published *Bible Stories from the Old and New Testaments* (Madras: Christian Literature Society for India, 1912), an extreme rarity of which no copy is recorded in the United States.

1909

Kannosuke Kawanaka (1875–1916) was born at Toba, Shima Kobu, Japan and came to the United States in 1903. He took his BD at Pacific Theological Seminary, Berkeley, California (1906), then came to New York, studying at Union Theological Seminary and Columbia (MA 1907). He received his PhD at Yale for the thesis “The Gods of the Arameans.” After another year of study in New York, he returned to Japan in 1910 and taught at the Tokyo Theological Seminary, founding a church in Nakashikuya, a suburb of that city. In 1912, he was appointed professor of Old Testament literature at Doshisha University.

William Hamilton Wood (1874–1953) was born in Iroquois, Stormont, Ontario, graduated from the University of Toronto in 1901 and took his BD at Yale in 1905. His doctoral dissertation was “Jar Burial Customs and the Question of Infant Sacrifice in Palestine,” published in the *Biblical World* 36 (1910): 166–75, 227–34. He served as a minister in Birmingham, Alabama and in 1915 was professor and head of the Department of Biblical Literature and Religious Education at Hamline University, St. Paul, Minnesota. In 1917 he was appointed professor of biblical literature and history, later professor of moral philosophy, at Dartmouth College, where he remained until his retirement in 1943. He moved to Hartford, Connecticut in 1948 and served as minister to the Methodist Episcopal Church of Redding, Connecticut. Wood published *The Religion of Science* (New York: Macmillan, 1923), an attack on what he saw as tendencies to derive Christian faith from natural science. Evolutionary theory, for instance, according to him, could have a place in “mental life” but not be a modernized basis for Christian spirituality and morality.

Ora Delmar (or: Delmer) **Foster** (1877–1965) was born in Sheldon, Illinois. He received his BA from Manchester College, Fort Wayne, Indiana in 1906 and his BD and MA from Oberlin (Ohio) College (1908, 1909). He received his PhD at Yale for the thesis “The Literary Relations of the First Epistle of Peter, with Their Bearing on Date and Place of Authorship,” published in the *Transactions of the Connecticut Academy of Arts and Sciences* 17 (1913): 363–538. He was instructor in New Testament Greek and director of religious work at Yale Divinity School 1911–1912 then was appointed professor of biblical literature at YMCA College in Chicago. Toward the end of the First World War, he organized and directed “Comrades in Service,” an interfaith military support organization that was later incorporated into the American Legion. He served as university secretary of the Council of Church Boards of Education and was active in the North American Board for the Study of Religion in Higher Education. In 1922, at the conference of Church Workers in Universities, he proposed the possibility of a School of Religion in a tax-supported university; this was brought to fruition in the University of Iowa School of Religion, and he later served as guest professor there. He was a long-time promoter of interfaith and church-state cooperation. In the 1940s he traveled extensively in Mexico, Brazil, and elsewhere in South America. He retired to Claremont, California; his extensive papers are in the University of Iowa Library Special Collections, Iowa City.

Otto Lichti (1875–1920) was born in Ramsen, Donnersbergkreis, Rhineland-Palatinate, Germany, one of ten children, and came to the United States with his father in 1891, settling in Harvey County, Kansas. He received his BA from Bethel College, North Newton, Kansas, in 1897 and attended the University of Kansas (1897–1898) and the University of Chicago (1898–1899). He then taught at Mountain Lake, Minnesota and the German Theological School of Newark at Bloomfield, New Jersey, and served as pastor of the First Mennonite Church at Pandora, Ohio (1906–1907). He took a BS from New York University in 1908, an STM from Pacific (Lutheran) Seminary, Berkeley, California in 1909 and an MA at the University of California in 1909. He next went to Berlin for a year and took summer courses at the University of Berne (1910), then his doctorate at Yale with the thesis “Sendschreiben des heiligen Patriarchen, Mar Johannan Barschushan, an den Katholikus der Armenier,” published in *JAOs* 32 (1912): 268–342, one of two doctoral dissertations in the history of the department not written in English, the other being Marcel Sigrist’s (1976). He served as pastor of the German Congregational Church in Ansonia, Connecticut (1911–1913), was naturalized in 1913, became a real estate broker in Los Angeles, California (1913–1915), then moved to Reedley, California, where he taught German in Reedley High School (1915–1918). After the war, he took up farming and served as a substitute pastor in various churches. He was killed in a farming accident.

1912

Clarence Elwood Keiser (1884–1958) was born in Lyons, Pennsylvania, graduated from Muhlenberg College, Allentown, Pennsylvania in 1905 and received an MA from the University of Pennsylvania in 1910. He attended the Philadelphia Lutheran Seminary and studied at Leipzig in 1911. He then came to Yale Graduate School to study with A. T. Clay. His dissertation was “Cuneiform Labels and Tags from the Third Millennium B.C.,” published as *Cuneiform Bullae of the Third Millennium B.C.*, BRM 3 (New Haven: Yale University Press, 1914). He was assistant curator of the Babylonian Collection in 1914 and lecturer in Assyriology at Yale, 1919–1920. After that, he returned to his birthplace, where he served as supply minister and as minister of Salem Union Church, in Alsace Township, Berks County, Pennsylvania. His other publications included *Letters and Contracts from Erech written in the Neo-Babylonian Period*, BIN 1 (1917), *Historical, Religious and Economic Texts and Antiquities*, BIN 2 (1920), with James B. Nies; *Selected Temple Documents of the Ur Dynasty*, YOS 4 (1919); a posthumous volume, *Neo-Sumerian Account Texts from Drehem*, BIN 3 (1971); and *Patesis of the Ur Dynasty*, YOS Researches 4.2 (1919). These show his superior abilities as a copier of cuneiform tablets.

[Fred Lumley’s dissertation, “The Beginnings of Hebrew Industry, a Sociological Inquiry into the Character and Development of the Self-Maintenance Organization among the Early Hebrews,” is now counted by Yale under Economics, Sociology, and Government. He graduated from Hiram (Ohio) College in 1905, received his MA from McMaster University, Hamilton, Ontario, in 1907, and his BD from Yale in 1909. He was professor of social sciences, College of Missions, Indianapolis, Indiana, then professor of sociology at Ohio State University.]

Charles Eugene Underwood (1875–1917) was born in Pennville, Indiana, and graduated from Butler College, Indianapolis, in 1903 (MA 1904). Ordained in 1899, he was pastor of churches in Summitville, Indiana, and Indianapolis. Coming to Yale in 1907, where he served as pastor of a church in North Woodbury, Connecticut, he received his PhD for his thesis “The So-Called Supernumerary Member in the Hebrew Verse.” He was appointed professor of Old Testament literature at the Bible College of the University of Missouri, and in 1912–1913 was president of Eureka College, Eureka, Illinois. Invited back to his alma mater,

he was professor of Old Testament literature at Butler College until his death. He was active in the affairs of the Disciples of Christ Church, both in its Board of Education and as a member of its Missionary Board. He was also active in the "Men and Millions Movement," a campaign begun in 1913 to raise money for the missionary work of the Disciples of Christ Church. Although World War I cut off its foreign work, the mission was very active in the United States; Underwood took time off from teaching to carry out its mission in Oklahoma.

Clarence Russell Williams (1870–1949) was born in Philadelphia, graduated from the University of Pennsylvania in 1892, took an MA at Princeton in 1895, a BD at the University of Chicago in 1901, and his doctorate at Yale with the thesis "The Appendices to the Gospel according to Mark: A Study in Textual Transmission," published in the *Transactions of the Connecticut Academy of Arts and Sciences* 18 (1915): 347–447. He had a varied career as a lecturer on biblical literature in Philadelphia (1912–1918); lesson writer for the Pilgrim Press (1918–1920); professor of history at St. Stephen's (now Bard) College, Annandale-on-Hudson, New York (1919–1921); assistant professor of history at Rutgers University (1921–1922); professor of history at the University of Vermont, Burlington (1923–1927); professor of history, University of Puerto Rico (1927–1928). From 1928–1936 he was at the Library of Congress and thereafter as a historian with the United States Sesquicentennial Commission.

1913

George Dahl (1881–1962) was born in Chicago, graduated from Yale College in 1908 (MA 1909), and took his PhD with the thesis "The Materials for the History of Dor down to the Jewish War," published as *Transactions of the Connecticut Academy of Arts and Sciences* 20 (1913): 1–131. He spent his entire thirty-seven-year career at Yale, beginning as instructor in Hebrew and elementary Greek (1912–1913), instructor in Hebrew language and literature and New Testament Greek (1913–14), assistant professor of Old Testament literature (1914–1922), associate professor (1922–1925), professor (1925–1935), Holmes Professor of Hebrew Language and Literature (1935–1949). He served on the Old Testament Committee for the publication of the Revised Standard Version of the Bible (1952). His publications included *Heroes of Israel's Golden Age: From Samuel to Micah* (New York: Macmillan, 1923), *Modern Approach to the Old Testament* (New Haven: Yale University Press, 1922), and numerous scholarly articles.

1915

Robert Ritchie Harwell (1871–1959) was born in Petersburg, Virginia, graduated from Hampden-Sidney College, Hampden Sidney, Virginia, in 1897 (MA 1898), took his BD at Yale in 1903, and his PhD dissertation "The Principal Versions of Baruch," was published by Tuttle, Morehouse & Taylor, New Haven, 1915. He served as professor of Greek and German at Austin College, Sherman, Texas, for forty-two years (1904–1946), with an intervening year to complete his doctorate.

1916

Otto Henry Bostrom (1889–1952) was born in Torekov, Kristianstad, Sweden and came to the United States in 1905. His father was a Lutheran minister, as were three of his brothers. He graduated from Augustana College, Rock Island, Illinois in 1910, and received his MA from the University of Wisconsin in 1912. His doctoral dissertation was "Alternative Readings in the Hebrew of the Books of Samuel," published as Augustana College Library Publications 8 (1918). He returned to Augustana in 1916 (ordination 1918). From 1918 to 1920 he served as a minister in Des Moines, Iowa, and taught at the Grand View Seminary there. In 1920 he was appointed professor of Christianity and served as head of the Religion Department at Augustana until 1928. He was called from there to serve as minister in Mar-

quette, Michigan and in 1940 was called to Gustavus Adolphus church in New York City (1940–1947, of which he published a centennial history). In 1947, he was appointed professor of ecumenical theology at the Hanna Divinity School of Wittenberg College, Springfield, Ohio, where he remained until his death. He served as a choir director at both Augustana and Wittenberg and was a member of the National Lutheran Council's joint liturgical commission. He spent 1945–1946 in Paris as director of the Lutheran Service Center there.

Harry William Ettelson (1882–1975) was born in Vilkaviskis, Lithuania and came to the United States as an infant with his parents, who settled in Mobile, Alabama. He graduated from the University of Cincinnati in 1903 and Hebrew Union College with ordination in 1904. He served as a rabbi in Fort Wayne, Indiana from 1904–1909, then came to Yale and received his doctorate for his thesis “The Integrity of Authorship of the First Book of Maccabees,” published in the *Transactions of the Connecticut Academy of Arts and Sciences* 27 (1925): 249–384. He served as rabbi for the Beth Israel Synagogue in West Hartford from 1910 to 1919, where he was also appointed for seven years on the state Juvenile Commission. With the outbreak of the First World War, he served on the Hartford War Bureau and the Connecticut State Council of Defense. He volunteered for a military chaplaincy, on leave from his regular congregation, and was initially assigned as a volunteer camp chaplain at the Pelham Bay Naval Station in 1918. The Jewish Welfare Board accepted his application for an overseas chaplaincy, to serve Jewish members of the armed forces, but he was not deployed. He next came to Philadelphia, where he was first associate and then rabbi of the Beth Rodeph Congregation and served as president of the Philadelphia Board of Rabbis and as a member of the American Council of Rabbis. In 1925, he moved to Memphis, Tennessee, to be rabbi of the congregation Children of Israel, one of the leading Reform synagogues in the South, where he remained until his retirement in 1954, when he returned to Philadelphia.

Henry Ludwig Frederick Lutz (1886–1973) was born in New York City. He was educated in Germany and graduated from the Chicago Lutheran Theological Seminary. He took his doctorate at Yale with a volume of copies of cuneiform texts, “Early Babylonian Letters from Larsa,” published as YOS 2 (1917). From 1917 to 1919, he was Harrison Research Fellow at the University of Pennsylvania, during which time he prepared a volume of miscellaneous cuneiform texts in copy (*Selected Sumerian and Babylonian Texts*, Publications of the Babylonian Section 1.2 [Philadelphia: University Museum, 1919]); he was promoted to research instructor in Semitics, Assyriology, and Egyptology (1919–1921). Lutz came to the University of California at Berkeley as assistant professor (1921–1925) and remained there for the rest of his life: associate professor (1925–1929), professor of Egyptology and Assyriology (1929–1955), chairman, 1945–1949; he retired in 1955. Throughout those years, he was the only faculty member at Berkeley in ancient Near Eastern studies; he and the Arabist William Popper (1874–1963) were long-time colleagues and mainstays of California Oriental studies. Lutz was also associate curator, Near Eastern Archaeology, Museum of Anthropology (1923–1955). He lost his personal library and research materials in the 1923 Berkeley fire, a blow from which he never fully recovered. As annual professor at the Baghdad School of the American Schools of Oriental Research (1929–1930), he launched a public appeal, “Losing the Race,” for funds to buy antiquities, and, thanks to a \$5000 anonymous gift, was able to acquire a substantial collection of tablets and other antiquities for Berkeley. He was a major contributor to a text publication series, University of California Publications 9 and 10 (1927–1931), in which he published Neo-Babylonian and Old Babylonian documents and letters, and scholarly texts, often with editions and full indices, and produced many articles, mostly in Assyriology, throughout his long career.

Johann Friedrich Scheltema (1855–1922) was born in Macassar in the Celebes (Sulawesi) Islands, Indonesia; his father was a judge at Batavia, Java. He was educated at Haarlem and Amsterdam, including a year of study of navigation, so went out to the Dutch East Indies as a sailor. He served as editor of a newspaper there, *Samarang Locomotief*, the first newspaper founded in Semarang (Indonesia), which lasted until 1955. Coming to the Yale Graduate School in 1904, he studied Arabic with Torrey (MA 1905). He departed for Edinburgh, where he spent ten years in study and writing, returning to Yale in 1915 in the Semitic languages program. His PhD was “The Syrian Trouble of 1860,” a translation of a nineteenth-century Arabic manuscript in the Landberg Collection, published as *The Lebanon in Turmoil: Syria and the Powers in 1860*, YOS Researches 7 (1920). After receiving the degree, Scheltema continued to live in New Haven until 1920, but, being of independent means, spent much of his time in world travel. After 1920 he lived in London, where he died. Among his other publications were *Monumental Java* (London: Macmillan, 1912; repr. 1985, 2010, 2013; Indonesian translation, 2018), and articles on such diverse topics as the opium trade, folklore, and ethnic relations in the Middle East. An unpublished manuscript of his entitled “Reminiscences Illustrative of Life in the Dutch East Indies during the Period 1864–1903” is in the Beinecke Library, Yale.

1917

Ettalene Mears Grice (1887–1927) received her BA from Western College for Women, Oxford, Ohio, in 1908 and her doctorate from Yale in 1917 for “Tablets from Ur and Larsa, dated in the Larsa Dynasty,” published as YOS 5 (1919). Her Yale career and key role in the Babylonian Collection are discussed in chapter 5.11.

1918

Raymond Philip Dougherty (1877–1933) was born in Lebanon, Pennsylvania and graduated from Lebanon Valley College in 1897 (MA 1903). He taught chemistry and Greek at Avalon College, Trenton, Missouri from 1897–1902, was principal of the Normal Department of Leander Clark College, Toledo, Iowa, 1900–1902; graduate study at Lebanon Valley College, 1902–1903; Bonebrake Theological Seminary, Dayton, Ohio, 1903–1904; ordained minister of the United Brethren Church (1904), founding principal of Albert Academy, Sierra Leone (1904–1914) and American vice consul there (1905–1906, 1912–1913); BD from Bonebrake Seminary (1910); came to Yale Divinity School (1914–1916) and Graduate School (1916–1918), PhD for “Temple Records from Erech, Reign of Nabonidus, 555–538 B.C.,” published as YOS 6 (1920). He was appointed professor of Biblical literature at Goucher College, Baltimore, 1918–1926 and instructor in Old Testament literature at Johns Hopkins, 1920–1923. Dougherty was annual professor for the American Schools of Oriental Research in 1925–1926 and in 1926 was named Laffan Professor of Assyriology and Babylonian Literature at Yale as successor to A. T. Clay (see ch. 5.12). His other publications included *Mohammedanism: The Sources from Which It Sprang, the Ideals Which It Teaches, and the Results Which It Has Attained* (Freetown, West Africa: Albert Academy Press, 1912); *The Shirkūtu of Babylonian Deities*, YOS Researches 5.2 (1923); *Archives from Erech, Time of Nebuchadrezzar and Nabonidus*, Goucher College Cuneiform Inscriptions 1 (1923); *Nabonidus and Belshazzar: A Study of the Closing Events of the Neo-Babylonian Empire*, YOS Researches 15 (1929); *The Sealand of Ancient Arabia*, YOS Researches 19 (1932); and *Archives from Erech, Neo-Babylonian and Persian Periods*, Goucher College Cuneiform Inscriptions 2 (1933); and numerous articles. He committed suicide in 1933.

1919

Archibald Tremayne (1886–1969) was a native of Cornwall, England and came to the United States as a child. He graduated from Northwestern University, Evanston, Illinois (BA 1914, MA 1915), and received his STB from Garrett Biblical Institute, Evanston, Illinois in 1916. His Yale doctoral dissertation, “Temple Records from Erech, Reign of Cyrus, 538–529 B.C.,” was published as YOS 7 (1925). He worked the rest of his life as a Methodist minister, with pastorates at Seattle, Washington and Windsor, Connecticut, and twenty-one years at King’s Highway Methodist Church in Brooklyn, New York. After his retirement there, he was called to several Methodist churches in the New Haven area, including Bethel and Branford, and was founding pastor of Fairfield Methodist Church in 1956. An obituary in the *Bridgeport Post* for November 5, 1969, credits him with being “conversant in 27 languages, including ancient Babylonian and Syrian.”

1921

Roland Herbert Bainton (1894–1984) was born in Ilkeston, Derbyshire, England, came to Canada as a child, and graduated from Whitman College, Walla Walla, Washington, in 1914. He took his BD at Yale in 1917 and his doctorate in 1921 for the thesis “The Basilidian Gospel Chronology,” published in *JBL* 42 (1923): 81–134. Although ordained as a Congregational minister, he never served as a pastor. He was appointed instructor in church history and New Testament Greek at Yale (1920–1922) and rose through the ranks (assistant professor 1923–1932, associate professor 1932–1936) to become Titus Street Professor of Ecclesiastical History (1936–1962, emeritus 1962, after forty-two years on the faculty). Bainton became a leading scholar of the history of the Reformation, and was author of thirty-two books, thirteen of them after his retirement. Two of them were best sellers: *Here I Stand: A Life of Martin Luther* (first published in 1950, still in print in 2020 with Penguin) and a Sunday school textbook, *The Church of Our Fathers* (New York: Scribners, 1950). These sold more than a million copies each, and were translated, variously, into eleven languages. His *Reformation of the Sixteenth Century* (Boston: Beacon, 1952) became a standard college textbook. He produced biographical studies of David Joris (1937), Michael Servetus (1953), Erasmus (1969), and Bernardino Ochino (1940), three volumes on women of the Reformation (1973, 1975, 1977), and a two-volume history of Christianity (1964), and many other studies, richly illustrated with period illustrations from his own private collection. He was one of Yale’s most popular lecturers and a well-known pacifist, stating that “I was a radical conservative before I was 4.” His annual presentation of Luther’s Christmas Sermon, over a period of sixty years, was always a keynote event in the Yale Divinity School. Bainton was a well-known figure on campus for his commuting on his ten-speed bicycle, his fine pen-and-ink caricatures, and for the sign on his office door advising would-be visitors if he was available or asleep. Already in World War I, he worked as a conscientious objector, aiding refugees and wounded soldiers. He was a subject of the House Un-American Activities Committee investigations of the 1950s; his was the only alumni dossier I could not consult in the Alumni Office archives, as it had been delivered to the FBI in 1956 and, so far as I know, had never been returned. Bainton wrote on religious topics, such as *What Christianity Says about Sex, Love, and Marriage* (New York: Association, 1957), and, of particular interest for this study, *Yale and the Ministry: A History of Education for the Christian Ministry at Yale from the Founding in 1701* (New York: Harper, 1957, 1985). A retrospective was his *Yesterday, Today, and What Next? Reflections on History and Hope* (Minneapolis: Augsburg, 1978); autobiography *Roly: Chronicle of a Stubborn Non-Conformist*, ed. Ruth Gritsch (New Haven: Yale Divinity School, 1988). This makes no mention of the department in which he received his doctorate.

Charles Archibald Owen (1885–1951) was a native of Winchester, Kansas. He graduated from Monmouth (Illinois) College in 1907. After working as a reporter for the *Monmouth Review* for a year, he went to Assyut College, Assyut, Egypt in 1908 as a Presbyterian missionary teacher, returning to the United States and enrolling in the Yale Graduate School in 1911–1912 (MA), first in English then in French (1912–1913). He then returned to Assyut as professor of English. During the war he worked at Jaffa for Syrian and Palestine Relief (1918). He returned to Yale for his doctorate (1920–1921) and held a Sterling Fellowship. His thesis was “Selections from Abu Sa’id Mansur’s ‘Kitab Nathr al-Durar,’” published as “Arabian Wit and Wisdom from Abu Sa’id al-Abī’s Kitāb Nathr al-Durar,” *JAOS* 54 (1934): 240–75, also published separately as the American Oriental Society Offprint Series 3 (reprinted 2010). He then returned to Egypt until 1933, when he became professor and chairman of the English Department of Monmouth College and served as supply pastor to various local churches. He is said to have published a volume of poetry, *Highways to Happiness* (1949), but I have been unable to locate a copy. This to my knowledge would be the first *diwan* of verse by a graduate of the department. A translation of his was edited posthumously by Torrey, *JNES* 14 (1955): 70–96.

1922

John Clark Archer (1881–1957) was born in Wilna, Maryland, and graduated from Hiram (Ohio) College in 1905 (ordained Disciples of Christ Church, 1905). He served as a pastor for two years at Newton Falls, Ohio, then went to Jabalpur, India as a missionary teacher (1907–1911). He was president of the YMCA in 1910 and manager of the Christian Mission Press, 1909–1911. Coming to Connecticut, he was a pastor at Avon, Connecticut (1912–1914) then assistant minister at Brockton Massachusetts (1914–1915). At this time he enrolled at Yale Divinity School (BD and MA 1914); his PhD thesis was “The Mystical Element in the Life of Mohammed,” published as *YOS Researches* 11 (1924), and reprinted some twenty times. During the war, he was educational secretary for the YMCA with the British-Indian Army in Iraq, 1917–1918. At Yale, he was lecturer in missions (1915–1916), assistant professor (1916–1924), associate professor (1924–1927), and professor of missions and comparative religion (1927–1932). He was Hooper Professor of Comparative Religion from 1932 until his retirement in 1950. He was a frequent lecturer at the Hartford Seminary Foundation and Chautauqua Summer Sessions and served as librarian of the Day Missions Library at Yale (1925–1932). His other books include *Faiths Men Live By* (New York: Ronald Press, 1946; 2nd ed., 1958); *A New Approach in Missionary Education: A Parish Project* (New York: Missionary Education Movement, 1926). He is subject of a biography by his widow, Catherine Alford Archer, *John Archer, A Chronicle* (Hamden, CT: privately published, 1960).

Pinkhos Churgin (1894–1957) was born at Pohost, Russia (Belarus), a shtetl near Pinsk, the remaining population of which was massacred in 1942 by the German military in the infamous Pinsk ghetto. In 1907 he came to Palestine with his parents, pioneer Zionists, and settled in Jerusalem. In 1910, he went back to Russia to study at the Lithuanian Volozhin Yeshiva, then in Poland, which had been reopened in 1899 after harassment by the Russian authorities. He returned to Palestine after two years, then came to the United States in 1915. He taught Hebrew at the Jewish Institute in Worcester, Massachusetts, and studied at Clark College in that city, then enrolled in the Yale Graduate School, where he received his PhD for the thesis “Aspects of Targum to Prophetiae Posteriores,” published as *Targum Jonathan to the Prophets*, *YOS Researches* 14 (1927, misprinted on the title page as 1907!, twice reprinted). He moved to New York City, where he became secretary of the Zionist Organization and chairman of the Hebrew Education Committee. He was a leader in founding Jewish religious day schools in the United States and was a founder of the Hebrew Teachers Seminary for

Girls, which later became part of Yeshiva University. In 1920, the Mizrahi Organization of America, a religious Zionist movement appealing to Orthodox Jews, opened a teaching institute for Orthodox Hebrew teachers in New York, affiliated with the Rabbi Yitzchak Elchanan Yeshiva. Churgin became a founding teacher in this institute, called Beit Midrash LeMorim, offering advanced studies in Tanakh, Jewish history, and in Hebrew grammar. After the institute parted company with the Mizrahi Organization in 1921, it remained in close association with the Yeshiva, and by 1927 had evolved into a four-year institution. When the Yeshiva moved to 186th Street and Amsterdam Avenue and expanded into a college, the institute prospered. Even during the Great Depression (1930–1937) the institute continued to grow, becoming a five-year program in 1942 and a six-year one in 1945, because Jewish immigrant students from Europe in the 1920s had been generally better educated in Jewish learning than their American-born counterparts, who were becoming an increasingly large percentage of the student body, so additional study was needed for them to reach the same level. In 1940, Churgin, as a leading faculty member, was a key figure in an effort to prevent a take-over of the Yeshiva by the Audath HaRabbanim, who were opposed to the Yeshiva granting ordination, keeping it an independent entity that could train and ordain Orthodox rabbis for modern congregations throughout the country. Churgin was named dean of the college, which became Yeshiva University. In 1949 he was president of the Mizrahi Organization of America. In 1955, he moved to Israel to serve as founding president of Bar-Ilan University in Ramat Gan. As he saw it, “Bar-Ilan University represents actually an extension of what we were doing in the Yeshiva. We want, through Bar-Ilan University, to train a cultured generation in Israel, intellectual leaders, who will at the same time be based and rooted in Judaism, to guard the coming generations from an annihilating secularism” (quoted by Menahem Bloch, *Commentator, Official Newspaper of Yeshiva University*, from which this account has been drawn). Churgin was author of over two hundred articles in Hebrew, English, and Yiddish. His other books included *Mizrachi: Jubilee Publications of the Mizrahi Organization of America (1911–1936)* (New York, privately printed, 1936); *Targum Ktuvim* (1945); *Mechkarim bTekufat Bayit Shenie* (New York: Horev, 1949). He was founding editor of the journal *Horeb* (1936–1955) and coeditor of the journal *Bitzaron* (1949–1955).

Hirsh (later Hirsch) **Loeb Gordon** (1896–1969) was born in Daugeliski, near Vilna, Poland. He entered the Volozhin Yeshiva in 1910 and graduated from the Institute of Jewish Learning in Odessa in 1914. He came to the United States in 1915 (naturalized 1922). He left Yale to serve as a sergeant with the Royal Fusiliers, British Expeditionary Force, Palestine, Co. C 39th Battalion, 3rd Lahore Division, made up of Jewish volunteers. He received his PhD at Yale for the thesis “A Study of the Treatment of Divine Finitude, Mobility, and Anthropomorphism in the Targum of Pseudo-Jonathan to the Pentateuch, with Exhaustive Parallels from the Other Targumim.” His subsequent career is reminiscent of the prominent Jewish physicians of the Renaissance; I have not traced it in detail. According to the description of his archives in the YIVO Institute for Jewish Research, New York, an obituary in the *New York Times* (January 21, 1969), a biographical notice by H. A. Savitz, *Rhode Island Medical Journal* 58.7 (1975): 321–23, and Yale’s records, he held the following degrees: MA from American University in Washington, DC (1923, his thesis being “International Treaties of the Fifth Millennium [sic] B.C., Concluded between the Rulers of the City-States of Lagash and Umma in Southern Mesopotamia: Earliest Records of International Relations”); MA in education from Columbia Teachers College; MA in fine arts from New York University (1928); LHD from the Jewish Theological Seminary (1928); DLitt from the University of Berlin (1931); DLitt in classical archaeology from the University of Rome (1931); ScD in biology and MD from the University of Rome (1934), Diploma from the Institute of Legal Medicine,

Rome (1934). A claim that he held a doctorate in Egyptology from the Catholic University of America lacks documentation. Gordon served as a physician at the Mt. Sinai Hospital (1935), Maimonides Medical Center, and Bellevue Hospitals in New York; was chief of Shock Therapy at the Brooklyn Veterans Hospital (1944–1946, with the rank of major); chief of Neuropsychiatrics to the Surgeon General of the Army (1947); senior surgeon to the New York Public Health Service, and chief of Neuropsychiatry, Marine Hospital, Staten Island. He is said to have written scholarly articles in the area of Egyptian archaeology, medicine, and history, and published translations of ancient Egyptian texts. He was also a Yiddish and Hebrew playwright, poet, and journalist, contributing to *Hatsefira* and *Moment*, Jewish periodicals in Warsaw, and *Der Tag*, *Jewish Daily Forward*, *Yiddisches Tageblatt*, *Morgen Zhurnal*, *Zukunft*, *Der Kundes*, *Hadoar*, *Harofe*, and *Ha-ivn*, all Jewish periodicals published in New York City. A sample of his readily accessible publications includes *The Maggid of Cairo: The Mystic Life of the Eminent Codifier Joseph Caro as Revealed in His Secret Diary* (New York: Pardes, 1949); *New Chemotherapy in Mental Illness* (New York: Philosophical Library: 1958); “The Basilica and the Stoa in Early Rabbinical Literature: A Study in Near Eastern Architecture,” *The Art Bulletin* 1931: 353–75; *The Preservation of Youth: Essays on Health* (New York: Philosophical Library, 1958); “Psychiatric Concepts in Bible, Talmud and Zohar,” in *Jews in the Arts and Sciences* (New York: College of Jewish Studies Press, 1955).

Samuel Isaac Feigin (1893–1950) was born in Kritschev, Russia (Belarus), where he received a traditional Jewish education in yeshivoth. He emigrated to Jerusalem in 1912, where he studied (1912–1916) at the Hebrew Teacher’s College with David Yellin, its founder, and became proficient in Modern Hebrew, which remained his first language throughout his life. He was drafted into the Turkish army 1916–1919, rising to the rank of lieutenant, based in Constantinople. Returning to Jerusalem (1919–1920) he met A. T. Clay in 1920, who introduced him to Assyriology (see ch. 5.3). Coming to the United States in June 1920, with a three-year fellowship from Yale, he entered the Yale Graduate School, studied with Clay and Torrey, and took his doctorate with the thesis “Early Babylonian Legal Transactions, Dated in the Reign of Samsuiluna, 2080–2043 B.C.,” published posthumously as YOS 12 (1979). In 1923, he took a post in the Hebrew Teachers’ Training College in Pittsburgh, returning to New Haven occasionally to work on his tablets. In 1932 he was appointed to the Oriental Institute of the University of Chicago as assistant professor of Judaism and Assyriology and a “dictionary slave” to the Chicago Assyrian Dictionary project. He also joined the staff of the College of Jewish Studies in Chicago. Feigin remained at Chicago till his death. He was a prolific author of periodical articles, both in Assyriology and Judaic studies. His books include *Anshe Sefer: Hokrim u-sefarim* (New York: Ohel, 1950) and *Mi-sitre he-‘avar: Mehkarim ba-Mikra uve-historiyah ‘atiqah* (New York: Poly-Shoulson, 1943). An issue of the *Journal of Near Eastern Studies* was devoted to his memory (9.3 [1950]).

1924

William Yancy Bell (1887–1962) was born in Memphis, Tennessee and received his BA from Lane College, a Black college in Jackson, Tennessee associated with the Christian (then Colored) Methodist Church. He took an MA at Northwestern University, Evanston, Illinois and an STB from its Garrett Biblical Institute, but Northwestern would not admit blacks to their medical program, so Bell went to Yale on a scholarship from Lane to study Semitic languages. Bell was the first and only black student to receive a doctoral degree in the department. His thesis was “The Mutawakkili of as-Suyuti: A Translation of the Arabic Text with Introduction, Notes, and Indices,” published by the Nile Mission Press, Cairo, in 1925. He was professor of New Testament interpretation at Gammon Theological Seminary, Atlanta, a Methodist Episcopal seminary for African Americans (1930–1936) and served on the

faculty of Howard University (1936–1939) and the Holsey Institute of the Colored Methodist Episcopal Church, Cordele, Georgia (1941–1947). Bell was very active in the advancement of African Americans and was said to be initially sympathetic with the causes of the nationalist Marcus Garvey, a promoter of Black separatism and return to a unified Africa free of colonialism, of which Garvey proposed to be ruler. Ordained bishop in the Christian Methodist Church, Bell was later a close associate of W. E. B. DuBois, a promoter of integration, and was part of a delegation that called on President Truman to persuade him to integrate the US armed forces. He is also said to have ordained Martin Luther King as a boy.

Edwin Edgar Voigt (1892–1977) was a native of Kankakee, Illinois. He graduated with a BS and MA from Northwestern University, Evanston, Illinois and received his BD from its Garrett Biblical Institute. During World War I he served as a second lieutenant in the Air Service. His PhD thesis at Yale was “The Latin Versions of Judith,” published by Drugulin, Leipzig (1925). He served as a Methodist minister at the First Methodist Church in Iowa City and as president of Simpson College (1942–1952), a United Methodist College in Indianola, Iowa. As such, he faced drastic declines in enrollments during the post-World War II and Korean War era, so campaigned for better recruitment of students and better student housing, including new dormitories for men and women. Elected bishop of the Methodist Church in 1952, he became bishop of a new district comprising North and South Dakota, based at Aberdeen, South Dakota (1952–1964). He then assumed the presidency of McKendree College, Lebanon, Illinois (1964–1968) and served concurrently as bishop of the Illinois area (1960–1964). The Southern Illinois Methodist Group endowed an Edwin Edgar Voigt Lectureship in Preaching in his honor at the college. He retired from the active ministry in 1964 and moved to Seattle. His other books included *Biblical Hebrew for Beginners*, with Ovid R. Sellers (Chicago: Blessing Book Stores, 1941) and *Methodist Worship in the Church Universal* (Nashville: Graded Press, 1965).

1925

Millar Burrows (1889–1980) was born in Wyoming, Ohio, graduated from Cornell (BS 1912) and Union Theological Seminary (BD 1915), with ordination as a Presbyterian minister. He was a pastor in Wallace, Texas from 1915–1919 and from 1920–1923 taught Bible at Tusculum College, Greenville, Tennessee. Coming to Yale as a graduate student, he wrote his thesis on “The Date of Ezekiel as Indicated by Its Literary Relations,” published by the Jewish Publication Society in 1925. He was invited to Brown as an assistant professor (1925–1928), associate professor (1928–1932), professor (1932–1934). He spent 1930–1931 as visiting professor at the American University of Beirut. Burrows was a mainstay of the American Schools, serving in 1931–1932 and 1947–1948 as director of the Jerusalem School, and as president of the schools, 1934–1948. Invited to Yale, he was Winkley Professor of Biblical Theology from 1934 until his retirement in 1958. See further chapter 6.12. He worked on the Revised Standard Version of the Bible and was also one of the first scholars to study and publish the Dead Sea Scrolls, some of which were shown to him just before the school closed in April 1948. He was a leader in cautious scholarship on the scrolls and their relationship to Christianity and Judaism, as well as an avowed skeptic of the view associated with William F. Albright and others that biblical archaeology could prove the “truth” of Scripture. He was outspoken on the suffering and displacement of the Palestinian Arabs. Burrows’s books included *Proverbs and Didactic Poems*, with Charles Foster Kent (New York: Scribner’s, 1927); *Founders of the Great Religions* (New York: Scribner’s, 1931); *What Mean These Stones? The Significance of Archaeology for Biblical Studies* (New Haven: American Schools of Oriental Research, 1941; repr. New York, 1957); *An Outline of Biblical Theology* (Philadelphia: Westminster, 1946); *Palestine Is Our Business* (Philadelphia: Westminster, 1949); *The Dead*

Sea Scrolls of St. Mark's Monastery (New Haven: American Schools of Oriental Research, 1950); *The Dead Sea Scrolls* (New York: Viking, 1955); *Ancient Israel* (New Haven: Yale University Press, 1955; French translation 1957); *More Light on the Dead Sea Scrolls* (New York: Viking, 1958; French translation 1959; German translation 1959); and *Jesus in the First Three Gospels* (Nashville: Abingdon, 1977). His papers are in the Yale Divinity School, RG 71; a biography is Edwin G. Burrows, *The Cup and the Unicorn: Episodes from a Life: Millar Burrows, 1889–1980* (self-published, 1981); a memoir by Marvin Pope appeared in *BA* 44 (1982): 116–21; a bibliography of his publications was published by James Hyatt, *Vetus Testamentum* 9 (1959): 423–32.

Ferris J. Stephens (1893–1969) was a native of Fayette County, Indiana. His doctoral dissertation was “Studies of Cuneiform Tablets from Cappadocia,” published as *Culver-Stockton Quarterly* 11.2 (1925). An account of his Yale career is to be found in chapter 6.7.

1927

Arnold Evert Look (1896–1978) was born in Bath, New York. He received his BTh in 1917 from Southern Baptist Theological Seminary, Louisville, Kentucky; BA (1919) from McMaster University, Hamilton, Ontario; BD from Crozer Theological Seminary, Chester, Pennsylvania; MA (1920), University of Pennsylvania. His doctoral thesis at Yale was “The History of Abba Marcus of Mount Tharmaka,” published by the Oxford University Press in 1929. He began as instructor in Greek and English at Crozer Theological Seminary (1920–1923), then served as pastor of the Upland (Pennsylvania) Baptist Church (1923–1925); pastor of the Shelton (Connecticut) Congregational Church (1925–1927), while at the Yale Divinity School; president of the Charles E. Ellis Country School in Newtown Square, Pennsylvania (1931–1961), and lecturer in English, Edison State College, Fort Myers, Florida (1967–1968). He was a dedicated Rotarian, with a thirty-nine-year record of perfect attendance at its meetings, and, after his retirement from Ellis School and move to Florida, he was president, trustee, and chairman of program services for the Florida YMCA. According to an obituary in *The Orlando Sentinel* for September 17, 1978, his favorite quotation was “Each rational adult may choose to make the best, the worst or something in between of his life. I believe that the highest wisdom is to seek to know and to live the best we can discover.”

Carl Everett Purinton (1900–1982) was a native of Lewiston, Maine and received his BA from Bates College in 1923. His dissertation at Yale was “Translation Greek in the Wisdom of Solomon,” published in *JBL* 47 (1928): 276–304. He was appointed assistant professor of religion and biblical literature at Smith College (1927–1928), professor of religion at Delphi (New York) College (1928–1940); professor of biblical literature at Beloit (Wisconsin) College (1940–1946), and professor of religion at Boston College (1946–1966). His being lost in the Maine woods for three days in August 1949 and being searched for by air and land, was reported in the national press. His publications include *A Reinterpretation of Jesus in the New Testament* (New York: Scribner's, 1932) and *Christianity and the Judaic Heritage: An Introduction with Selected Sources* (New York: Ronald Press, 1961). He also published a revised version of John C. Archer's *Faiths Men Live By* (see above, 1922).

Joseph Joshua Schwartz (1899–1975) was born in Nova Odessa, Russia, son of an Orthodox rabbi, and came to the United States in 1907. He studied at the Rabbi Isaac Elchanan Seminary of Yeshiva University in New York (1915–1921) with ordination in 1922 and served as Director of the Bronx Jewish Center (1920–1921), then as rabbi at Congregation Pincus Elijah in New York (1922–1925). Visualizing an academic career, he came to Yale, leaving the rabbinate, and studied Arabic with Charles C. Torrey. He held a Sterling Research Fellowship in Semitics at Yale (1926–1927), for a study of the office of *qadi* (judge) and a translation

of Al-Kindi's "History of the Qadis of Egypt," so may have originally visualized a career as an Arabist. His doctoral dissertation was "'Qirâ 'd-Daif' (the Entertainment of Guests) by Abu Bakr ibn Abi'd-Dunyâ al-Qurashi," a treatise on hospitality. He served as associate editor of a Yeshiva periodical, for which he wrote a note on a Columbia University manuscript of an Arabic translation of Menelaus's *Spherica, Scripta Mathematica 2* (1934): 243–46. After receiving his doctorate, he taught for two years at the American University in Cairo. Returning to the United States in 1929 and discovering that academic positions in Arabic were not to be found, he taught German at Long Island University (1929–1936) and became active in the Federation of Jewish Charities. In 1938 he was appointed assistant director of the American Joint Distribution Committee (JDC; known informally as "The Joint"). He was soon thereafter promoted to overseas director at what proved to be a critical moment in Jewish history. The JDC undertook relief and welfare programs during and after World War II, ultimately in thirty countries and involving over a million people. Schwartz had been headquartered in Paris, but left for Lisbon in 1940, where he remained until the end of the war. During the war, he sent aid to people who had succeeded in getting legal travel permits and sent clandestine support to others who were seeking to escape by other means. Upon his return to Paris in 1945, he toured displaced persons camps in Germany, Austria, and Italy. Horrified by conditions, he forged an alliance with the United Nations Relief and Rehabilitation Agency and put together a field organization in Europe, in collaboration with the American and International Red Cross, the American Friends Service Committee, the Inter-Governmental Committee on Refugees, and the War Refugee Board to deal with the desperate conditions of surviving European Jews, many of whom were threatened with starvation and weakened by poor health. In due course, tens of thousands more trickled into the camps from Russia, via Poland, to the extent that the number of displaced people tripled within two years. The JDC offered both emergency and cultural aid (scrolls, ritual articles, holiday foods) and by 1947 was operating 380 medical clinics in Europe, sustaining a substantial portion of the Jewish populations of Poland, Hungary, and Romania in particular. Schwartz's activities were often in the news during and after the war, for example, the *New York Times*, May 2, 1941, Schwartz drawing attention to starvation among Jews of Poland and Spain, and imminent starvation in France and Belgium; April 25, 1943, an account of raising \$200,000 to support the first 1,000 of 7,500 Jewish refugee children in France, some 500 of whom had been ready to leave the country when the German occupation of France cut them off, 3500 were in formerly unoccupied regions of France, some in Catholic and Protestant havens, trying to get to Switzerland, and an additional 2000 children among 15,000 refugees already in Switzerland, some in homes, some in camps; there were approximately 18,000 refugees in Spain, about half of them Jews—in the first four months of 1943 alone, the United Jewish Appeal raised over \$3 million in aid; *New York Times*, August 19, 1943: "600 Refugee Jews to Find Shelter" (from Spain to Palestine), as well as an account of arranging a parcel service through Teheran for Polish and Russian Jews that dispatched 800 packages a month; *New York Times*, November 8, 1944: "Relief Head Off for Overseas Duty"; *New York Times*, January 27, 1945: "\$50,000 appropriated for Bulgarian Jews"; *New York Times*, July 8, 1945: "To Study Refugee Status"; *New York Times*, September 2, 1945: "To Survey Needs in Poland." He appeared before the Anglo-American Committee of Inquiry on Palestine, urging establishment of a permanent home for displaced Jews and was one of the authors of the Displaced Persons Act, signed by President Truman in 1948, which allowed tens of thousands to immigrate to the United States. The mission changed its focus in 1948, so the JDC became involved in the rescuing of Jewish populations in the Arab world, working with the Israeli government on "Operation Magic Carpet" (1948), which airlifted 50,000 Yemeni Jews from Aden to Israel, and a second effort to bring large numbers from North Africa, Iraq, and Kurdistan

through "Operation Ezra" (1951–1952). As more than 100,000 European Jews alone arrived in Israel, many were in poor health and destitute, and the flood of immigrants threatened to overwhelm the nascent state. JDC in Israel itself morphed into MALBEN, an Israeli program to absorb and care for them, and ultimately developed into a social welfare organization. Schwartz served as executive vice president of the United Jewish Appeal and in 1955 as vice president of the Israel Bond Organization. In 1954, he called for the removal of Jews from Tunis and Morocco to Israel; large numbers of Moroccan Jews were finally secretly airlifted in 1964 ("Operation Yachin"). For his humanitarian work, Schwartz was awarded honorary degrees from Yeshiva, Brandeis, Dropsie College, and Hebrew University, as well as a Legion of Honor of France and decorations from Poland, Hungary, and Israel. The French tribute acknowledged his "personal guidance and inspiring leadership" that "saved thousands of French lives, gave food, clothing and shelter to innumerable children, aged and refugees ... in an unparalleled example of generosity." It is estimated that Schwartz helped to relocate over 500,000 Jews from Europe, North Africa, and the Middle East to Israel, and another 100,000 to the United States, Canada, and Latin America. His papers are located at Kent State University and the Jewish Museum of Maryland.

1928

Sidney Saul Tedesche (1891–1962) was born in Elmwood Place, Ohio, where his father had emigrated from Ligorno, Italy. He graduated from the University of Cincinnati (BA) and Hebrew Union College (BH 1913). He served as reform rabbi in Springfield, Illinois; at Temple Beth-El, San Antonio, Texas, 1920–1923, and then came to Connecticut in 1923, serving as rabbi at Temple Mishkan Israel (1923–1929) and receiving his PhD for "A Critical Edition of First Esdras," published by Drugulin, Leipzig, in 1929. He then became rabbi of Union Temple, Brooklyn, New York, serving there until his retirement in 1956. According to an obituary notice, "He spoke 14 languages." Tedesche's other publications include *The First Book of Maccabees*, with Samuel Zeitlin (New York: Harper, 1950) and *The Second Book of Maccabees* (1954); *Jewish Champions of Religious Liberty* (Cincinnati: Central Conference of American Rabbis, 1926); and *The Book of Maccabees* (Tel Aviv: Massadeh, no date).

1929

David Earl Faust (1897–1984) was born in Mercersburg, Pennsylvania, graduated from Franklin and Marshall College, and served as a seaman, second class in the US Navy Reserve (1918–1919). He received his BD and PhD from Yale. His dissertation was "Contracts from Larsa of the Reign of Rim-Sin," published as YOS 8 (1941). He was an Evangelical and Reform minister and professor of Bible and history at Catawba College, Salisbury, South Carolina from 1924–1967, named Livingston faculty member, 1967–1971. During my curatorship, I was once contacted by a descendant who told me that Faust used to say that copying cuneiform texts of this type was not worth the time and effort. It is certainly true that an undertaking of this sort, while part of Clay's grand design for publishing the holdings of the Babylonian Collection, could be seriously discouraging to a graduate student, so it is not surprising that for some of the students of the Clay-Dougherty era, such as Faust, a text volume was to be their sole contribution to Assyriology, albeit one of permanent value.

Chaim Kaplan (1892–1946) was born in Koidanov, Russia (now Dzharzinsk, Belarus, near Minsk), a well-known center for Orthodox Jewish learning. He was ordained at Vilna, Poland, and came to the United States in 1922 (the Jewish community at Koidanov had been massacred by Polish troops in 1920). He was reordained at the Rabbi Isaac Elchanan Theological Seminary and received his BA from City College, New York and MA from Columbia. At Yale, his dissertation was "Light on Enoch from Rabbinics and Mythology," published in

pieces as *The Hidden Name* (Vienna: Holzhausen: 1929); *JAO* 13 (1929): 181–84; and “Version and Readings in the Book of Enoch,” *AJSL* 50 (1934): 171–77. His other publications include *Capital and Labor in the Jewish State* (New York, privately published, 1943), and he is said to have written a pamphlet on the relationship of Palestine to the Jewish religion for the Zionist Emergency Council (1947), though I have been unable to locate a copy. While at Yale, he was rabbi at Beth Hamedrash Hagodol Synagogue in New Haven. He next became rabbi of the United Orthodox Congregation in Plainfield, New Jersey (1933–1938), then at McKeesport, Pennsylvania, before coming to Brooklyn. He served thereafter as rabbi at Congregation Kneses Israel of Sea-Gate, Coney Island, and from 1940–1945 he was rabbi and lecturer at Yeshiva University in New York and sometime editor of a Talmudic periodical, *Ner Ma’aravi*.

Leon Nemoj (1901–1998). For an account of his Yale career, see chapter 5.16. His Yale dissertation was “The Kitâb Zahr Al-Kimâm fi Qissat Yûsuf,” published privately in New Haven, 1930. He was the author of some forty books and numerous articles and one of the most esteemed scholars of Jewish learning of his generation.

1930

Philip Grossman (1896–1964) was a native of Vilna, Lithuania. He entered the Yale class of 1921 but was dismissed for reasons now unknown. He was ordained at the Rabbi Isaac Elchanan Theological Seminary in New York (1926). He took his doctorate at Yale with the dissertation “Selections from the *Dibre Yosef* of Joseph Ben Isaac Sambari” and remained in New Haven thereafter. He was a Kohut Fellow at Yale (1930–1931) and thereafter collaborator on the Yale Judaica Studies 16, a translation of Maimonides’ *Book of Holiness* (1965). He also served as a research assistant in the Center for Alcohol Studies, Yale. This was opened in 1935 as a branch of the Applied Physiology Department, published the *Quarterly Journal of Studies on Alcohol*, beginning in 1940, and operated a free clinic for alcoholics after 1944. Under Provost Kingman Brewster, the center was invited to move elsewhere and found a new home at Rutgers University in 1962.

1931

Carl Sumner Knopf (1889–1942) was born in Columbia, Ohio. He received his BA (Phi Beta Kappa) and MA from the University of Southern California and served as a Methodist Episcopal minister in 1913–1914. He was assistant professor of religious education at the University of Southern California (1916–1917); professor of psychology and director of research, Fullerton, California Junior College (1917–1920); professor of Bible, San Francisco National Training School (1920–1921); associate professor of biblical literature and archaeology, University of Southern California (1922–1934); professor and chair (1935–1936); visiting professor of Semitics, Yale (1929–30); dean, School of Religion, University of Southern California (1936–1939), and chaplain (1940–1941). He completed his Yale degree in the course of this career, his dissertation being “Neo-Babylonian Documents Chiefly from Erech,” published as “Items of Interest from Miscellaneous Neo-Babylonian Documents,” *Southern California Academy of Sciences* 32.2 (1933): 41–76. This was based on his own collection of 545 tablets purchased from A. T. Clay. These were subsequently acquired by the University of Southern California and deposited in the Claremont School of Theology. When the Claremont School of Theology split off from the university, the tablets came into its possession. They were offered to the Yale Babylonian Collection in 2014 for \$325,000, but it was obviously beyond the means of the Babylonian Collection to reunite them with the Uruk archives at Yale. Knopf was appointed president of Willamette University, Salem, Oregon in August of 1941. Owing to his rigid religious views, which included disapproving of dancing, he was soon unpopular

with the students. With the outbreak of the war, he was a declared pacifist. The undergraduates were largely opposed to his views and the American Legion demanded that the Board of Trustees dismiss him. The trustees asked Knopf to resign after the 1942 commencement. He died shortly thereafter of a heart attack, in June 1942. A video preserved in the Willamette University Archives captures recollections of students at the time. Knopf's books include *The Student Faces Life* (Redlands, CA: University of Redlands, 1932); *Ask the Prophets: A Bible Study Manual* (New York: Abingdon, 1939); *Comrades of the Way: A Study of the New Testament Writers and Their Message for Today* (New York: Methodist Books, 1936); and *The Old Testament Speaks* (New York: Ronald, 1933).

1932

George Gottlob Hackman (1901–1991) was a native of Metzingen, Germany. He studied theology in Basel then came to the United States in 1924, earning his BD at the Lutheran Theological Seminary in Philadelphia in 1927, ordination 1928. Coming to Yale, he received his MA in the Yale Divinity School (1930) and his PhD for the dissertation “Temple Documents of the Third Dynasty of Ur from Umma,” published as BIN 5 (1937). Hackman remained eight years as a research fellow in the Babylonian Collection and served as pastor in the First Lutheran Church at Southington, Connecticut. During the Second World War he changed his surname from Hackenschuh to Hackman in a painful break with his family still in Germany. He worked closely with Ferris Stephens in developing a new method of copying cuneiform tablets by taking a photograph, projecting the image by means of a mirror onto a glass surface, and tracing the image. This saved much time and effort in copying and resulted in copies that faithfully reflected the original writing and its placement on the tablet. In 1942 Hackman became pastor of St. John's Lutheran Church in South Bronx, New York. During his tenure there, St. Johns became one of the first interracial parishes in the Lutheran church. He returned to education in 1948 on the faculty of the Grymes Hill School in New York. In 1949, Hackman was appointed professor of philosophy and religion at Wagner Lutheran College (later University) in Staten Island, New York, where he taught for twenty-four years and did considerable administrative work and fund-raising. The Archaeological Society of Staten Island endowed a lecture series in his name. After his retirement, he moved to Florida, where he remained active in various community undertakings and as a lecturer until his death at the age of 91. The fruit of his work with Stephens was *Sumerian and Akkadian Administrative Texts from Predynastic Times to the End of the Akkad Dynasty*, BIN 8 (1958), containing superb hand copies of 393 tablets, some of great length and complexity. Like his predecessor in the collection, David Faust, Hackman sometimes wondered if the time and labor involved in producing such a volume were justified, but it remains a major contribution to early Mesopotamian studies, noteworthy, among other topics, for the large number of legal documents it contained, as well as the first substantial publication of the Sargonic documents later referred to as the “Mesag Archive.” His other publications include *Religion in Modern Life* (New York: Macmillan, 1957).

Charles D Matthews (no middle name, 1901–1986) was a native of Piedmont, Alabama and received his BA from Birmingham-Southern College and his MA and PhD at Yale. His dissertation was “The Kitab Ba'ith An-nufus of Ibn al-Firkah,” published as *Palestine: Muhammedan Holy Land*, YOS Researches 24 (1949), the Arabic texts, guides for pilgrims to the Holy Land, first in the *Journal of the Palestine Oriental Society* 14.4 and 15.1 (1934–1935), 16.4 and 17.1 (1936–1937), and 21.3–4 (1941) and *Kitāb Bā'itu-n-Nufūs of Ibnu-l-Firkāh* (Jerusalem: Syrian Orphanage Press, 1935, reprinted from the *Journal of the Palestine Oriental Society*); see further chapter 5.16 and chapter 6.8, 6.11, and 6.16. Matthews had begun a teaching career already in 1924 as instructor of religion and Near Eastern languages and

director of the library at Birmingham Southern College. At that point he was considering making a translation of Taha Hussein's *fi al-Ši'r al-jāhili* (1927) into English, a book that created a sensation in the literate Arab world of his time and was temporarily banned in Egypt. Having spent two years as a Kohut Fellow (1930–1932) and a year (1933–1934) in Jerusalem as ASOR fellow, Matthews continued to publish studies on Arabic-Islamic subjects, "A Muslim Iconoclast (Ibn Taymiyyeh) on the "Merits" of Jerusalem and Palestine," *JAOS* 56 (1936): 1–21; "The *Kitāb Aimān al-'Arab wa-Talāqiha fi'l-jāhiliya* of an-Najirami," *JAOS* 58 (1938): 615–37; "Manuscripts and a Mamlūk Inscription in the Lansing Collection in the Denver Public Library," *JAOS* 60 (1940): 370–82; see also *The Moslem World* 30 (1940): 269–79 (John Lansing was the author of the Arabic manual used by Harper at Yale; ch. 3.3.) A series of ACLS grants (1935, 1938, 1941) allowed him to continue his studies at the Philip Hitti's Seminar in Arabic and Islamics at Princeton.

Matthews had a varied career thereafter in the military, government, education, and the oil business unique among department graduates. He enlisted in the US Army in 1943, commissioned as a captain, and was trained for Military Government and Civil Affairs, Mediterranean Area at Fort Casper, Wyoming and at the Harvard School for Overseas Administration. He served in North Africa, Sicily, and Italy (1943–1944), taught French and Italian in the Army Language Program for Allied Forces, promoted to US Army Language Professor for the Allies. He served in the Allied Central Commission, "Italy," organized an information and intelligence library for Italy and was at Salerno and Naples during the Anzio-Monte Cassino campaign and carried out research on the history of military government using rare Italian materials in the Harvard Law Library, focusing on the British occupation of Corsica, 1793–1797.

Next Matthews was Cultural Relations Attaché in the US Legation (later Embassy) in Cairo (1945–1946), where his main task was advising and assisting about 350 Egyptian and other students of Arab origin on their way to American universities. In his own words, he was "eased out" (for reasons I could not understand), having to do with some reorganization of the Office of War Information and the Division of Cultural Cooperation of the State Department. Reassigned to Washington, he was acting in charge of Near East and Africa Branch, Division of Cultural Cooperation, of the Department of State, Washington, and taught Spanish and Far Eastern history at American University, Washington (1946).

Next Matthews became professor of humanities, University of Redlands, Redlands, California (1946–1947) and then worked for the editorial department of Columbia University Press (1947), writing Near Eastern materials for encyclopedias and gazetteers. At that time, in his own words, "after a long struggle," he entertained hopes that a new American interest in the Near East and development of area studies would bring him a teaching position somewhere in the East, near good research libraries, so his long delayed popular and scholarly writing could proceed.

But, it seems, this was not to be, most likely because there were virtually no faculty positions in Arabic at most American universities, so he joined the Arabian-American Oil Company as research Arabist, Arabian Affairs Division, Government Relations Department (ARAMCO, Dhahran). Matthews therefore belonged to the near-legendary generation of American oilmen and their families in Saudi Arabia of the 1940s and 1950s, until his retirement about 1961. During his years in Arabia, he carried out explorations in southeast portions of the Empty Quarter, coming into contact with speakers of South Arabian languages, such as Mehri and Shabri (Jibbali), and learned enough of their languages to make substantial contributions to the understanding of their grammar, being the first to recognize the existence of a definite article in Mehri and Jibbali, according to Aaron Rubin, *The Jibbali (Shabri) Language of Oman: Grammar and Texts* (Leiden: Brill, 2014), 5–6. This experience

led to a monograph *The Southern Borders of the Arabian Sands* (1962), not accessible to me. Upon his retirement from ARAMCO, Matthews was a research fellow at the Harvard Center for Middle Eastern Studies (1962–1964) and research professor at the University of Texas, Austin (1965–1966). His retirement permitted, at long last, a modest renewal of his publication program: “Modern South Arabian Determination—A Clue from Shahri,” *JAOS* 89 (1969): 22–27; “Noun Determination in South Arabian,” *University of South Florida Language Quarterly* 7 (1968): 41–48; and various short notes. His study “The Wailing Wall and Al-Buraq: Is the ‘Wailing Wall’ in Jerusalem the Wall of Al-Buraq of Moslem Tradition?” *The Moslem World* 22 (1932), 331–39, was reprinted by Fuat Sezgin in *Al-Haram ash-Sharif in Jerusalem: Texts and Studies* III (Frankfort: Institute for the History of Arabic-Islamic Science, 2007), 225–35. His tribute to Torrey upon his seventieth birthday (see above, ch. 5.19) shows that he wrote an elegant Arabic hand.

Isaac Rabinowitz (1909–1988) was born in Brooklyn, New York and grew up in Kansas City, Missouri. He graduated from the University of California at Berkeley (BA in Greek, 1929) and received his Yale PhD for the thesis “The Syriac Version of Tobit.” He served as counselor to Jewish students at Yale (1933–1934), director of Youth Education for the Union of American Hebrew Congregations (1935–1938), Hillel director at the University of Michigan (1938–1940), Brooklyn College (1940–1944), and the University of Pennsylvania (1944–1945), national director of B’nai B’rith Boys’ Work (1945–1946), and executive director of the East New York and Brownsville Young Men’s and Women’s Hebrew Association (1946–1955). Despite his continuous work in education, he contrived to publish scholarly studies, especially on the Dead Sea Scrolls, and was finally appointed associate professor of Jewish studies at Wayne State University, Detroit, in 1955. In 1957, he was invited to Cornell, where he was appointed professor of biblical and Hebrew studies and helped to establish its Department of Semitic Languages and Literatures, serving as its first chair (1965–1970). The major fruit of his Cornell years was *Book of the Honeycomb’s Flow = Sefer Nôpheth Şûphîm by Judah Messer Leon: A Critical Edition and Translation by Isaac Rabinowitz* (Ithaca, NY: Cornell University Press, 1984) and the posthumous *A Witness Forever: Ancient Israel’s Perception of Literature and the Resultant Hebrew Bible*, edited with afterwords by Ross Brann and David Owen (Bethesda, MD: CDL, 1993).

William Franklin Stinespring (1901–1991) was a native of Virginia and received his BA (1924, Phi Beta Kappa) and MA (1929) from the University of Virginia. In 1928, he married Mary Foxwell Albright, daughter of William F. Albright, one of America’s leading Semitists and professor at Johns Hopkins University. His doctoral dissertation was “The Description of Antioch in Codex Vaticanus Arabicus 286.” His books include *Early Jewish and Christian Exegesis: Studies in Memory of William High Brownlee*, ed. with Craig A. Evans (Atlanta: Scholars Press, 1987); *From Jesus to Paul, by Joseph Klausner ... Translated from the Hebrew by William F. Stinespring* (New York: Macmillan, 1943; repr. 1961). He served on the faculty of the University of Virginia (1926–1929), was a Brothers and Thayer Fellow of the American School of Oriental Research in Jerusalem as assistant director of the excavation team at Jerash (1926–1929), under the direction of Nelson Glueck, uncovering the “carpet mosaic” and the Church of Peter and Paul, among other projects. The Brothers Fellowship was established in 1926 by Caroline Hazard in memory of her brother for biblical study in Jerusalem. Stinespring served on the faculty of Smith College (1935–1936), and in 1936 was appointed to the Duke University Divinity School (ordination 1940, professor, 1944). He remained there until his retirement in 1971. He was visiting professor at the University of North Carolina (1939), the University of Chicago (1943), the Pacific School of Religion (1944), and assistant to the Anglo-American Committee of Inquiry on Palestine (1946). Among his students at

Duke was Marvin Pope, for whose Yale career see chapter 7.1. A volume in his honor was James M. Efrid, ed., *Use of the Old Testament in the New and Other Essays: Studies in Honor of William Franklin Stinespring* (Durham: Duke University Press, 1972), where a bibliography of his publications can be found. Paralleling the sons of Josiah Gibbs (ch. 2.5) and George Stibitz (PhD 1889), Stinespring's son, William, became a distinguished mathematician, best known for Stinespring's Factorization Theorem.

1935

John Bruce Alexander (1898–1979) was a native of Maine, took his BA at Bates College and his BD at Yale. As a young man, he worked as a rural mail carrier (1918–1922). His dissertation at Yale was “Early Old Babylonian Letters and Transactions,” published as *Early Babylonian Letters and Economic Texts*, BIN 7 (1943), the subject of a Yale news release of May 5, 1935, mentioning a letter (no. 41) in which, according to him, a woman is obliged to “sell her family home.” He held a Kohut Fellowship, 1935–1936, presumably to complete this volume. His other publications include a volume of sermons, *Turning on Lights* (Portland, ME: Falmouth, 1940). Ordained as a Baptist minister, he was pastor at Keuka Park Baptist Church, Jerusalem, New York, then became dean of the chapel and professor of religion and philosophy, Culver-Stockton College, Canton, Missouri, where he lived until his death.

Moshe Bar-Am (1900–1960) was born in Polonoye, Russia. He graduated from the Herzlia Gymnasium, Tel Aviv and Dropsie College, Philadelphia, and took his PhD at Yale with the dissertation “Studies of Business Letters from Cappadocian Cuneiform Texts,” partially published as *The Subjunctive in the Cappadocian Texts* (Rome: Typographical Institute Pius X, 1938). He was naturalized in 1944 and moved to Brookline, Massachusetts, where he was educational director of Newton (Massachusetts) College of the Sacred Heart, a women's college that opened in 1946 (now part of Boston College). He later operated a Mill End Shop on Boylston Street in Boston. Bar-Am was an ardent Zionist, declaring (*New Haven Register*, April 26, 1936) that “Arab-Jewish numerical equality” was needed for Palestinian peace, the Arabs included “arch-fanatics and agitators,” they were pro-Nazi, that communists with Russian backing were inciting the Arabs against the Jews, “Arab chauvinistic groups” were struggling for power, and so forth. This makes an interesting contrast to A.T. Clay's rhetoric of the early 1920s, quoted in chapter 5.6, but it seems likely to me that most members of the department community were not so forthcoming with their views.

Corwin Carlyle Roach (1904–1989) was a native of Cleveland, graduated from Yale College in 1925, and took his BD at Yale Divinity School in 1927. During 1927–1929 he was a fellow at the American School of Oriental Research, Jerusalem, working in the spring of 1929 at Jerash, and in 1929–1930 served as an Episcopal minister in Hartford, Connecticut. Returning to Yale, he entered the Graduate School. His doctoral dissertation was “Baruch and the Book of Jeremiah.” His books include *Preaching Values in the Old Testament* (Louisville: Cloister Press, 1946). In 1930, he was appointed to Kenyon College, Gambier, Ohio, where he became Griswold Professor of Old Testament and dean of its Bexley Hall Theological Seminary. During World War II, he relocated to Alexandria, Virginia. Leaving Kenyon, he became director of the North Dakota School of Religion and professor of philosophy at North Dakota State University, Grand Forks, North Dakota (1959–1978) and served briefly as rector of a church at Steubenville, Ohio (1960). For his thirty-year Yale class book, he commented, “My two great loves are the Near East, any time before the Christian era, and the Far West any time after.”

1.2. Oriental Studies Department (1937–1946)

From 1937 to 1946, the old Semitic Languages Department was folded into a new, larger entity, Oriental Studies, considered at the time a modernization of its mission beyond ancient, medieval, and biblical studies, which, however, never took place, so in 1946 the department went back to what it had been doing before (ch. 6.8). This explains why, of seven dissertations submitted in this phase of the department's history, two were on Chinese.

1937

Sidney Simon Glazer (1911–2001) was born in New York City and received his BA at Hamilton College (1932). His Yale doctoral dissertation was “Abu Hayyan’s Commentary to the “Alfiya” of Ibn Malik: Studies in the Grammatical Literature of the Arabs,” published as: *Kitāb Manhaj as-Sālik fī l-kalam ‘alā Alfīyyat Ibn Mālik: Abū Hayyān’s Commentary on the Alfīyyah of Ibn Mālik*, AOS 31 (New Haven: American Oriental Society, 1947). He was a Kohut Fellow at Yale, 1937–1939. During World War II he served with the US Army Signal Corps at Arlington, Virginia and prepared a Japanese grammar and reader for soldiers. Glazer became chief of the Hebrew Voice service and later chief of the Near Eastern Section, Voice of America; editor for the United States Information Agency (1948) and acting chief of the Near Eastern section of the Library of Congress. He was author of a study “Communism in the Near East,” published by the House Foreign Affairs Committee, May 1948.

1938

James Philip Hyatt (1909–1972) was a native of Arkansas, received his BA at Baylor University, Waco, Texas (1929, Phi Beta Kappa), his MA at Brown (1930), and his BD at Yale (1933), Brothers Fellow at the American Schools 1931–1932, and semester at Marburg in 1932, ordination in the Baptist Church, 1929. His doctoral dissertation was “Studies in Neo-Babylonian Documents,” published as *The Treatment of Final Vowels in Early Neo-Babylonian*, YOS Researches 23 (1941; I was once told that this was the lowest-selling publication in the history of the Yale University Press!). His other books include *Prophetic Religion* (New York: Abingdon, 1947); *The Dead Sea Discoveries: Retrospect and Challenge* (Philadelphia: Jacobs, 1957); *Jeremiah, Prophet of Courage and Hope* (New York: Abingdon, 1958); *The Prophetic Criticism of Israelite Worship* (Cincinnati: Hebrew Union College Press, 1963); *The Heritage of Biblical Faith, an Aid to Reading the Bible* (St. Louis: Bethany, 1964); *Exodus* (Grand Rapids: Eerdmans, 1971, 1980). Hyatt served as a pastor in Cheshire, Connecticut, 1932–1935, then on the faculty of Wellesley College, 1935–1941. In 1941, he was invited to Vanderbilt University, Nashville, Tennessee, where he rose through the ranks to professor of Old Testament, retiring in 1972. He was also acting dean of the Divinity School, 1956–1957. Hyatt served on the committee for the Revised Standard Version of the Bible and as editor of *Journal of Biblical Literature*, 1948–1949. A memorial volume in his honor was James L. Crenshaw and John T. Willis, eds., *Essays in Old Testament Ethics* (New York: Ktav, 1974), with a bibliography of his writings.

1939

John Charles Doudna (1907–2009) was born in Ohio, received his BA from Washington and Jefferson College, Washington, Pennsylvania and his STB from Western Theological Seminary, Holland, Michigan. His Yale dissertation was “The Greek of the Gospel of Mark,” published as *Journal of Biblical Literature Monograph Series 12* (1961). He served as a chaplain in World War II (1942–1945, with assignment to Europe, 1944–1945), a Methodist minister in Scottsdale, Pennsylvania, and in 1953 was appointed professor and chair of the Department

of Religion and Philosophy, Baker University, Baldwin City, Kansas (emeritus 1975), where he was esteemed as a gentle and inspiring teacher and man of God.

1942

Martin Odewald (Binger) (1914–1983) was a native of Holland and received his BA from Amsterdam University, where he studied Egyptology with Adriaan de Buck and David Cohen. His Yale dissertation was “Cairo Stela 52453,” a legal document of cession dating to the Second Intermediate Period. He was an accountant with Arthur Young & Co., New York City, and chief accountant, Franco-Wyoming Oil Company. See further chapter 5.18.

1945

Robert Maurice Montgomery (1914–1988) was born in Indiana and received his BA from DePauw University, Greencastle, Indiana, BD from the Garrett Biblical Institute of Northwestern University, Evanston, Illinois. His Yale dissertation was “‘Eusebes Logismos’ in Fourth Maccabees.” He served as a faculty member at Cornell College, Mount Vernon, Iowa, and DePauw University (1950) and in 1953 became professor and chairman of the Department of Religion, Ohio Wesleyan University, Delaware, Ohio.

Mary Uta Mikami (Rouse) (1912–1999) was a native of Seattle and received her BA from the University of Alaska in 1934. Her Yale dissertation was “Hu-K’ou Yu-Sheng Chi (1644): A Translation with Socio-Historical Annotation.” Her publications include *Stories from Ancient China*, ed. with George Kennedy (New Haven: Institute of Far Eastern Languages, 1949). She served as assistant in Chinese in the Yale Institute of Far Eastern Languages, 1945–1946, research assistant in the Yale Human Relations Area Files (1957–1965) and editor (1966), and was a research associate in anthropology (1965–1966) and lecturer (1971–1973) at Yale. She was a classmate in the Yale Graduate School of Benjamin Irving Rouse (d. 2006); they were married in 1939. He was a faculty member at Yale from 1939 to 1984 (C. J. McCurdy Professor of Anthropology, 1979) and a leading specialist in Caribbean archaeology; she participated fully in the many aspects of his long and distinguished career at Yale.

1946

Ruth Schlesinger Krader (1911–1996), a native of Hamburg, Germany, received her License ès Sciences Politiques from the University of Geneva and an MLS from the University of Washington (1955). She studied Chinese at Hamburg (1931), Berlin (1931–1933, with Ferdinand Lessing and others, diploma), and Paris (1931–1935, with Claude Lévi-Strauss and others). From 1935 to 1938 she studied Political Science at Geneva. Accepting that for “racial” reasons she could not return to the University of Hamburg, since the professor of Chinese there, Fritz Jäger, chose to ignore her, she came to the United States, penniless, in 1939, studying first at Columbia (to 1941), then at Yale (1944–1945). Her Yale dissertation was “Ch’ih-ya: An Account of Non-Chinese People of Southern China.” In 1941 she married Lawrence Krader (1919–1998), who was to become a well-known anthropologist and ethnologist (divorced 1951). Her publications include the English translation of Michel N. Pavlovsky, *Chinese-Russian Relations* (New York: Philosophical Library, 1946). She was appointed curator of the Far Eastern Library of the University of Washington in 1947, but in 1968 was removed by the library administration in the interests of having a “native speaker” in charge, so took over the philosophy library until her retirement in 1976. She was noted for her rapid-fire speech in the purest, old-fashioned German and her willingness to help other Sinologists facing some of the same struggles she had, as well as her personal warmth and hospitality. A fine memoir of her life was prepared by Hartmut Walravens, *NOAG* 159–160 (1996): 13–14, on which this note is based.

Although she did not receive a doctorate, we may note that another German refugee woman, **Edith Rosenow** (Wyden, 1920–2011), a native of Königsberg, was enrolled in the Department of Oriental Studies during the war years. Her family fled Germany for Iraq in 1936, then came to the United States in 1939. She received her BA in archaeology from the University of Rochester and her MA in Oriental Studies at Yale in 1943, though I do not know what language she studied. She had a long career as an industrial economist, researcher, and reference librarian and published papers on economic and industrial development while working at the Stanford Research Institute in Menlo Park, California.

One may mention as well another graduate student in the Oriental Studies Department during the war years, **Merrill Young Van Wagoner**, who became senior Arabic linguist at ARAMCO. He was born in Midway, Utah, in 1917 and graduated from Brigham Young University in 1939 with a joint BA and MA. He matriculated in the Yale Graduate School in 1940, having already studied French, German, Greek, Latin, Hebrew, and Akkadian at Brigham Young, so he was clearly a gifted linguist. At Yale he studied comparative Greek and Latin, as well as Hebrew, Sanskrit, Egyptian, Sumerian, Akkadian, and Arabic with Block, Bloomfield, Edgerton, Goetze, Obermann, Sturtevant, and Trager. He took his doctorate with Bloomfield in 1945, but already in 1944 had served as an ACLS fellow in the US Army Language Office in New York City, where he wrote a textbook, *Spoken Iraqi Arabic* (New York: Holt, Rinehart, & Winston, 1949), adopted as the standard teaching text at the US Army Language School in Monterey. In 1945–1946 he supervised US Army instruction in Japanese at the University of Pennsylvania. After a year at the Cornell Medical School, he joined ARAMCO as senior linguist, posted at Goshen, New York; Riverhead, Long Island, and, from 1951 to 1953, at Sidon, Lebanon. In 1953 he transferred to Dhahran, Saudi Arabia, where he was in charge of training employees in spoken Saudi Arabic, but developed programs in Lebanese and Classical Arabic as well. He also introduced Arabic as a Second Language in the Dhahran schools for grades 1–9. After his retirement, he returned to Utah, where he died in 1979.

1.3. Near Eastern Languages and Literatures (1946–1987)

1948

Vaughn Emerson Crawford (1917–1981) was a native of Indiana. He received his BA, with a major in Greek, and BD from Bethel College, Mishawaka, Indiana, and a second BD and his doctorate from Yale. His dissertation was “Terminology of the Leather Industry in Late Sumerian Times.” The outgrowth of this was *Sumerian Economic Texts from the First Dynasty of Isin*, BIN 9 (1954). His other books include *Guide to the Collections: Ancient Near Eastern Art*, with others (New York: Metropolitan Museum of Art, 1966); *Assyrian Reliefs and Ivories in the Metropolitan Museum of Art: Palace Reliefs of Assurnasirpal II and Ivory Carvings from Nimrud*, with Prudence Harper and Holly Pitman (New York: Metropolitan Museum, 1980). He was director of the Baghdad School of the American Schools of Oriental Research, 1956–1966. A veteran field archaeologist in Iraq at Nippur and Tell al-Hiba, Crawford published various general accounts and historical and philological studies derived from excavations and surveys he participated in, such as the location of Bad-Tibira, *Iraq* 22 (1960): 197–99; the identification of Tell al-Hiba with ancient Lagash, *Iraq* 36 (1974): 29–35; and the epigraphic finds there, *Journal of Cuneiform Studies* 29 (1977): 189–222. He was research associate, Ancient Near Eastern Art, in the Metropolitan Museum of Art, NY, curator (1973).

1949

Marvin Hoyle Pope (1916–1997) received his BA (1938) and MA (1939) at Duke University. His doctoral thesis was “A Study of the Ugaritic Particles W, P, and M with an Excursus on

B, L, and K.” He was professor of Northwest Semitic languages at Yale; for a survey of his career, see chapter 7.1. He was honored with a Festschrift, John H. Marks and Robert M. Good, eds., *Love and Death in the Ancient Near East* (Guilford, CT.: Four Quarters, 1987). His papers are in the archives of the Yale Divinity School, RG 135.

1954

Edward Sullivan Chase, Jr. (1921–2014) was born in Exeter, New Hampshire and graduated from Phillips-Exeter Academy. In 1942 he enlisted as a private in the US Army and was assigned to the Special Education Section to study Moroccan Arabic. He was later sent to Cairo and Abadan as a cryptographer. After his discharge from the military, he graduated from Yale College (BA 1947). He next studied at Wadham College, Oxford, with H. A. R. Gibb (1950) and entered the Yale Graduate School (MA 1949). His doctoral thesis was “The ‘Mir’at al Zaman’ of Sibt ibn al-Jauzi.” There being no opportunity in the academic world for a promising Arabist, he embarked on a twenty-two-year career working for the National Security Agency and the CIA, with postings to Arlington, Virginia (1956), Beirut (1959), Riyadh (1969), and MacLean, Virginia (1972), retiring in 1977. Returning to Exeter, he bought the family house he was born in, and became very active in the Exeter Historical Society, serving as its president for fifteen years. An obituary notes that he was a “consummate chef.”

William Kelly Simpson (1928–2017), a native of New York City, received his BA (1947) and MA (1948) at Yale. He was research associate, Egyptology, Peabody Museum of Natural History at Yale and professor of Egyptology, as well as curator of Egyptian and Ancient Near Eastern Art and the Boston Museum of Fine Arts; for his Yale career, see chapter 7.3. He was honored with a Festschrift, Peter Der Manuelian and Rita Freed, eds., *Studies in Honor of William Kelly Simpson* (Boston: Museum of Fine Arts, 1996).

1955

Jonas Carl Greenfield (1926–1995), a native of New York City, received his BS from the City College of New York and his MA (1951) at Yale. His doctoral dissertation was “The Lexical Status of Mishnaic Hebrew.” His books include *New Directions in Biblical Archaeology*, with David Noel Freedman (New York: Doubleday Anchor Books, 1969); *The Book of Job: A New Translation according to the Traditional Hebrew Text*, with Moshe Greenberg and Nahum M. Sarna (Philadelphia: Jewish Publication Society, 1980); *The Bisitun Inscription of Darius the Great, Aramaic Version*, *Corpus Inscriptionum Iranicarum* 1.5 (London: Humphries, 1982); *The Documents from the Bar Kokhba Period in the Cave of Letters: Greek Papyri*, with Naphtali Lewis and Yigael Yadin (Jerusalem: Hebrew University, 1989); *The Aramaic Levi Document*, with Michael E. Stone and Esther Eshel (Leiden: Brill, 2004). A Festschrift in his honor was Ziony Zevit, Seymour Gitlin, and Michael Sokoloff, eds., *Solving Riddles and Untying Knots* (Winona Lake, IN: Eisenbrauns, 1995). In 2000 the American Oriental Society established a prize in his name for “Younger Semitists.” *Israel Exploration Journal* 45.2–3 (1995) was a memorial volume in his honor, and the Hebrew University Orion Center for the Study of the Dead Sea Scrolls has held a Jonas C. Greenfield Scholars’ Seminar since 1999. He served on the faculty of Brandeis University (1954–1956), the University of California at Los Angeles (1956–1965) and Berkeley (1965–1971) and the Hebrew University of Jerusalem (1971–1995, Caspar Levia Professor of Ancient Semitic Languages, 1990).

1957

Philip Carl Hammond Jr. (1924–2008), a native of Brooklyn, entered the US Army as a second lieutenant in 1943, served in the 90th Infantry, Normandy, awarded the Bronze Star and Purple Heart, CIB, mustering out as a first lieutenant in 1945. He received his BA from Drew University, his MA (1953) from Yale, and was a fellow at the American School of Oriental

Research in Jerusalem (1954–1955). His doctoral dissertation was “A Study of Nabataean Pottery.” His books include *The Excavation of the Main Theater at Petra, 1961–1962* (London: Quaritch: 1965); *The Nabataeans: Their History, Culture and Archaeology* (Gothenburg: Åström, 1973). In 1957, he served as pastor of the First Methodist Church in Great Barrington, Massachusetts, and in 1958 was appointed assistant professor at Lycoming College, Montoursville, Pennsylvania. From 1961 to 1965 he was assistant professor of Old Testament at the Princeton Theological Seminary, and from 1963 to 1966 directed the American Expedition to Hebron, a project terminated by the Six-Day War. He began work at Petra, as director of the American Expedition to Petra, in 1973, continuing until 2005, and was a leading authority on that site and the Nabataeans. In 1967 he was appointed associate professor of archaeology at Brandeis University, and in 1969 professor of anthropology at the University of Utah, retiring in 1994.

John Henry Ludlum Jr. (1916–2005) was born in Albany, New York. He received his BA from Rutgers University and his BD from New Brunswick (New Jersey) Theological Seminary. His doctoral dissertation was “The Dual Greek Text of Judges in Codices A and B.” He was a pastor for forty years at various churches, including Talmadge Memorial Reformed Church, Roxborough, Pennsylvania; Englewood Community Church, Englewood, New Jersey; and St. Michael’s Church, Bridgewater, Virginia. He retired in 1984 and lived at Shenandoah Valley, Virginia.

1958

Stephen Darby Simmons (1926–2001) was a native of Brooklyn. He attended Brooklyn College (1943–1944) and received his BS from Columbia (1951), with a major in Greek and Latin; studied at the Asia Institute, NYC (1950–1951), and received his MA from Johns Hopkins University (1953). He studied at the École de Langues Vivantes, Paris, 1955–1956, as a Fulbright Fellow. His Yale dissertation was “A Study of Old Babylonian Documents from Harmal and Elsewhere.” The outgrowth of this was *Early Old Babylonian Documents*, YOS 14 (1978). He was in Iraq in 1962 as the annual professor of the American School of Oriental Research, Baghdad. In the course of this he began a study of 603 Old Babylonian tablets in the Iraq Museum from Tell Harmal, and the following year received an ACLS grant to carry on the work, but it was never completed. He was instructor at the University of Indiana, Bloomington, 1958–1959 and assistant professor of Classics at the University of Texas, 1960–1966.

1959

Stanley Kazan is a native of Brooklyn. He received his BS from City College of New York (1950) and his MHL from the Jewish Theological Seminary (1954). His Yale dissertation was “Isaac of Antioch’s Homily against the Jews: The Attitude towards the Jews in Syriac Literature.” He taught in numerous religious schools in the 1950s, served as rabbi at Congregation Brith Israel, Milford, Connecticut, 1954–1955 and the Milford Jewish Center in 1955; from 1960 to 1972 rabbi of Congregation Rodoph Sholem, Tampa, Florida, and visiting associate professor of modern languages at the University of South Florida, Tampa. In 1976 he was appointed to the Spertus College of Judaica, Chicago; retired.

Richard Lyon Litke (1921–2018) was born in Oklahoma. He entered Auburn Adventist Academy, Auburn, Washington, but was drafted, two weeks after his marriage, in 1942. Being a conscientious objector, he served as a medic, chaplain’s clerk, and warehouse clerk, studying German in his free hours. By the end of the war he was an intelligence officer in Germany. He received his BA from Walla Walla College and his MA from the University of California at Berkeley (1953). Appointed to the faculty at Walla Walla already as a mature undergraduate, he served there for sixty years. His Yale dissertation was “A Reconstruction

of the Assyro-Babylonian God-Lists An: *dA-nu-um* and An: *A-nu šá amēli*,” published as *Texts from the Babylonian Collection 3* (1998). His other books include *Elementary Grammar of New Testament Greek* (self-published, 1965); *What Jesus Really Meant: Challenging Passages in the New Testament* (Nampa, ID: Pacific Press, 2011); *The Life and Times of Daniel the Prophet* (Nampa, ID: Pacific Press, 2013). According to an obituary referring to his Yale years, “He spent two years studying the broken tablet under a microscope. And after turning in his dissertation he was informed there was no need to defend his thesis. It was accepted as it stood.” Returning to Walla Walla, Litke was professor of biblical languages until his retirement and continued to lecture and preach thereafter.

1961

Charles Alfred Kennedy received his BA from Yale (1951) and his BD from the Yale Divinity School (1956). His dissertation was “The Whiting Collection of Palestinian Pottery in the Yale Art Gallery.” He was noted as an authority on the catacombs of Rome; professor of religion, Virginia Polytechnic Institute, Blacksburg; retired.

1962

Stanley David Walters received his BA from Greenville College, his BD from Asbury Theological Seminary, and his MT from Princeton Theological Seminary. His Yale dissertation was “Early Old Babylonian Letters and Documents from Larsa,” published as *Water for Larsa*, YNER 4 (1970). His other books include *Exodus, Numbers: Leader’s Guide* (Winona Lake, IN: Light and Life, 1961); ed., *Go Figure! Figuration in Biblical Interpretation* (Eugene, OR: Pickwick, 2008); *Basic Christianity: Facts—Evidences—Reasons* (Novi, MS: Nineveh Crossing, 2018), a lecture series illustrated by Johnny Hart, creator of the comic strip *The Wizard of Id*. He served on the faculty of Tyndale University, Central Michigan University, and Greenville College; professor of Old Testament, Knox College, Toronto; and pastor of the Rosedale Presbyterian Church in Toronto.

1963

Jacob Lassner received his BA from the University of Michigan and his MA from Brandeis University. His Yale dissertation was “The Topography of Baghdad according to Al-Khatib Al-Baghdadi,” published as *The Topography of Baghdad in the Early Middle Ages: Texts and Studies* (Detroit: Wayne State University Press, 1970). His other books include *The Shaping of ‘Abbāsīd Rule* (Princeton: Princeton University Press, 1980); *Islamic Revolution and Historical Memory: An Inquiry into the Art of the ‘Abbāsīd Apologetics*, AOS 66 (New Haven: American Oriental Society, 1986); *Demonizing the Queen of Sheba: Boundaries of Gender and Culture in Postbiblical Judaism and Medieval Islam* (Chicago: University of Chicago Press, 1993); *The Middle East Remembered: Forged Identities, Competing Narratives, Contested Spaces* (Ann Arbor: University of Michigan Press, 2000); *Jews and Muslims in the Arab World: Haunted by Pasts Real and Imagined*, with S. Ilan Troen (Lanham, MD: Rowman & Littlefield, 2007); *Jews, Christians, and the Abode of Islam: Modern Scholarship, Medieval Realities* (Chicago: University of Chicago Press, 2012); *Medieval Jerusalem: Forging an Islamic City in Spaces Sacred to Christians and Jews* (Ann Arbor: University of Michigan Press, 2017). He was professor and chairman, Program of Judaic Studies, Department of Near Eastern Studies, Northwestern University, Evanston, Illinois.

1964

Alfred Wade Eaton (1932–2002) was born in Oklahoma and received his BA from the University of Oregon and his BD from the Church Divinity School of the Pacific, Berkeley, California. His Yale dissertation was “The Goddess Anat: The History of Her Cult, Her My-

thology, and Her Iconography.” He was professor of Old Testament, Seminario Evangelico de Puerto Rico, San Juan.

Tadanori Yamashita (1929–2017), a native of Tokyo, received his undergraduate degree (Hogakushi) from the University of Tokyo and his BD from the Princeton Theological Seminary. His Yale dissertation was “The Goddess Asherah.” He was appointed to Mount Holyoke College in 1963, became professor of religion there, teaching both Judaism and Zen Buddhism, and helped establish an Asian Studies Program. He was visiting professor at Doshisha University in Kyoto, 1988–1989. Together with his wife, Nobue Socho, a Master of the Tea Ceremony, he founded Wa-Sin-An, a traditional Japanese teahouse and meditation garden at the College. In 2000, he was honored by the Emperor Akihito of Japan by induction into the Order of the Sacred Treasure.

1965

John Van Seters, a native of Ontario, received his BA from the University of Toronto (1958) and his BD from the Princeton Theological Seminary. His Yale dissertation was “The Foreign Rulers of Egypt in the Second Intermediate Period: A New Examination of the Hyksos Problem,” published as *The Hyksos: A New Investigation* (New Haven: Yale University Press, 1966; repr. 2010). His other books include *Abraham in History and Tradition* (New Haven: Yale University Press, 1975); *In Search of History: Historiography in the Ancient World and the Origins of Biblical History* (New Haven: Yale University Press, 1983), which won the James H. Breasted Prize of the American Historical Association and the American Academy of Religion Book Award; *Prologue to History: The Yahwist as Historian in Genesis* (Philadelphia: Westminster Press, 1992; German translation 1987); *The Life of Moses: The Yahwist as Historian in Exodus-Numbers* (Kampen, Holland: Kok Pharos, 1994); *The Pentateuch: A Social Science Commentary* (Sheffield: Sheffield Academic, 2001); *A Law Book for the Diaspora: Revision in the Study of the Covenant Code* (Oxford: Oxford University Press, 2003); *The Edited Bible: The Curious History of the “Editor” in Biblical Criticism* (Winona Lake, IN: Eisenbrauns, 2006); *The Biblical Saga of King David* (Winona Lake, IN: Eisenbrauns, 2009); *The Yahwist: A Historian of Israelite Origins* (Winona Lake, IN: Eisenbrauns, 2013). He was honored by a Festschrift, Steven McKenzie and Thomas Römer, eds., *Rethinking the Foundations: Historiography in the Ancient World and the Bible*, BZAW 294 (Berlin: de Gruyter, 2000). He was a fellow of the American Schools of Oriental Research, Jerusalem (1964–1965); assistant professor of Near Eastern studies, Waterloo Lutheran University, Waterloo, Ontario (1965–1967); associate professor of Old Testament, Andover-Newton Theological School, Newton, Massachusetts (1967–1970), and professor at the University of Toronto (1970–1977). Appointed to the University of North Carolina in 1977, he was James A. Gray Professor of Biblical Literature until his retirement as Distinguished University Professor of Humanities (emeritus). His then radical proposal (1966) to identify the Hyksos capital of Avaris with Tell ed-Dab’a, Egypt, and where he had hoped Yale could conduct excavations, was confirmed by subsequent discoveries, but in 1965 when he inquired about the possibilities the concession had just been awarded to a young scholar named Manfred Bietak. Van Seters is among the very few graduates of the department to write an autobiography, *My Life and Career as a Biblical Scholar* (Eugene, OR: Cascade, 2018), in which his student years at Yale are described on pp. 15–16, with particular reference to Marvin Pope, Harald Ingholt, Albrecht Goetze, and William Kelly Simpson.

Abraham L. Udovitch received his BA from Columbia (1958), BRE from the Jewish Theological Seminary, and his MA from Columbia (1959). His Yale dissertation was “Partnership in Medieval Islamic Law,” published as *Partnership and Profit in Medieval Islam* (Princeton:

Princeton University Press, 1970). His other books include ed., *The Middle East: Oil, Conflict and Hope* (Lexington, MA: Lexington Books, 1976); ed., *The Islamic Near East: 700–900: Studies in Economic and Social History* (Princeton: Darwin Press, 1981); *The Last Arab Jews: The Communities of Jerba, Tunisia* (New York: Harwood, 1984); *Jews among Arabs: Contacts and Boundaries*, ed. with Mark R. Cohen (Princeton: Darwin Press, 1989). He was honored by a Festschrift, Roxani Elena Margariti, Adam Sabra, and Petra M. Sijpesteijn, eds., *Histories of the Middle East: Studies in Middle Eastern Society, Economy and Law* (Leiden: Brill, 2011). He served on the faculty of Brandeis and Cornell Universities (1964–1967) and was editor of the journal *Studia Islamica* and the *Dictionary of the Middle Ages*, sponsored by the American Council of Learned Societies. He was a member of the Council on Foreign Relations and part of a five-person delegation sent to Stockholm by the International Center for Peace in 1988 to meet with Yasir Arafat and representatives of the Palestine Liberation Organization, after which Arafat issued a public statement that the PLO recognized Israel's existence as a state and rejected and condemned terrorism. Udovitch was recipient of the Jewish Peace Fellowship's Abraham Joshua Heschel award in 1989, stating, "Speaking out critically but constructively is the only way to be a true friend of Israel." Invited to Princeton in 1967, he was professor of Near Eastern studies and Khedouri A. Zilkha Professor of Jewish Civilization and chair of the Near Eastern Department for eighteen years, retiring in 2008.

David B. Weisberg (1938–2012), a native of New York City, received his BA at Columbia (1960) and his BHL at the Seminary College of Jewish Studies (1960), ordination at Hebrew Union College in 1977. His Yale dissertation was "Guild Structure and Political Allegiance in Early Achaemenid Mesopotamia," published as YNER 1 (1967). His collected essays were published as *Leaders and Legacies in Assyriology and the Bible* (Winona Lake, IN: Eisenbrauns, 2012). His other books included *The Late Babylonian Texts of the Oriental Institute Collection*, BM 24 (Malibu, CA: Undena, 1991) and *Neo-Babylonian Texts in the Oriental Institute Collection*, OIP 122 (Chicago: Oriental Institute of the University of Chicago: 2003). His researches included not only Assyriology and Bible but the Jewish community of Kai-Feng, China. He was a research associate at the Oriental Institute of the University of Chicago (1965–1967). Appointed to Hebrew Union College–Jewish Institute of Religion in 1967, he was professor of Bible and Semitic languages at the time of his death in 2012.

1966

Stuart A. Ryder received his BA from Yale and his BD from the Yale Divinity School. His dissertation was "The D-Stem in Western Semitic," published by Mouton (Paris, 1974). He was a faculty member at Bishop College, Dallas, Texas, then professor of linguistics and literature and Benjamin P. Browne Professor of Communications, Judson College, Elgin, Illinois, 1969–2002, where he was also active as a coach and trainer in athletics.

1967

Joel L. Kraemer (1933–2018) was born in Newark, New Jersey, received his BA at Rutgers (Phi Beta Kappa) and his BHL and MHL at the Jewish Theological Seminary (1959), and taught at the seminary from 1960 to 1963. His Yale dissertation was "Abu Sulayman As-Sijistani: A Muslim Philosopher of the Tenth Century," published as *Philosophy in the Renaissance of Islam: Abû Sulaymân Al-Sijistâni and His Circle* (Leiden: Brill, 1986). Among his other works are a translation of volume of Tabari's history (34, 1989); *Humanism in the Renaissance of Islam* (Leiden: Brill, 1993), and *Maimonides: The Life and World of One of Civilization's Greatest Minds* (New York: Doubleday, 2008). He was assistant professor of Arabic at Yale 1967–1971, then moved to Israel, where he was head of the Islamic Studies Program

(1972–1992, professor, 1986) at Tel Aviv University. Invited to the University of Chicago in 1993, he was John Henry Barrows Professor of Jewish Studies until his retirement in 2003.

Raphael Kutscher (1938–1989) was born in Budapest, emigrated with his parents to Israel as a child, and grew up in Jerusalem, attending the Horev school and serving in Nahal, an elite unit of the Israeli Defense Forces, from 1956 to 1958. He received his BA at the Hebrew University of Jerusalem, beginning his studies of Assyriology with Hayim Tadmor. His Yale dissertation was “a-ab-ba hu-luh-ha: The History of a Congregational Lament,” published as *Oh Angry Sea (a-ab-ba hu-luh-ha)*, YNER 6 (1975). His other books included *Royal Inscriptions. The Brockmon Tablets at the University of Haifa* (Wiesbaden: Harrassowitz, 1989). He was honored by a memorial volume, Anson F. Rainey, ed., *Kinattūtu ša dārāti: Raphael Kutscher Memorial Volume*, (Haifa: University of Haifa, 1989). From 1967 to 1969, he was assistant professor at Brandeis University. Returning to Israel in 1969, he was professor of Assyriology at Tel Aviv University.

1968

Theodore T. Gluck received his BA (Phi Beta Kappa) at the City College of New York and his MHL at the Jewish Theological Seminary. His Yale dissertation was “The Arabic Legend of Seth, The Father of Mankind.” Rabbi-psychotherapist, Chicago.

Nicholas B. Millet (1934–2004) was a native of New Hampshire. He received his BA and MA (1959) at the University of Chicago. His Yale dissertation was “Meroitic Nubia.” He served as director of the American Research Center in Egypt (1959–1961) and was appointed assistant professor of Egyptology at Harvard in 1968. After 1970 he was curator, Egyptian Department, Royal Ontario Museum, Toronto. He excavated extensively in Egypt and Nubia.

Fawwaz A. Tuqan, a native of Palestine, received his BA (1963) from the American University of Beirut and his MA at Yale (1966). His dissertation was “The Book of the Pearl on Statecraft.” His English-language books include *Mahmoud Darwish: Selected Poems*, with Ian Wedde (London: Carcanet, 1974) and *Fadwa Tuqan: Selected Poems* (Amman: Naseej, 2005); and in Arabic *Al-Ha’ir: Studies in Umayyad Desert Palaces* (Amman: Ministry of Culture, 1977); *Zionist Settlements in Jordan: 1948–1977* (Amman: Dar Kitabukum, 1986); *Early Arab Islamic Art* (Beirut: United Publishers, 1993); *Abd al-Mun’im ar-Rifa’i: Poetic Imagery* (Amman: Dar Kitabukum, 1993); *Gibran and Arrabitah: What Went behind the Scenes and the Relationship with Socialist Ideology* (Beirut: Dar at-Tali’ah, 2005); several volumes of poetry, e.g., *The Lake (Winnepesaukee): Six Attempts to Paint Sunset* (Amman: Amman Library, 1979) and *Selected Poetry* (Amman: Ministry of Culture, 2004), a novel *Goodbye Genève* (Beirut, Arab Diffusion, 2003), and many others. He taught Arabic at Yale (1964–1967) and the University of Minnesota (1967–1969) and served on the faculties of the University of Jordan, Al-Zaytoonah University, Bahrain University, and the American University of Beirut, where he was appointed professor of Arabic Literature and History of Islamic Civilization in 2005.

1969

Maria deJong Ellis received her BA from the University of Chicago and her MA (1967) at Yale. Her dissertation was “Taxation and Land Revenues in the Old Babylonian Period,” published as *Agriculture and the State in Ancient Mesopotamia: An Introduction to Problems of Land Tenure*, Occasional Publications of the Babylonian Section 1 (Philadelphia: University Museum, 1976). She was research associate at the University Museum, University of Pennsylvania and associate editor, *Journal of Cuneiform Studies*.

James D. Muhly received his BA in Classics and ancient history from the University of Minnesota (1958). From 1964 to 1967 he taught ancient history and Near Eastern languages at

the University of Minnesota and was invited to Yale as a graduate student by Albrecht Goetze, where he studied Assyriology and archaeology. His Yale dissertation was “Copper and Tin: The Distribution of Mineral Resources and the Nature of the Metals Trade in the Bronze Age,” published as *Transactions of the Connecticut Academy of Arts and Sciences* 43 (1973): 155–535, supplement 1976. His other books include *The Coming of the Age of Iron*, ed. with Theodore A. Wertheim (New Haven: Yale University Press, 1980); *Cyprus at the Close of the Late Bronze Age*, ed. with V. Karageorghis (Nicosia: Leventis Foundation, 1984); *Crete beyond the Palaces*, with Leslie Preston Day and Margaret S. Mook (New York: INSTAP, 2004); *Joan du Plat Taylor’s Excavations at the Late Bronze Age Mining Settlement at Apliki Karamallos, Cyprus*, with Barbara Kling (Sävedalen: Åström, 2007). He was awarded the Alexander von Humboldt Prize of the Max Planck Institute (1989–1990) and the Pomerance Science Medal by the Archaeological Institute of America (1994), and did extensive archaeological field work in Israel, at Tell Michal and Tel Gerisa, and in Crete. A Festschrift in his honor was Susan C. Ferrence and Philip P. Betancourt, eds., *Metallurgy: Understanding How, Learning Why* (New York: INSTAP, 2011); and a conference in his honor was *Eastern Mediterranean Metallurgy and Metalwork in the Second Millennium BC*, ed. Vasiliki Kassianidou and George Papasavvas (Larnaca: Pierides, 1982). He was professor of ancient history, University of Pennsylvania (1969–1997) and director of the American School of Classical Studies, Athens (1997–2002). For recollections of his Yale years, see chapter 6.19.

1970

Stephen A. Kaufman received his BA from the University of Minnesota. His Yale dissertation was “The Akkadian Influences on Aramaic and the Development of the Aramaic Dialects,” published as *The Akkadian Influences on Aramaic*, AS 19 (Chicago: University of Chicago Press, 1974). His other books include *An Aramaic Bibliography*, with Joseph A. Fitzmyer, Stephan F. Bennett, and Edward Cook (Baltimore: Johns Hopkins University Press, 1992); *Key-Word-in-Context Concordance to Targum Neofiti: A Guide to the Complete Palestinian Aramaic Text of the Torah*, with Edward M. Cook (Baltimore: Johns Hopkins University Press, 1993); *Jacob of Sarug’s Homily on the Judgment of Solomon* (Piscataway, NJ: Gorgias, 2008); *Jacob of Sarug’s Homilies on Elijah* (Piscataway, NJ: Gorgias, 2009); *Jacob of Sarug’s Homilies on Elisha* (Piscataway, NJ: Gorgias, 2010). He was honored by a Festschrift, Hélène M. Dallaire, Benjamin J. Noonan, and Jennifer E. Noonan, eds., “Where Shall Wisdom be Found?” (Winona Lake, IN: Eisenbrauns, 2017); editor-in-chief, The Comprehensive Aramaic Lexicon Project. professor emeritus of Bible and cognate literature at the Hebrew Union College–Jewish Institute of Religion.

Yona Sabar received his BA and MA from the Hebrew University of Jerusalem. His Yale dissertation was “A Neo-Aramaic Homily on Bešallah: Introduction, Phonetic Transcription, Translation, Notes and Glossary,” published as *Pešaṭ wayehi bešallah: A Neo-Aramaic Midrash on Beshallah (Exodus)* (Wiesbaden: Harrassowitz, 1976). His numerous other works include *Jewish Neo-Aramaic Dictionary* (Wiesbaden: Harrassowitz, 2002). His son, Ariel Sabar, published an award-winning study of his early life in Iraq, *My Father’s Paradise: A Son’s Search for His Family’s Jewish Past in Kurdish Iraq* (Chapel Hill, NC: Algonquin, 2008; translated into Hebrew, Dutch, Turkish, and Chinese). Professor of Hebrew, University of California, Los Angeles.

Hasan A. Shuraydi received his BA from the American University of Beirut. His Yale dissertation was “The Medieval Muslim Attitude toward Youth,” published as *The Raven and the Falcon: Youth versus Old Age in Medieval Islamic Literature* (Leiden: Brill, 2014). After work-

ing as a librarian at the New York Public Library, he was a translator for the United Nations in New York and Geneva. He currently resides in Saida, Lebanon.

Kent R. Weeks received his BA and MA (1959) from the University of Washington. His Yale dissertation was “The Anatomical Knowledge of the Ancient Egyptians and the Representation of the Human Figure in Egyptian Art.” His books include *The Classic Christian Townsite at Arminna West* (New Haven: Peabody Museum, 1967); *X-raying the Pharaohs*, with James E. Harris (New York: Scribner’s Sons, 1973); *The Lost Tomb* (New York: Morrow, 1998); *Atlas of the Valley of the Kings* (Cairo: American University in Cairo Press, 2000, 2005); *KV 5: A Preliminary Report on the Excavation of the Tomb of the Sons of Rameses II in the Valley of the Kings* (Cairo: American University in Cairo Press, 2000); *Treasures of the Valley of the Kings: Tombs and Temples of the Theban West Bank* (Cairo: American University in Cairo Press, 2001). He was active in excavations in Nubia and directed the Theban Mapping Project. He was assistant curator of Egyptian Art at the Metropolitan Museum of Art and assistant professor at the University of Chicago and director of its Chicago House in Luxor, then professor at the University of California, Berkeley. He was appointed Simpson Professor of Egyptology at the American University of Cairo in 1988.

1971

Virginia Lee Davis (1943–2019) was born in Portsmouth, Ohio, received her BA from the University of Chicago and her MA from Yale. Her dissertation was “Syntax of the Negative Particles *BW* and *BN* in Late Egyptian,” published as *Münchener Ägyptologische Studien* 29 (1973). She was lecturer in Egyptology at Yale, 1983–1984, then resided on the former Davis farm, Smithfield, Pennsylvania.

William J. Fulco (1936–2021) received his BA from Gonzaga University, Spokane, Washington, and his STM and Licentiate in theology, the Jesuit School of Theology at Berkeley, ordained 1966. His Yale dissertation was “The God Rešep,” published as *The Canaanite God Rešep*, *American Oriental Society Essays* 8 (New Haven: American Oriental Society, 1976). His other books include *Maranatha: Reflections on the Mystical Theology of John the Evangelist* (New York: Paulist, 1973). He was coordinator of the Amman Citadel Research and Publication Project, University of Southern California, J. Paul Getty Trust, and the Jordanian Department of Antiquities; and professor of ancient Mediterranean studies, Loyola Marymount University, Los Angeles, until his retirement in 2019.

William J. Horwitz received his BA (1967) from Harvard. His Yale dissertation was “Graphic Representation of Word Boundary: The Small Vertical Wedge in Ugaritic.” He was associate professor of Classics at the University of Oklahoma (1971–1979), then manager and treasurer of Blustein’s Brides’ House, Inc., St. Louis, Missouri. He endowed the Horwitz Dissertation Prize in the department.

Anthony J. Saldarini (1941–2001), a native of Boston, received his BA (1965) and MA (1966) from Boston University and studied at Weston College, Cambridge. His Yale dissertation was “The Fathers according to Rabbi Nathan (Abot de Rabbi Nathan): A Translation and Commentary,” published by Brill (1975). His other books include *Scholastic Rabbinism: A Literary Study of the Fathers according to Rabbi Nathan*, *Brown Judaic Series* 14 (Chico, CA: Scholars Press, 1982); *Jesus and Passover* (Ramsey, NY: Paulist, 1984); *Targum Jonathan to the Former Prophets*, with Daniel J. Herrington (Wilmington, DE: Glazier, 1987); *Pharisees, Scribes and Sadducees in Palestinian Society: A Sociological Approach* (Edinburgh: T&T Clark, 1989); *Matthew’s Christian-Jewish Community* (Chicago: University of Chicago Press, 1994). He was also author of about 300 entries in the *Dictionary of Judaism in the Biblical Period*:

450 B.C.E.–600 C.E. (New York: Macmillan, 1995) and a major contributor to *The Cambridge Bible Companion* (Cambridge: Cambridge University Press, 1997). He taught at Brown University, the College of the Holy Cross, and Loyola University in New Orleans. He was appointed to Boston College in 1976, rising through the ranks to professor of theology.

Jeffrey Tigay received his BA from Columbia (1963) and his MHL from the Jewish Theological Seminary (1966). His Yale dissertation was “Literary-Critical Studies in the Gilgamesh Epic: An Assyriological Contribution to Biblical Literary Criticism,” published as *The Evolution of the Gilgamesh Epic* (Philadelphia: University of Pennsylvania Press, 1982); his other books include *Empirical Models for Biblical Criticism* (Philadelphia: University of Pennsylvania Press, 1988); *You Shall Have No Other Gods: Israelite Religion in the Light of Hebrew Inscriptions*, HSS 31 (Atlanta: Scholars Press, 1986); *Studies in Midrash and Related Literature*, with Judah Goldin and Barry Eichler (Philadelphia: Jewish Publication Society, 1988); *Deuteronomy (Devarim): The Traditional Hebrew Text with the New JPS Translation* (Philadelphia: Jewish Publication Society, 1996; Hebrew edition, Magnes, 2016). Appointed to the University of Pennsylvania in 1971, he retired as A. M. Ellis Professor of Hebrew and Semitic Languages and Literatures in 2010.

1972

David King received his BA (1963) from Jesus College, Cambridge and his DipEd from Oxford in 1964. From 1964 to 1967 he worked for the Sudan Ministry of Education. His Yale dissertation was “The Astronomical Works of Ibn Yûnis.” From 1972 to 1979 he catalogued about 2,500 manuscripts in the Egyptian National Library under the auspices of the Smithsonian and the American Research Center in Cairo. His books include *Fihrist al-Makhtûât al-‘Ilmīyah al-Mahfûzah bi-Dâr al-Kutub al-Miṣrīyyah* (Cairo: al-Hay’ah al-Miṣrīyyah al-‘Ammah lil-Kitâb, 1981–1986); *Khwarizmi and New Trends in Mathematical Astronomy of the Ninth Century* (New York: Kevorkian Center, 1983); *Mathematical Astronomy in Medieval Yemen* (Malibu, CA: Undena, 1983); *Astrolabes and Angels, Epigrams and Enigmas* (Stuttgart: Steiner, 2007); *Astronomy in the Service of Islam* (Aldershot: Variorum, 1993); *Islamic Mathematical Astronomy* (Aldershot: Variorum, 1993); *World Maps for Finding the Direction and Distance of Mecca* (Leiden: Brill, 1999); *Ciphers of the Monks: A Forgotten Number-Notation of the Middle Ages* (Stuttgart: Steiner, 2001); *In Synchrony with the Heavens: Studies in Astronomical Timekeeping and Instrumentation in Medieval Islamic Civilization* (Leiden: Brill, 2004, 2005); *Islamic Astronomy and Geography* (Farnham: Ashgate Variorum, 2012). He was appointed to New York University (1979–1985) and in 1985 was invited to the University of Frankfurt as professor of history of science and director of the Institute for the History of Science. The institute became a leading center for the study of the history of Islamic sciences but closed when he retired in 2007.

1973

Jerome Meric Pessagno (1933–2000), a native of Baltimore, received his BA (1957) and MA (1964) from the Catholic University of America. His Yale dissertation was “The Kitâb al-Īmân of Abū ‘Ubayd al-Qâsim b. Sallâm: A Study of the Muslim Struggle for a Definition of Faith.” He joined the Xaverian Brothers and taught at Xaverian high schools in Maryland and Brooklyn, leaving the order in 1969. He was professor of Islamic theology at New York University, 1974–1977, adjunct professor of Islamic studies at Pace University, White Plains, New York, 1988, adjunct professor of philosophy at St. John’s University, 1996, and taught Latin and Greek at New Canaan High School, 1970–1995.

Anthony J. Spalinger received his BA at Queens College of the City of New York. His Yale dissertation was “Aspects of the Military Documents of the Ancient Egyptians,” published as

YNER 9 (1982). His other books include *Three Studies on Egyptian Feasts* (Baltimore: Halgo, 1992); *Private Feast Lists of Ancient Egypt* (Wiesbaden: Harrassowitz, 1996); *Transformation of an Egyptian Narrative: P. Sallier III and the Battle of Kadesh* (Wiesbaden: Harrassowitz, 2002); *War in Ancient Egypt* (Oxford: Blackwell, 2005); *Five Views of Egypt* (Göttingen: Seminar für Ägyptologie und Koptologie, 2006); *The Great Dedicatory Inscription of Ramesses II* (Leiden: Brill, 2008); *Icons of Power: A Strategy of Reinterpretation* (Prague: Charles University, 2011). He is currently professor of Egyptology, University of Auckland.

Virginia Condon received her BA from Northwestern University. Her Yale dissertation was “Seven Royal Hymns of the Late Ramesside Period: Papyrus Turin CG 54031,” published as *Münchener Ägyptologische Studien* 37 (1978). She endowed the Viscusi Fund in the department.

Norman H. Yoffee received his BA from Northwestern University, Evanston, Illinois. His Yale dissertation was “The Economic Role of the Crown in the Old Babylonian Period,” published as *BM* 5 (Malibu, CA: Undena, 1977). His other books include *Collapse of Ancient States and Civilizations*, with George L. Cowgill (Tucson: University of Arizona Press, 1988); *Old Babylonian Texts in the Ashmolean Museum*, with Stephanie Dalley (Oxford: Clarendon, 1991); *Early Stages in the Evolution of Mesopotamian Civilization: Soviet Excavations in Northern Iraq*, with Jeffrey J. Clark (Tucson: University of Arizona Press, 1993); *Archaeological Theory: Who Sets the Agenda?*, with Andrew Sherratt (Cambridge: Cambridge University Press, 1993); *Negotiating the Past: Identity, Memory, and Landscape in Archaeological Research* (Tucson: University of Arizona Press, 2007); *Questioning Collapse: Human Resilience, Ecological Vulnerability, and the Aftermath of Empire* (Cambridge: Cambridge University Press, 2010); *Cambridge World History 3: Early Cities in Comparative Perspectives, 4000 BCE–1200 BCE* (Cambridge: Cambridge University Press, 2015). He served on the faculty of the University of California, Berkeley; the University of Sydney, Australia, and Wolfson College, Oxford. He was professor of anthropology, University of Arizona and professor of Assyriology, University of Michigan. He is currently senior fellow at the Institute for the Study of the Ancient World, New York University.

1974

Curtiss R. Hoffman received his BA from Brandeis University. His Yale dissertation was “The Lion, the Eagle, the Man and the Bull in Mesopotamian Glyptic.” His books include *People of the Fresh Water Lake: A Prehistory of Westborough, Massachusetts*, American University Studies Series 11, Anthropology and Sociology 47 (New York: Lang, 1990); *The Seven Story Tower: A Mythic Journey Through Time and Space* (Oxford: Perseus, 2002); *Weaving Dreams into the Classroom*, with Jacqueline E. Lewis (Boca Raton: BrownWalker Press, 2013); *Stone Prayers: Native American Constructions on the Eastern Seaboard* (Charleston: America Through Time, 2019). Appointed in 1978, he is professor of anthropology and chair, Bridgewater State College, Bridgewater, Massachusetts.

Ivan Starr (1925–2012) was a native of Bialystok, Poland. He received his BA from Queens College of the City University of New York. His Yale dissertation was “The Bârû Rituals,” published as *The Rituals of the Diviner*, *BM* 12 (Malibu, CA: Undena, 1983). His other books include *Queries to the Sungod: Divination and Politics in Sargonic Assyria*, with Jussi Aro and Simo Parpola, *State Archives of Assyria* 4 (Helsinki: University of Helsinki Press, 1990). He was considerably older than his generation of graduate students but preferred not to share the events of his earlier life with them. He was professor of classical and modern languages at Wayne State University.

1975

Yasin M. Al-Khalesi received his BA and MA from the University of Baghdad. His Yale dissertation was “Mesopotamian Monumental Secular Architecture in the Second Millennium B.C.,” published as *The Court of the Palms: A Functional Interpretation of the Mari Palace*, BM 8 (Malibu, CA: Undena, 1978). His other books include *Modern Iraqi Arabic: A Textbook* (Georgetown: Georgetown University Press, 2006). He currently is president, Arabico Inc., Los Angeles.

Benjamin R. Foster received his BA at Princeton (1968, Phi Beta Kappa) and his MA at Yale (1974) and a Higher Standard Certificate with Distinction from the Middle East Center for Arabic Studies, Shemlan, Lebanon (1965–1966). In 1969–1970 he served in the US Army, Ordnance Corps, with assignment to Redstone Arsenal, Huntsville, Alabama; Second Armored Division, Fort Hood, Texas; and the 25th Infantry Division, Cu Chi and Tay Ninh, Viet Nam. His Yale dissertation was “Umma in the Sargonic Period,” published as *Memoirs of the Connecticut Academy of Arts and Sciences* 20 (1982). His other books include *Administration and Use of Institutional Land in Sargonic Sumer, Mesopotamia*, Copenhagen Studies in Assyriology 9 (1982); *Sargonic Tablets from Telloh in the Istanbul Archaeological Museums*, Occasional Publications of the Babylonian Fund, University Museum, University of Pennsylvania 5 (1982), with Veysel Donbaz and Mustafa Eren; *Before the Muses: An Anthology of Akkadian Literature* (Bethesda, MD: CDL, 1993; 2nd ed. 1996; 3rd ed. 2005); *From Distant Days: Myths, Tales, and Poetry of Ancient Mesopotamia* (Bethesda, MD: CDL, 1995; 2nd ed. 1998); *The Epic of Gilgamesh* (New York: Norton Critical Editions, 2001; 2nd ed. 2019); *Iraq beyond the Headlines: History, Archaeology, and War*, with Karen Polinger Foster and Patty Gerstenblith (Singapore: World Scientific, 2005); *Akkadian Literature of the Late Period*, Guides to the Mesopotamian Textual Record (Münster: Ugarit-Verlag, 2007); *Civilizations of Ancient Iraq*, with Karen Polinger Foster (Princeton: Princeton University Press, 2009); *The Age of Agade: Inventing Empire in Ancient Mesopotamia* (London: Routledge, 2009); ed., *Cuneiform Texts from Various Collections*, YOS 15 (2009); *Sargonic Texts from Telloh in the Istanbul Archaeological Museums Part 2* (Atlanta: Lockwood Press, 2019); *Sargonic Texts from Umma in the Oriental Institute of the University of Chicago*, Nisaba 31 (Messina: DICAM, 2019); *Sargonic and Pre-Sargonic Texts in the Yale Babylonian Collection* (Atlanta: Lockwood Press, 2020). He was honored by a Festschrift, Sarah C. Melville and Alice L. Slotsky, eds., *Opening the Tablet Box* (Leiden: Brill, 2010). Instructor in Arabic, Yale, 1973–1975; assistant professor of Assyriology, 1975–1981; associate professor (1981–1986), professor (1986–2002), William M. Laffan Professor of Assyriology and Babylonian Literature (2002–). He was acting curator, Yale Babylonian Collection, 1980–1981 and curator, 2002–2017, and visiting professor, Wesleyan University Graduate Liberal Studies Program, 1998, 2000, the École Pratique des Hautes Études, Paris, 1998, and the Collège de France, 2010.

Maureen L. Gallery (Kovacs) received her BA and MA from the University of Toronto. Her Yale dissertation was “The Office of the Šatammu in the Old Babylonian Period,” published as *Afo* 27 (1980): 1–36. Her other books include *The Epic of Gilgamesh* (Stanford: Stanford University Press, 1989). She is currently a coin, art, and antiquities dealer.

Daniel C. Snell received his BA and MA from Stanford University. His Yale dissertation was “Ledgers and Prices: Ur III Silver Balanced Accounts,” published as YNER 8 (1982). His other books include *The E. A. Hoffman Collection and Other American Collections*, Materiali per il Vocabulario Neosumerico 9 (Rome: Multigrafica, 1979); *Workbook of Cuneiform Signs* (Malibu, CA: Undena, 1979); *Economic Texts from Sumer*, with Carl H. Lager, YOS 18 (1991); *Twice-Told Proverbs and the Composition of the Book of Proverbs* (Winona Lake, IN:

Eisenbrauns, 1993); *Life in the Ancient Near East* (New Haven: Yale University Press, 1997); *Flight and Freedom in the Ancient Near East* (Leiden: Brill, 1982); ed., *A Companion to the Ancient Near East* (Malden, MA: Blackwell, 2005; 2nd ed. 2020); *Religions of the Ancient Near East* (Cambridge: Cambridge University Press, 2011; German translation 2014); *Ancient Near East: The Basics* (London: Routledge, 2013). He is professor of history emeritus, University of Oklahoma.

1976

Marie-Henriette Carre Gates received her BA from Bryn Mawr College and her MA at Yale. Her dissertation was “Alalakh-Tell Atchana, Levels VI and V: A Re-Examination of a Mid-Second Millennium B.C. Syrian City,” published as *Alalakh Levels VI and V: A Chronological Reassessment*, Syro-Mesopotamian Studies 4.2 (Malibu, CA: Undena, 1981) and “Alalakh and Chronology Again,” in *High, Middle or Low?*, ed. Paul Åström (Göteborg: Åström, 1987), 60–86. Beginning in 1992, she directed excavations at Kinet Höyük, Turkey. She taught at the University of North Carolina, Chapel Hill, and in 1990 came to Bilkent University, Ankara, where she was professor of archaeology and history of art until her retirement in 2022.

Karen Polinger Foster received her AB from Mount Holyoke College and MA and MPhil from Yale. Her dissertation, “Aegean Faience of the Bronze Age,” was published under the same title by Yale University Press (1979). Her other books include *Minoan Ceramic Relief* (1982); *The City of Rainbows: A Tale from Ancient Sumer* (1999); *METRON: Measuring the Aegean Bronze Age*, coedited with Robert Laffineur (2003); *Tartiers: Portrait d'un village soissonnais* (2005); *Iraq beyond the Headlines: History, Archaeology, and War*, coauthored with Benjamin R. Foster and Patty Gerstenblith (2005); *Au secours des enfants du Soissonnais: Lettres américaines de Mary Breckinridge 1919–1921*, cotranslated and edited with Monique Judas-Urschel (2012); ed., *Ex Oriente Lux et Veritas: Yale, Salisbury, and Early Orientalism* (2017); *A Mesopotamian Miscellany*, translations by Benjamin R. Foster (2020); *Strange and Wonderful: Exotic Flora and Fauna in Image and Imagination* (Oxford: Oxford University Press, 2020); and *The Routledge Companion to Ecstatic Experience in the Ancient World*, coedited with Diana Stein and Sarah Kielt Costello (2022); *Poèmes miraculeux, chants sublimes: Le chef-d'oeuvre médiéval de Gautier de Coinci, génie monastique de Saint-Médard de Soissons* (Soissons: L'Échelle du Temple, 2023). *Civilizations of Ancient Iraq*, coauthored with Benjamin R. Foster (Princeton: Princeton University Press, 2009) won the 2010 Holton Book Award of the Archaeological Institute of America. As an archaeological illustrator, she worked on projects in Egypt, Syria, Italy, and France. Before returning to NELC as a lecturer in Near Eastern and Aegean art (1996–2018), with a joint appointment in History of Art (2000–2015), she taught at Wesleyan, Connecticut College, RISD, and Smith, among other places. She finished her teaching career as a visiting associate professor at Trinity College (2017–2019).

Peter S. Knobel (1943–2019) was a native of Newark, New Jersey. He received his BA from Hamilton College and BHL and MA from Hebrew Union College. His Yale dissertation was “Targum Qoheleth: A Linguistic and Exegetical Inquiry.” From 1969 to 1980, he was rabbi of Temple Emanu-El in Groton, Connecticut, and from 1980 to 2010 rabbi of Beth Emet Free Synagogue at Evanston, Illinois. After his retirement he was interim rabbi at temples in Coral Gables, Florida and Hollywood, California. He taught at the University of New Haven, University of Connecticut, and Spertus Institute. His books include *Gates of the Seasons: A Guide to the Jewish Year*, with Bennett M. Herrmann (New York: Central Conference of American Rabbis, 1984); *Mishkan Moeid: A Guide to the Jewish Seasons* (New York: Central Conference of American Rabbis, 2013), and *Navigating the Journey: The Essential Guide to the*

Jewish Life Cycle (New York: Central Conference of American Rabbis, 2018). He was active in Reform Jewish affairs, associations, unions, and committees throughout his life.

Piotr Michalowski received his MA from the University of Warsaw (1968). His Yale dissertation was “The Royal Correspondence of Ur,” published as *The Correspondence of the Kings of Ur: An Epistolary History of an Ancient Mesopotamian Kingdom* (Winona Lake, IN: Eisenbrauns, 2011). His other books include *The Lamentation over the Destruction of Sumer and Ur* (Winona Lake, IN: Eisenbrauns 1989); *Letters from Early Mesopotamia*, Writings from the Ancient World 3 (Atlanta: Scholars Press, 1993). He was also editor of four Festschrift volumes and the *Journal of Cuneiform Studies*. From 1975–1979 he was assistant professor of Sumerian, University of California, Los Angeles; 1979–1981; research associate on the Sumerian Dictionary Project of the University Museum, University of Pennsylvania; and in 1981 was invited to the University of Michigan, where he was George G. Cameron Professor of Ancient Near Eastern Languages and Civilizations.

René Marcel Sigrist received his BTh from the University of Strasbourg. His Yale dissertation was “Ninurta à Nippur: L'économie du culte pendant la période d'Isin et Larsa,” published as *Les Sattukku dans l'Éšumeša pendant la période d'Isin et Larsa*, BM 11 (Malibu, CA: Undena, 1984). His other books include *Drehem* (Bethesda, MD: CDL, 1992) and well over thirty other volumes, most of them publications of cuneiform texts, too numerous to list here. He was honored by two Festschriften: Piotr Michalowski, ed., *On the Third Dynasty of Ur* (Boston: American Schools of Oriental Research, 2008); and Uri Gabbay and Jean-Jacques Pérennès, eds., *Des Polythéismes aux monothéismes: Mélanges assyriologiques offerts à Marcel Sigrist* (Leuven: Peeters, 2020). He was professor at the École Biblique, Jerusalem.

1977

Gary M. Beckman received his BA from Pomona College and MA from Yale. His dissertation was “Hittite Birth Rituals,” published as *Hittite Birth Rituals: An Introduction*, Sources from the Ancient Near East 1.4 (Malibu, CA: Undena, 1978) and as *Studien zu den Boghazköy Texten 29* (Wiesbaden: Harrassowitz, 1983). His other books include *Texts from the Vicinity of Emar in the Collection of Jonathan Rosen* (Padova: SARGON, 1996); *Catalogue of the Babylonian Collections at Yale*, vols. 2 and 4 (Bethesda, MD: CDL, 1995, 2000); *Hittite Diplomatic Texts*, Writings from the Ancient World 7 (Atlanta: Scholars Press, 1996, 1999); *The Ahhiyawa Texts*, with Trevor Bryce and Eric Cline, Writings from the Ancient World 28 (Atlanta: Scholars Press, 2011); *The Hittite Babilili-Ritual from Hattusa (CTH 718)* (Winona Lake, IN: Eisenbrauns, 2014); *The Hittite Gilgamesh*, Journal of Cuneiform Studies Supplemental Series 6 (Atlanta: Lockwood Press, 2019), and numerous edited volumes, as well as associate editor of the *Journal of the American Oriental Society* since 1999. He was honored by a Festschrift, Billie Jean Collins and Piotr Michalowski, eds., *Beyond Hatti* (Atlanta: Lockwood Press, 2013). Beckman was assistant and associate professor of Hittite and Assyriology at Yale and assistant and associate curator of the Babylonian Collection, 1978–1992. He is currently professor of Hittite and Mesopotamian studies, University of Michigan.

L. Timothy Doty received his BA from the University of Texas and BD from the Harvard Divinity School. His dissertation was “Cuneiform Archives from Hellenistic Uruk.” He was author of *Cuneiform Documents from Hellenistic Uruk*, YOS 20 (2012), edited by Ronald Wallenfels. He was assistant professor of religion, Baker University, Baldwin, Kansas and pastor, Westminster Presbyterian Church, Independence, Missouri.

Tikva Frymer-Kensky (1943–2006) was a native of Chicago. She received her BA from the City College of New York, BHL from the Jewish Theological Seminary, and MA from Yale.

Her doctoral dissertation was “The Judicial Ordeal in the Ancient Near East.” Her books include *In the Wake of the Goddesses: Women, Culture, and the Biblical Transformation of Pagan Myth* (New York: Macmillan, 1992); *Motherprayer: The Pregnant Woman’s Spiritual Companion* (New York: Putnam’s, 1995); *Reading the Women of the Bible: A New Interpretation of Their Stories* (New York: Schocken Books, 2002); *Studies in Bible and Feminist Criticism* (Philadelphia: Jewish Publication Society, 2006); and *Ruth: The Traditional Hebrew Text with the New JPS Translation* (Philadelphia: Jewish Publication Society, 2011). She served on the faculties of Wayne State University, the Jewish Theological Seminary, Ben Gurion University, and the Reconstruction Rabbinical College, Wyncote, Pennsylvania. Her final appointment was professor at the University of Chicago Divinity School.

Jonathan H. Rodgers received his BA from the State University of New York, Binghamton, and MSIS from the University of Kentucky, College of Information Science. His Yale dissertation was “Semitic Accentual Systems.” Currently head, Near Eastern Division, coordinator, Area Programs, University of Michigan Library, and secretary of the American Oriental Society.

Carl Wurtzel received his BA from the City College of New York. His Yale dissertation was “The Umayyads in the *History* of Khalīfah b. Khayyāt,” published as *Khalifa ibn Khayyat’s History on the Umayyad Dynasty*, ed. Richard G. Hoyland (Liverpool: Liverpool University Press, 2015). He currently is a bookseller in New York City.

1978

Peter Machinist received his BA from Harvard (1966, Phi Beta Kappa). His Yale dissertation was “The Epic of Tukulti-Ninurta I: A Study in Middle Assyrian Literature.” His other books include *Letters from Priests to the Kings Esarhaddon and Assurbanipal*, State Archives of Assyria 13 (Helsinki: University of Helsinki Press, 1999), with S. W. Cole; and *Mesopotamia in Eric Vogelin’s “Order and History”* (Munich: Eric Vogelin-Archiv, 2001). He was honored by a Festschrift, David S. Vanderhooft and Abraham Winitzer, eds., *Literature as Politics, Politics as Literature* (Winona Lake, IN: Eisenbrauns, 2013). He taught at Connecticut College, New London, Connecticut (1969), Case Western Reserve University, Cleveland, Ohio (1971–1976), University of Arizona (1977–1986), Hebrew University of Jerusalem (1981, 2003), University of Michigan (1986–1990), and Munich (2013–2014). In 1991 he was invited to Harvard, where he was named to the historic Hancock Professorship of Hebrew and Other Oriental Languages in 1992.

1980

Betsy M. Bryan received her BA from Mary Washington College, Fredericksburg, Virginia and her MA at Yale. Her doctoral dissertation was “The Reign of Thutmose IV,” published as *The Reign of Thutmose IV* (Baltimore: Johns Hopkins University Press, 1991). Her other books include *Egypt’s Dazzling Sun: Amenhotep III and His World*, ed. with Arielle P. Kozloff and Lawrence M. Berman (Cleveland Museum of Art: 1992); *Quest for Immortality: Treasures of Ancient Egypt*, ed. with Eric Hornung (National Gallery of Art: 2002); *Sacred Space and Sacred Function in Ancient Thebes*, ed. with Peter F. Dorman (Chicago: Oriental Institute of the University of Chicago, 2007); and *Perspectives on Ptolemaic Thebes: Papers from the Theban Workshop*, ed. with Peter F. Dorman (Chicago: Oriental Institute of the University of Chicago, 2011); *The Precinct of Mut at South Karnak*, with Robert A. Fazzini (Cairo: American University in Cairo Press, 2020). Invited to Johns Hopkins University in 1986, she is Alexander Badawy Professor of Egyptology.

Robert M. Good (1952–2002), a native of Kansas, received his BA from Princeton (1974, Phi Beta Kappa), MAR from Yale, and MBA in Business Administration from the Massachusetts Institute of Technology (1986). His Yale dissertation was “The Sheep of His Pasture: A Study of the Hebrew Noun *‘mm* and/or Its Semitic Cognates,” published as Harvard Semitic Monographs 29 (Chico, CA: Scholars Press, 1983). He published thereafter various articles in the field of Ugaritic studies. An ordained Presbyterian minister, he served on the faculty of Connecticut College and as assistant professor, Brown University (1980–1983), Dartmouth College (1983–84), and the University of Pennsylvania (1984–85). He was managing director of the consulting firm Cambridge Associates, Cambridge, Massachusetts (1985–1997) and founding partner, South St. Advisors, Providence, a global private-equity advisory firm (1997–2002).

Bruce E. Zuckerman received his BA from Princeton. His Yale dissertation was “The Process of Translation in IIIQ^tgJob: A Preliminary Study.” His books include *Job the Silent: A Study in Biblical Counterpoint* (Oxford: Oxford University Press, 1991) and joint ed., *The Leningrad Codex: A Facsimile Edition* (Leiden: Brill, 1998); joint ed., *Beyond Alliances: The Jewish Role in Reshaping the Racial Landscape of Southern California* (West Lafayette, IN: Purdue University Press, 2012), *American Politics and the Jewish Community* (West Lafayette, IN: Purdue University Press, 2013); *Beyond Stereotypes: American Jews and Sports* (West Lafayette, IN: Purdue University Press, 2014). His is editor and publisher of *Maarav: A Journal of Northwest Semitic Languages and Literatures*; member, board of directors, Ancient Biblical Manuscript Center; professor of religion, School of Religion, University of Southern California, Los Angeles; director, University of Southern California Research Collection and West Semitic Research Project of the University of Southern California.

1981

Susan J. Bridges received her BA from the University of Pennsylvania, MA from Yale and MBA from New York University. Her Yale doctoral dissertation was “The Mesag Archive: A Study of Sargonic Society and Administration.” She was a stock analyst with Donaldson, Lufkin & Jenrette, then Moody’s Investors. Currently she is research analyst, Alliance Capital, New York City.

Douglas A. Frayne (1951–2017), a native of Canada, received his BA from the University of Toronto and MA at Yale. His dissertation was “The Historical Correlations of the Sumerian Royal Hymns (2400–1900 BC).” His books included *The Early Dynastic List of Geographical Names*, AOS 74 (New Haven: American Oriental Society, 1992) and four volumes in the Royal Inscriptions of Mesopotamia Project, University of Toronto: *Pre-Sargonic Period (2700–2350 B.C.)*; *Sargonic and Gutian Periods (2334–2113 B.C.)*; *Ur III Period (2112–2004 B.C.)*; and *Old Babylonian Period (2003–1595 B.C.)*. In 1980 he was appointed to the University of Toronto Department of Near and Middle Eastern Civilizations, and until 2006 was researcher and editor for the Royal Inscriptions of Mesopotamian Project.

John W. Turner received his BA at Lycoming College, Williamsport, Pennsylvania, and his MA at Yale. His dissertation was “Early Mesopotamian Agriculture: A Quantitative Model for Ur III Times.” He is a US government employee.

1982

Barry L. Bandstra received his BA from the University of Illinois, Urbana (1972), BD from Calvin Theological Seminary (1975), and MA at Yale (1978). His dissertation was “The Syntax of the Particle ‘Ky’ in Biblical Hebrew and Ugaritic.” His books include *Reading the Old Testament: Introduction to the Hebrew Bible* (Belmont, CA: Wadsworth, 1999); *Genesis 1–11:*

A Handbook on the Hebrew Text (Waco, TX: Baylor University Press, 2008). Currently he is professor of religion and director of academic computing, Hope College, Holland, Michigan.

W. Randall Garr received his BA from Vassar College and MA at Yale. His dissertation was “Dialect Geography of Syria-Palestine 1000–586 B.C.,” published by the University of Pennsylvania Press (Philadelphia, 1985; repr. Eisenbrauns, 2004). His other books include *In His Own Image and Likeness: Humanity, Divinity, and Monotheism* (Leiden: Brill, 2003). Currently professor of religious studies, University of California at Santa Barbara.

Laurie E. Pearce received her BA (1977) and MA (1978) at Yale. Her dissertation was “Cuneiform Cryptography: Numerical Substitution for Syllabic and Logographic Signs.” Her books include *Documents of Judaeon Exiles and West Semites in Babylonia in the Collection of David Sofer*, with Cornelia Wunsch, Cornell University Studies in Assyriology and Sumerology 28 (Bethesda, MD: CDL, 2014). She served as a faculty member at the Hebrew Union College (1984–1986) and the University of Connecticut, Stamford (1983–1993). In 1996 she was appointed to the University of California at Berkeley, where she is lecturer in Assyriology.

Everett K. Rowson received his BA from Princeton. His dissertation was “Al-‘Āmirī on the Afterlife: A Translation with Commentary of His ‘al-Amad ‘alā al-Abad,” published as *A Muslim Philosopher on the Soul and Its Fate: Al-‘Āmirī’s Kitāb al-Amad ‘alā l-Abad*, AOS 70 (New Haven: American Oriental Society, 1988). His other books include *The History of al-Tabari*, vol. 22: *The Marwanid Restoration* (Albany: SUNY Press, 1989); *Homoeroticism in Classical Arabic Literature*, ed. with J. W. Wright Jr. (New York: Columbia University Press, 1977). He was honored by a Festschrift, Joseph E. Lowry and Shawkat M. Toorawa, eds., *Arabic Humanities, Islamic Thought* (Leiden: Brill, 2017). He was associate professor of Arabic, University of Pennsylvania, and in 1993 was appointed to New York University. Currently he is professor emeritus.

Glenn M. Schwartz received his BA (1976) and MA (1980) at Yale. His dissertation was “From Prehistory to History on the Habur Plains: The Operation 1 Ceramic Periodization from Tell Leilan,” published as *A Ceramic Chronology from Tell Leilan: Operation 1* (New Haven: Yale University Press, 1988). His other books include *Archaeological Views from the Countryside: Village Communities in Early Complex Societies*, ed. with Steven E. Falconer (Washington, DC: Smithsonian Institution, 1994); *The Study of the Ancient Near East in the 21st Century: The William Foxwell Albright Centennial Conference*, ed. with Jerrold S. Cooper (Winona Lake, IN: Eisenbrauns, 1996); *The Archaeology of Syria: From Complex Hunter-Gatherers to Early Urban Societies (ca. 16,000 – 300 B.C.)*, with Peter Akkermans (Cambridge: Cambridge University Press, 2003); *After Collapse: The Regeneration of Complex Societies*, ed. with John J. Nichols (Tucson: University of Arizona Press, 2006); *Sacred Killing: The Archaeology of Sacrifice in the Ancient Near East*, with Anne Porter (Winona Lake, IN: Eisenbrauns, 2012); *Rural Archaeology in Early Urban Northern Mesopotamia: Excavations at Tell al-Raqa’i* (Los Angeles: Cotsen Institute, 2015). He was also director of the Umm el-Marra and Tell al-Raqa’i archaeological projects in Syria. In 1987 he was appointed to Johns Hopkins University, where he is Whiting Professor of Archaeology.

Raymond Westbrook (1946–2009) was a native of Southend-on-the-Sea, England. He received his BA from Magdalen College and Master of Laws from the Hebrew University, Jerusalem. His dissertation was “Old Babylonian Marriage Law,” published as *Archiv für Orientforschung Beiheft 23* (Horn: Berger & Söhne, 1988). His other books include *Studies in Biblical and Cuneiform Law* (Paris: Gabalda, 1988); *Property and the Family in Biblical Law* (Sheffield: JSOT Press, 1991); *Amarna Diplomacy: The Beginnings of International Diplo-*

macy, ed. with Raymond Cohen (Baltimore: Johns Hopkins University Press, 2000); *Security for Debt in Ancient Near Eastern Law*, ed. with Richard Jasnow (Leiden: Brill, 2001); ed., *A History of Ancient Near Eastern Law*, 2 vols. (Leiden: Brill, 2003); *Isaiah's Vision of Peace in Biblical and Modern International Relations: Swords into Ploughshares* (New York: Macmillan, 2008); *Law from the Tigris to the Tiber: The Writings of Raymond Westbrook* (Winona Lake, IN: Eisenbrauns, 2009); *Ex Oriente Lex: Near Eastern Influences on Ancient Greek and Roman Law* (Baltimore: Johns Hopkins University Press, 2014, posthumous). He was called to the Bar of England and Wales (1976), practiced briefly, and taught at the Inns of Court. He then headed the English Translation Section of the European Community's Court of Auditors in Luxembourg. He taught at the Hebrew University from 1983–1987. Invited to Johns Hopkins in 1987, he was W. W. Spence Professor in Semitic Languages.

Nancy R. Woodington received her BA from Yale College and MDiv from the Yale Divinity School. Her dissertation was "A Grammar of the Neo-Babylonian Letters from the Kuyunjik Collection." Currently she is a freelance editor and computer consultant, New Haven, Connecticut.

1983

Tremper Longman III received his BA from Ohio Wesleyan University, Delaware, Ohio and his MDiv from Westminster Theological Seminary, Philadelphia. His Yale dissertation was "Fictional Akkadian Royal Autobiography," published by Eisenbrauns (Winona Lake, IN, 1991). His other books include *Literary Approaches to Biblical Interpretation* (Grand Rapids: Academie, 1987); *Complete Literary Guide to the Bible*, ed., with Leland Ryken (Grand Rapids: Zondervan, 1993); *God Is a Warrior*, with Daniel G. Reid (Grand Rapids: Zondervan, 1995); ed. et al., *Dictionary of Biblical Imagery* (Downer's Grove, IL: InterVarsity Press, 1998); *Immanuel in Our Place: Seeing Christ in Israel's Worship* (Philipsburg, NJ: P&R, 2001); *Expositor's Bible Dictionary*, ed. with David E. Garland (Grand Rapids: Zondervan, 2005–2012); *Introduction to the Old Testament*, with Raymond B. Dillard (Grand Rapids: Zondervan, 2006); *Dictionary of the Old Testament: Wisdom, Poetry & Writings*, ed. with Peter Enns (Downers Grove, IL: InterVarsity Press, 2008); *Science, Creation and the Bible: Reconciling Rival Theories of Origins*, with Richard F. Carlson (Downers Grove, IL: InterVarsity, 2010); ed. et al., *Words of the Wise Are Like Goats: Engaging Qohelet in the 21st Century* (Winona Lake, IN: Eisenbrauns, 2013); and commentaries on Genesis, Daniel, Proverbs, Jeremiah, Lamentations, Song of Songs, Matthew, a regular *Old Testament Commentary Survey*, and other works too numerous to list here. From 1980 to 1998, he taught at Westminster Theological Seminary, Philadelphia and served on the faculty of the Seattle School of Theology and Psychology and Fuller Theological Seminary. In 1998, he was invited to Westmont College, Santa Barbara, California, where he was Robert H. Gundry Professor of Biblical Studies until his retirement in 2017.

Marc G. Van De Mierop received his Licentiate from the Katholieke Universiteit, Leuven, Belgium and his MA from Yale. His dissertation was "The Early Isin Craft Archive," published as *Crafts in the Early Isin Period: A Study of the Isin Craft Archive from the Reigns of Išbi-Erra and Šū-ilišu*, *Orientalia Lovaniensia Periodica* 24 (1987). His other books include *Sumerian Administrative Documents from the Reigns of Išbi-Erra and Šū-ilišu*, *BIN* 10 (1987); *Society and Enterprise in Old Babylonian Ur*, *Berliner Beiträge zum Vorderen Orient* 12 (Berlin: Reimer, 1992); *The Ancient Mesopotamian City* (Oxford: Clarendon, 1997); *Cuneiform Texts and the Writing of History* (London: Routledge, 1999); *King Hammurabi of Babylon: A Biography* (Malden, MA: Blackwell, 2005); *The Eastern Mediterranean in the Age of Ramesses II* (Malden, MA: Blackwell, 2007); *Philosophy before the Greeks: The Pursuit of Truth in Ancient Babylonia*

(Princeton: Princeton University Press, 2016); *Before and After Babel: Writing as Resistance in Ancient Near Eastern Empires* (Oxford: Oxford University Press, 2023), as well as a standard text book: *A History of the Ancient Near East ca. 3000–323 BC* (Malden, MA: Blackwell, 2004, several reprintings). Currently he is professor of history, Columbia University.

1984

Stephan Bennett received his BA from the University of Washington and his MA from Yale. His dissertation was “Objective Pronominal Suffixes in Aramaic.” He was a research associate, the Comprehensive Aramaic Lexicon Project, Johns Hopkins University, 1986–1990. Currently he is a computer consultant, Baltimore, Maryland.

Seth Ward received his BA (1974) and MA (1978) from Yale and his MA from the Jewish Theological Seminary. His Yale dissertation was “Construction and Repair of Churches and Synagogues in Islamic Law: A Treatise by Taqī al-Dīn ‘Alī b. ‘Abd al-Kāfi al-Subkī.” He taught at the University of Haifa (1985–1988), Ben Gurion University of the Negev (1988), and Technion (Haifa, 1989–1991). In 1991 he was invited to the University of Denver, where he directed the Institute for Islamic-Judaic Studies. In 2003 was appointed to the University of Wyoming as professor of religious studies.

1985

Paul-Alain Beaulieu received his Bachelor of Law (1976) and MA (1980) from the University of Montreal, and his MA from Yale. His dissertation was “The Reign of Nabonidus, King of Babylon (556–539 B.C.): A New Appraisal,” published as YNER 10 (1989). His other books include *Late Babylonian Texts in the Nies Babylonian Collection*, Catalogue of the Babylonian Collections at Yale 1 (1984); *Legal and Administrative Texts from the Reign of Nabonidus*, YOS 19 (2000); *The Pantheon of Uruk during the Neo-Babylonian Period* (Leiden: Brill, 2003); *A History of Babylon, 2200–AD 75* (Chichester, UK: Wiley, 2018); *Cuneiform Uranology Texts: Drawing the Constellations*, with Eckart Frahm, Wayne Horowitz, and John Steele, Transactions of the American Philosophical Society 107.2 (2008). He was a Kohut Fellow and lecturer in Coptic and Syriac at Yale (1987–1997), a fellow of the Institute for Advanced Study, Princeton (2000–2001), and served on the faculty of Harvard (1997–2005) and the University of Notre Dame (2005). He was invited to the University of Toronto in 2006, where he is professor of Near and Middle Eastern civilizations.

Lawrence M. Berman received his BA from State University of New York, Binghamton (1975) and his MA from Yale. His doctoral dissertation was “Amenemhet I.” His books include *Catalogue of Egyptian Art: The Cleveland Museum of Art*, with Kenneth J. Bohac (Cleveland: Cleveland Museum of Art, 1999); *Arts of Ancient Egypt* (Boston: MFA Publications, 2003); *The Priest, the Prince, and the Pasha: The Life and Afterlife of an Ancient Egyptian Sculpture* (Boston: MFA Publications, 2015); *Unearthing Ancient Nubia: Photographs from the Harvard University-Boston Museum of Fine Arts Expedition* (Boston: MFA Publications, 2018). He has also done extensive excavation work in Egypt. Currently he is Norma Jean Calderwood Senior Curator of Egyptian Art, Museum of Fine Arts, Boston, Massachusetts.

Elise Werner Crosby received her BA from Stanford University, MA from the University of California, Los Angeles, and MA from Yale. Her doctoral dissertation was “Akhbār al-Yaman wa-Ash’āruhā wa-Ansābuhā: The History, Poetry, and Genealogy of the Yemen of ‘Abīd b. Sharyā Al-Jurhumī,” published as *History, Poetry, and Genealogy of the Yemen: The Akhbar of Abid b. Sharyā al-Jurhumī* (Piscataway, NJ: Gorgias, 2007). In 1986, she moved with her husband, Taylor Crosby, a binder and restorer of rare books, to Big Horn, Wyoming. She was a Latin teacher in the Sheridan, Wyoming public schools and lecturer in Islamic civilization,

Sheridan College. Active in creating an English-language reference library in Gaza, she is associate, Center for Middle Eastern Studies, University of Arizona.

Mark Stratton Smith received his BA from Johns Hopkins University (1976), MA in theology from Catholic University of America (1978) and MTS in biblical studies from Harvard Divinity School (1981), MA from Yale (1982). His doctoral dissertation was “Kothar wa-Hasis, the Ugaritic Craftsman God.” He also studied at the Hebrew University (1984–1985) and the École Biblique, Jerusalem. His books include *Psalms: The Divine Journey* (New York: Paulist, 1987); *The Early History of God: Yahweh and the Other Deities in Ancient Israel* (New York: Harper & Row, 1990, 2002); *The Laments of Jeremiah and Their Context: A Literary and Redactional Study of Jeremiah 11–20*, Society of Biblical Literature Monograph Series 42 (Atlanta: Scholars Press, 1990); *The Origins and Development of the Waw-Consecutive: Northwest Semitic Evidence from Ugarit to Qumran*, HSS 39 (Atlanta: Scholars Press, 1991); *The Ugaritic Baal Cycle I, II*, VTSup 55, 114 (Leiden: Brill, 1994, 2009); *The Pilgrimage Pattern in Exodus*, with Elizabeth M. Bloch-Smith (Bloomsbury: T&T Clark, 1997); *The Origins of Biblical Monotheism: Israel’s Polytheistic Background and the Ugaritic Texts* (Oxford: Oxford University Press, 2000); *Untold Stories: The Bible and Ugaritic Studies in the Twentieth Century* (Peabody, MA: Hendrickson, 2001); *The Memoirs of God: History, Memory, and the Experience of the Divine* (Minneapolis: Fortress, 2004); *The Rituals and Myths of the Feast of the Goodly Gods of KTU/CAT 1.23: Royal Constructions of Opposition, Intersection, Integration, and Domination* (Atlanta: Society of Biblical Literature: 2006); *God in Translation: Deities in Cross-cultural Discourse in the Biblical World* (Tübingen: Mohr-Siebeck, 2008); *Exodus*, New Collegeville Bible Commentary 3 (Collegeville, MN: Liturgical Press, 2009); *Poetic Heroes: The Literary Commemoration of Warriors and Warrior Culture in the Early Biblical World* (Grand Rapids: Eerdmans, 2014); *Where the Gods Are: Spatial Dimensions of Anthropomorphism in the Biblical World* (New Haven: Yale University Press, 2016). He was assistant professor of Northwest Semitic languages and literatures at Yale (1986–1993), and served on the faculty of St. Paul Seminary, St. Paul, Minnesota (1984–1986); St. Joseph’s University, Philadelphia (1993–2000); the Pontifical Biblical Institute in Rome (2004), Hebrew University, Jerusalem (2011); New York University as Skirball Professor and chair, Bible and Ancient Near Eastern Studies (appointed 2000). Currently he is Helena Professor of Old Testament Literature and Exegesis, Princeton Theological Seminary.

Marcie Finkel Walker received her BA from New York University, MLS from Rutgers University, and MA from Yale. Her doctoral dissertation was “The Tigris Frontier from Sargon to Hammurabi: A Philologic and Historical Synthesis.” Currently she is a Hebrew translator for the US government, Coatesville, Pennsylvania.

Edward Karl Werner received his BA from New York University, MLS from Rutgers University, and MA from Yale. His dissertation was “The God Montu: From the Earliest Attestations to the End of the New Kingdom.” He was Egyptology librarian, Metropolitan Museum of Art and Brooklyn Museum of Art. Currently he is head librarian, library system of Jupiter, Florida.

1.4. Near Eastern Languages and Civilizations (1987–)

1989

Billie Jean Collins received her BA from West Virginia University (1982). Her Yale dissertation was “The Representation of Wild Animals in Hittite Texts.” Her books include *The Hittites and Their World* (Atlanta: Society of Biblical Literature, 2007); ed., *A History of the*

Animal World in the Ancient Near East (Leiden: Brill, 2002); *Anatolian Interfaces: Hittites, Greeks and Their Neighbors*, ed. with Mary Bachavarova and Ian Rutherford (Oxford: Oxbow, 2008); ed., *Beyond Hatti: A Tribute to Gary Beckman* (Atlanta: Lockwood Press, 2013). She served as part-time lecturer at Emory University (1995–2021); foreign expert at the Institute for the History of Ancient Civilizations, Changchun, China (1990–1991); research associated for the Chicago Hittite Dictionary (1991–1995); director of publications, American Schools for Oriental Research (1995–2005); and acquisitions editor, Society of Biblical Literature (2005–2015). In 2010 she founded Lockwood Press in Atlanta, publisher of scholarly books, texts, and periodicals on the languages, archaeology, history, religions, and cultures of the Near East and eastern Mediterranean from earliest times through the Middle Ages.

Fred H. Renfro received his BA (1979) and MA (1981) from the University of Washington and JD (1999) from the University of California at Berkeley Law School. His Yale dissertation was “Arabic and Ugaritic Lexicography,” published as “Methodological Considerations Regarding the Use of Arabic in Ugaritic Philology,” *Ugarit-Forschungen* 18 (1986): 33–74. Currently he is staff attorney, Habeas Corpus Resource Center, San Francisco, California.

Gerry Dee Scott III received his BA from Macalester College and MA from Yale. His doctoral dissertation was “The History and Development of the Ancient Egyptian Scribe Statue.” His books include *Ancient Egyptian Art and Yale* (New Haven: Yale University Art Gallery, 1986); *Temple, Tomb, and Dwelling: Egyptian Antiquities from the Harer Family Trust Collection* (San Bernardino, CA: University Art Gallery, 1992); *Greek Vases in the San Antonio Museum of Art*, with H. Alan Shapiro and Carlos A. Picón (San Antonio, TX: The Museum, 1995); *National Image: The American Painting and Sculpture Collection in the San Antonio Museum of Art*, with Lisa Reitzes and Stephanie Street (San Antonio, TX: The Museum, 2003). Currently he is curator, San Antonio Museum of Art, San Antonio, Texas.

J. Glen Taylor received his BA from the University of Calgary, MT from the Dallas Theological Seminary, ordained in the Anglican Church (2000). His Yale dissertation was “Solar Worship in the Bible and Its World,” published as *Yahweh and the Sun: Biblical and Archaeological Evidence for Sun Worship in Ancient Israel*, *Journal of the Society for Old Testament Supplement Series* 111 (Sheffield: JSOT Press, 1993). His other publications include three brochures on homosexuality and Anglican teaching. He has also served on the faculty of Nanjing Union Theological Seminary in China (2012) and Kosin University in Busan, South Korea (2014). Appointed in 1987 to Wycliffe College, University of Toronto, he is professor of Scripture and global Christianity.

1990

Leo Depuydt received his BA from St. Vincentius College, Ypres, Belgium (1975), and Licentiate in Classical (1979) and Oriental (1981) philology from the Catholic University of Leuven, Belgium. Before coming to Yale, he studied at the Hebrew Union College, Cincinnati (1981–1982), the Hebrew University in Jerusalem (1982–1983), and the University of Tübingen (1984–1985). His Yale dissertation was “A Historical Study and Catalogue Raisonné of the Pierpont Morgan Library Coptic, Coptic-Greek and Coptic-Arabic Manuscripts,” published as *Catalogue of Coptic Manuscripts in the Pierpont Morgan Library* (Leuven: Peeters, 1993). This was the only doctorate granted in the department’s Coptic program. His other books include *Conjunction, Contiguity, Contingency: On Relationships between Events in the Egyptian and Coptic Verbal Systems* (New York: Oxford University Press, 1993); *Materials for Egyptian Grammar: Catalogue of Coordinates and Satellites of the Middle Egyptian Verb* (Leuven: Peeters, 1996); *Civil Calendar and Lunar Calendar in Ancient Egypt*, OLA 77 (Leuven: Peeters, 1997); *H. J. Polotsky, Scripta Posteriora on Egyptian and Coptic*, ed. with Verena M.

Leper, *Lingua Aegyptia: Studia Monographica* 7 (Göttingen: Seminar für Ägyptologie und Koptologie, 2007); *The Other Mathematics: Language and Logic in Egyptian and in General* (Piscataway, NJ: Gorgias, 2008); *From Xerxes' Murder (465) to Arridaios' Execution (317): Updates to Achaemenid Chronology*, British Archaeological Reports S1887 (Oxford: Archaeopress, 2008); *Prolegomena to the Complete Physical and Mathematical Theory of Rational Human Intelligence in Boolean, Lagrangian, and Maxwellian Mode* (Wuhan, China: Scientific Research Publishing, 2015). He was senior lecturer in Coptic and Syriac at Yale from 1989 to 1991. Appointed to Brown University in 1991, he is now professor of Egyptology.

1991

Briant Bohleke received his BA from the University of Chicago (1979), MLS from the University of Pittsburgh (2004) and his MA from Yale (1981). His doctoral dissertation was “The Overseers of Double Granaries of Upper and Lower Egypt in the Egyptian New Kingdom, 1570–1085 B.C.” He was Simpson Visiting Scholar at Yale; epigrapher, Chicago House Luxor; librarian, Mudd Library, Yale. Currently he is dance master; library director and archivist, Lutheran Theological Seminary, Gettysburg, Pennsylvania, and Adams County, Pennsylvania Courthouse law librarian.

Mark Lehner received his BA from the American University in Cairo. His Yale dissertation was “Archaeology of an Image: The Great Sphinx of Giza.” His books include *The Egyptian Heritage: Based on the Edgar Case Readings* (Virginia Beach, VA: A.R.E Press, 1974); *The Pyramid Tomb of Hetep-heres and the Satellite Pyramid of Khufu* (Mainz: von Zabern, 1985); *The Complete Pyramids* (London: Thames & Hudson, 1997); *Giza and the Pyramids: The Definitive History*, ed. with Zahi Hawass (Chicago: University of Chicago Press, 2017); ed., *Giza Plateau Mapping Project, Season 2004, Seasons 2006–2007, Season 2008, Season 2009* (Boston: Ancient Egypt Research Associates). He has been consultant for various television programs and appeared in more than a dozen as an expert on the pyramids. Currently he is director, Ancient Egypt Research Associates.

Claudine Vincente received her DEA from the University of Paris X, Nanterre. Her Yale dissertation was “The 1987 Tell Leilan Tablets Dated by the Limmu of Habil-kinu.” Currently an attorney, she resides in Wilson, Wyoming.

1992

Eric Scott Cohen received his BA from the University of Pennsylvania. His Yale doctoral dissertation was “Egyptianization and the Acculturation Process: An Investigation of the Pan-Grave, Kerman, and C-Group Material Culture in Egypt and the Sudan during the Second Intermediate Period and Eighteenth Dynasty.” After fourteen years in the pharmaceutical industry, he entered the Hebrew College Rabbinical School, Newton, Massachusetts (ordination 2012). He served as a rabbi in Manchester, New Hampshire, and Flemington, New Jersey.

Eerik Dickinson received his BA from the University of Michigan. His Yale doctoral dissertation was “The Development of Early Muslim Hadith Criticism: The Taqdim of Ibn Abi Hatim al-Razi (d. 327/938),” published as *The Development of Early Sunnite Hadith Criticism: The Taqdim of Ibn Abi Ḥātim al-Rāzi (240/854–327/938)* (Leiden: Brill, 2001). His other books include *Spoken Libyan Arabic* (Springfield, VA: Dunwoody, 2004); *An Introduction to the Science of the Ḥadīth: Kitāb Ma'rifat anwā' 'ilm al-ḥadīth, Ibn al- Ṣalāḥ al-Shahrazūrī, Great Books of Islamic Civilization* (Reading: Garnet, 2005). He was visiting assistant professor, Yale and Hunter College; assistant to the dean, Georgetown University.

Alice Slotsky (d. 2023) received her BA from Bryn Mawr College and her MA in economics from New York University. Her Yale dissertation was “The Bourse of Babylon: An Analysis of the Market Quotations in the Astronomical Diaries of Babylonia,” published by CDL Press (Bethesda, MD, 1997). Her other books include *Tallies and Trends: The Late Babylonian Commodity Price Lists*, with Ron Wallenfels (Bethesda, MD: CDL, 2009), and *Opening the Tablet Box: Ancient Near Eastern Studies in Honor of Benjamin R. Foster*, ed. with Sarah C. Melville (Leiden: Brill, 2010). She was visiting assistant professor, history of mathematics at Brown, 1999–2006; visiting associate professor, Classics (2006–2007), and visiting associate professor, Egyptology (2007–2008).

1993

Robert R. Ratcliffe (d. 2017) was a native of Louisiana. He received his BA from Yale (1983). His doctoral dissertation was “The ‘Broken’ Plural Problem in Arabic, Semitic, and Afro-Asiatic: A Solution Based on the Diachronic Application of Prosodic Analysis,” published as *The “Broken Plural” Problem in Arabic and Comparative Semitic: Allomorphy and Analogy in Non-Concatenative Morphology* (Amsterdam: Benjamins, 1998). His other books include *Perspectives on Arabic Linguistics*, ed. with Mushira Eid (Amsterdam: Benjamins, 1997); ed., *Hobyôt (Oman) Vocabulary with Example Texts, Aki’o Nakano* (Tokyo: Research Institute for Languages and Cultures of Asia and Africa, 2013). He was professor of Arabic and Semitic linguistics at Tokyo University of Foreign Studies.

Oded Tammuz received his BA and MA (1985) from Tel Aviv University. His Yale doctoral dissertation was “Archives from Lagaba.” Currently he is senior lecturer, Ben Gurion University of the Negev, Israel.

Izumi Yoda received his BA from the University of Tsukuba, Japan. His Yale doctoral dissertation was “Oaths in Sumerian Texts: A Case Study of Ur III Nippur.” Currently he is lector, University of Tokyo, Japan.

1994

Li Guo received his BA from Shanghai University (1979) and MA from Yale (1990). He studied at the University of Alexandria, Egypt, 1982–1984. His doctoral dissertation was “The Middle Bahri Mamluks in Medieval Syrian Historiography, the Years 1297–1302 in the ‘Dhayl Mir’at al-Zaman,’ attributed to Qutb al-Din Musa al-Yunini,” published as *Early Mamluk Syrian Historiography: Al-Yūnini’s Dhayl Mir’at al-Zaman* (Leiden: Brill, 2012). His other books include *Commerce, Culture, and Community in a Red Sea Port in the Thirteenth Century: The Arabic Documents of Quseir* (Leiden: Brill, 2004); and *The Performing Arts in Medieval Islam: Shadow Play and Popular Poetry in Ibn Daniyal’s Mamluk Cairo* (Leiden: Brill, 2012). He was lecturer at the University of Chicago (1995–1999). Invited to the University of Notre Dame in 1999, he is professor in Arabic and Middle Eastern studies.

Sarah C. Melville received her BA from Smith College and MA from the University of Missouri at Columbia. Her Yale doctoral dissertation was “The Role of Naqi/Zakutu in Sargonid Politics,” published as *State Archives of Assyria Studies 9* (Helsinki: University of Helsinki Press, 1999). Her other books include *Opening the Tablet Box: Ancient Near Eastern Studies in Honor of Benjamin R. Foster*, ed. with Alice Slotsky (Leiden: Brill, 2010) and *The Campaigns of Sargon II, King of Assyria (721–705 B.C.)* (Norman: Oklahoma University Press, 2016). Currently she is professor of ancient history, Clarkson University.

1995

Richard Wagner Whitekettle received his BS from Towson State University and his MAR and ThM from Westminster Theological Seminary, Philadelphia. His Yale doctoral disserta-

tion was “Human Reproduction in the Textual Record of Mesopotamia and Syria–Palestine during the First and Second Millennia B.C.” Currently he is professor of religion, Calvin College, Grand Rapids, Michigan.

1997

Randa Omar Kazem Baligh received her BA from the American University in Cairo. Her Yale doctoral dissertation was “Thutmosis I.” Currently she is lecturer in Egyptology, American University in Cairo; professor of Egyptology, Mansoura University, Mansoura, Egypt.

1998

John L. Gee received his BA from Brigham Young University (1988) and MA from the University of California at Berkeley (1991). His Yale doctoral dissertation was “The Requirements of Ritual Purity in Ancient Egypt.” His books include *A Guide to the Joseph Smith Papyri* (Provo, UT: FARMS, 2000); *Traditions about the Early Life of Abraham*, with John A. Tvedtnes and Brian M. Hauglid (Provo, UT: FARMS, 2001); *Astronomy, Papyrus, and Covenant*, with Brian M. Hauglid (Provo, UT, FARMS, 2005); *An Introduction to the Book of Abraham* (Provo, UT: Brigham Young University Religious Studies Center, 2017). Currently he is William “Bill” Gay Research Professor of Egyptology at the Neal A. Maxwell Institute for Religious Scholarship, Brigham Young University, Provo, Utah.

Pascale Teysseire received her BA at the Université Paul Valéry, Montpellier, France and MA at West Chester University, West Chester, Pennsylvania. Her Yale doctoral dissertation was “The Portrayal of Women in the Ancient Egyptian Tale.” Currently she is consultant, Arcplan (a software company); French tutor; president, Funding for College, Oakland, California.

1999

Leslie S. Wilson received his BA from Queen’s College, Cambridge. His Yale doctoral dissertation was “Nachash and Asherah: Serpent Symbolism and Death, Life, and Healing in the Ancient Near East,” published by the University Press of America (Lanham, MD, 2001). His other books include *The Book of Job: Judaism in the 2nd Century BCE: An Intertextual Reading* (Lanham, MD: University Press of America, 2006). Currently he is security specialist, Woodbridge, Connecticut.

2000

Gül Pulhan received her BA from Bosphorus University and MA from the University of Istanbul. Her Yale doctoral dissertation was “On the Eve of the Dark Age: Qarni-Lim’s Palace at Tell Leilan.” She served on the faculties of Bilkent and Bilgi Universities and was a founding member of the Department of Archaeology and the History of Art at Koç University, Istanbul, and a postdoctoral fellow at Oxford (2002), conducted salvage excavations at Gre Amer on the Garzan River for the Batman, Turkey, Museum, and co-curated the Erimtan Archaeology and Art Museum in Ankara. Currently she is project coordinator, SARAT (Safeguarding Archaeological Assets of Turkey), under the auspices of the British Institute at Ankara.

2001

Jennifer Bryson received her BA from Stanford University and MA from Yale. Her doctoral dissertation was “The Kitāb al-Ḥāwī of Rāzī (ca. 900 A.D.), Book One of the Ḥāwī on Brain, Nerve, and Mental Disorders: Studies in the Transmission of Medical Texts from Greek into Arabic into Latin.” She worked for *PBS NewsHour* and CBS’s *48 Hours*, then for the US embassies in Egypt and Yemen (2002). She served as an interrogator at the Guantanamo Bay detention camps (2004–2006) and managed a counterterrorism analysis team. Her last

government job was with the Department of Defense as lead action officer for countering ideological support to terrorism within the Office of the Secretary of Defense in Support to Public Diplomacy. Currently she is director: Islam and Civil Society Project, the Witherspoon Institute, Princeton, New Jersey; member, board of directors, Institute for Global Engagement, Arlington, Virginia; essayist, *Public Discourse*.

Jennifer R. Houser Wegner received her BA from the University of Pennsylvania. Her Yale doctoral dissertation was “Cultural and Literary Continuity in the Demotic Instructions.” Her books include *Akhenaten and Tutankhamun: Revolution and Restoration*, with David Silverman and Josef W. Wegner (University Museum, Philadelphia: 2006); *Millions of Jubilees: Studies in Honor of David P. Silverman*, ed. with Zahi Hawass (Cairo: Supreme Council of Antiquities, 2010); *The Sphinx that Traveled to Philadelphia: The Story of the Colossal Sphinx in the Penn Museum*, with Josef Wegner (Philadelphia: Penn Museum, 2015). She was epigrapher to expeditions to Bersheh, Abydos, and Saqqara, keeper of the Egyptian Section, University Museum (1996–2000), and adjunct assistant professor, University of Pennsylvania. Currently she is associate curator, Egyptian Section, Penn Museum.

Felicitas Opwis received her BA from the University of Tübingen and MA from Freiburg University. Her Yale doctoral dissertation was “Maṣlaḥa: An Intellectual History of a Core Concept in Islamic Legal Theory,” published as *Maṣlaḥa and the Purpose of the Law: Islamic Discourse on Legal Change from the 4th/10th to 8th/14th Century* (Leiden: Brill, 2010). Her other books include *Islamic Philosophy, Science, Culture, and Religion: Studies in Honor of Dimitri Gutas*, ed. with David Reisman (Leiden: Brill, 2012). Currently she is associate professor, Georgetown University.

David C. Reisman (1969–2011), a native of Dublin, received his BA and MA from Boston University. His Yale doctoral dissertation was “The Making of the Avicennan Tradition: The Transmission, Contents, and Structure of Ibn Sinā’s al-Mubāḥaṭāt (The Discussions),” published by Brill (Leiden, 2002). His other books include ed., *Before and After Avicenna* (Leiden: Brill, 2003); ed., *Interpreting Avicenna: Science and Philosophy in Medieval Islam* (Leiden: Brill, 2004); *Classical Arabic Philosophy: An Anthology of Sources*, ed. with Jon McGinnis (Indianapolis: Hackett: 2007); *Islamic Philosophy, Science, Culture, and Religion: Studies in Honor of Dimitri Gutas*, ed. with Felicitas Opwis (Leiden: Brill, 2012). He was professor of Arabic-Islamic thought, University of Illinois, Chicago.

2002

Madeleine A. Fitzgerald received her BA from Macalester College, Saint Paul, Minnesota. Her Yale doctoral dissertation was “The Rulers of Larsa.” She is currently associate, Cuneiform Digital Library Initiative, University of California at Berkeley.

2003

Douglas J. Green received his BA (1975) and LLB (1978) from the University of Sydney, Australia and MAR (1984), MDiv (1985), and ThM from Westminster Theological Seminary. His Yale doctoral dissertation was “‘I Undertook Great Works’: The Ideology of Domestic Achievements in West Semitic Royal Inscriptions,” published by Mohr Siebeck (Tübingen, 2010). He was an attorney in Sydney (1978–1982). Invited to Westminster Theological Seminary in 1992, he was professor of Old Testament and biblical theology until his retirement in 2015. Currently he is lecturer, Queensland Theological College, Brisbane, Australia.

2004

Suleiman Ali Mourad received his BS (1990), BA (1991) and MA (1996) from the American University in Beirut. His Yale dissertation was “Early Islam between Myth and History: Al-

Ḥasan al-Baṣrī (d. 110H/728 CE) in Classical and Modern Scholarship,” published as *Early Islam between Myth and History: Al-Ḥasan al-Baṣrī (d. 110 H/728 CE) and the Formation of His Legacy in Classical Islamic Scholarship* (Leiden: Brill, 2006). His other books include *Jerusalem: Idea and Reality*, ed. with Tamar Mayer (London: Routledge, 2008); *Intensification and Reorientation of Sunni Jihād Ideology in the Crusader Period: Ibn ‘Asakir of Damascus (1105–1176) and His Age*, with James E. Lindsay (Leiden: Brill, 2013); *The Mosaic of Islam: A Conversation with Perry Anderson* (London: Verso, 2016); *In the House of Understanding: Histories in Memory of Kamal S. Salibi*, ed. with Abdul Rahim Abu Husayn and Tarif Khalidi (Beirut: American University of Beirut Press, 2017). He served on the faculty of Yale (1998–1999), the American University in Beirut (2000–2001) and Middlebury College (2002–2005). Invited to Smith College in 2005, he is professor of religion.

Cara L. Sargent received her BA from Boston University. Her Yale doctoral dissertation was “The Napatan Royal Inscriptions: Egyptian in Nubia.” Currently she is on the staff of Central Vermont Supervisory Union, Northfield, Vermont.

2004

Kevin T. Van Bladel received his BA and MA from the University of Illinois, Urbana-Champaign. His Yale doctoral dissertation was “Hermes Arabicus,” published as *The Arabic Hermes: From Pagan Sage to Prophet of Science* (Oxford: Oxford University Press, 2009). His other books include *From Sasanian Mandaean to Šābians of the Marshes* (Leiden: Brill, 2017). He served on the faculty of the University of Southern California (1995–2013) and The Ohio State University (2013–2017) and was member in residence of the Institute for Advanced Study, Princeton, and visiting research scholar at the Institute for the Study of the Ancient World at New York University. Currently he is professor of Near Eastern languages and civilizations, Yale.

2005

Amos Bertolacci received his Laurea from the University of Pisa (1991) and Doctorate from the University of Florence (1998). His Yale doctoral dissertation was “The Reception of Aristotle’s “Metaphysics” in Avicenna’s “Kitāb al- Šifā’: Textual and Doctrinal Analysis,” published as *The Reception of Aristotle’s Metaphysics in Avicenna’s Kitāb al-Šifā’: A Milestone of Western Metaphysical Thought* (Leiden: Brill, 2006). His other books include *Commentum medium super libro Praedicamentorum Aristotelis*, ed. with R. Hissette (Leuven: Peeters, 2010); *Filosofia medieval tra antichità ed età moderna: saggi in memoria di Francesco Del Punta*, ed. with Agostino Paravicini Bagliani (Florence: SISMEL, 2017); *Arabic, Hebrew, and Latin Reception of Avicenna’s Physics and Cosmology*, ed. with Dag Nikolaus Hasse (Berlin: de Gruyter, 2018). He served on the faculty of the Scuola Normale Superiore, Pisa (2010–2019). He is professor, history of medieval philosophy, IMT School for Advanced Studies, Lucca, Italy.

Colleen Manassa (Darnell) received her BA from Yale (2001). Her Yale doctoral dissertation was “The Late Egyptian Underworld: Sarcophagi and Related Texts from the Nectanebid Period,” published by Harrassowitz (Wiesbaden, 2007). Her other books include *The Great Karnak Inscription of Merneptah: Grand Strategy in the 13th Century BC*, YES 5 (New Haven, 2003); *Tutankhamun’s Armies: Battle and Conquest during Ancient Egypt’s Late Eighteenth Dynasty*, with John Coleman Darnell (Hoboken, NJ: Wiley, 2007); ed., *Echoes of Egypt: Conjuring the Land of the Pharaohs* (New Haven: Peabody Museum, 2013); *Imagining the Past: Historical Fiction in the New Kingdom Egypt* (Oxford: Oxford University Press, 2013); *Ancient Egyptian Netherworld Books*, with John Coleman Darnell, Writings from the Ancient World 39 (Atlanta: SBL Press, 2018). She served on the Yale faculty from 2006–2015 as Marilyn M. and William Kelly Simpson Assistant and Associate Professor of Egyptology, on the facul-

ties of the University of Hartford and Naugatuck Community College, and directed the Moalla Survey Project in Egypt.

2006

Carl Davila (Ikraam Abdu-Noor) received his BA from the State University of New York at Brockport (1998). His Yale dissertation was “Andalusian Music in Fez: The Preservation of a Mixed-Oral Tradition.” His books include *Al-Āla: History, Society and Text* (Wiesbaden: Reichert, 2013). Currently he is associate professor of history, State University of New York, Brockport.

Harold Torger Vedeler received his BA from the University of New Mexico (1985), MA from the University of Minnesota (2000) and Yale (2002). His Yale dissertation was “A Social and Economic Survey of the Reign of Samsuiluna of Babylon (1949–1712 BCE).” His books include several novels, *Intersect: A Love Story* (2003); *Layers* (2018); and *Doughnuts of the Gods*, with V. R. V. Silly (2019). He served on the faculty of the University of Minnesota and Southern Connecticut State University. Currently he is assistant professor of history, Central Connecticut State University, New Britain, Connecticut.

Racha M. el Omari received her BA from Northwestern University and MA from Princeton. Her Yale dissertation was “The Theology of Abū l-Qāsim al-Balḥī/al-Ka’bī (d. 319/931): A Study of Its Sources and Reception,” published by Brill (Leiden, 2016). Currently she is associate professor of religious studies, University of California, Santa Barbara.

2007

Elizabeth Payne received her BA from Brown (1995), MA from Boston University (1998), and MLS from Southern Connecticut State University (2013). Her Yale dissertation was “The Craftsmen of the Neo-Babylonian Period: A Study of the Textile and Metal Workers of the Eanna-Temple.” She was postdoctoral fellow (2007–2011) and conservator in the Yale Babylonian Collection (2011–2014). Currently she is reference librarian, Ashe County Public Library, West Jefferson, North Carolina.

2008

David Klotz received his BS (2003) and MS (2003) from Yale. His Yale doctoral dissertation was “Kneph: The Religion of Roman Thebes.” His books include *Adoration of the Ram: Five Hymns to Amun-Re from Hibis Temple*, YES 6 (2006); *Caesar in the City of Amun: Egyptian Temple Construction and Theology in Roman Thebes* (Turnhout: Brepols, 2012). He was visiting research scholar, Institute for the Study of the Ancient World, New York University, 2009–2010; postdoctoral research associate and lecturer, Yale (2010–2014); postdoctoral research associate, University of Basel (2013–2016). Currently he is data scientist manager, Press Ganey, Boston, Massachusetts.

Alexander Treiger received his BA and MA from the Hebrew University in Jerusalem. His Yale doctoral dissertation was “The Science of Divine Disclosure: Ġazālī’s Higher Theology and Its Philosophical Underpinnings,” published as *Inspired Knowledge in Islamic Thought: Al-Ghazālī’s Theory of Mystical Cognition and Its Avicennan Foundation* (London: Routledge, 2011); other works included *The Orthodox Church in the Arab World: 700–1700: An Anthology of Sources*, with Samuel Noble (DeKalb, IL: Northern Illinois University Press, 2014). Currently he is professor of religious studies, Dalhousie University, Halifax, Nova Scotia.

2009

Ahmed H. Al-Rahim received his BA from the University of Houston. His Yale doctoral dissertation was “The Creation of Philosophical Tradition: Biography and Reception of Avi-

cenna's Philosophy from the 11th to the 14th Centuries AD," published by Harrassowitz (Wiesbaden, 2018) and *Islamic Ethics: An Introduction to the Classical Tradition* (Edinburgh: Edinburgh University Press, 2019). He worked in the Office of Analysis for Near East and South Asia, US Department of State. In 2009 he was appointed to the Department of Religious Studies, University of Virginia. Currently he is associate professor, director of Islamic Studies, University of Virginia.

Bilal W. Orfali received his BA from the American University of Beirut. His Yale doctoral dissertation was "The Art of Anthology: Al-Tha'ālibī and His Yatimat al-Dahr," published by Brill (Leiden, 2016). His other books include *Masā'il wa-t-ta'wīlāt ṣūfiyyah*, with Jirhard Bawringh [Gerhard Böwering] (Beirut: Dar al-Mashriq, 2010); ed., *In the Shadow of Arabic: The Centrality of Language in Arabic Culture* (Leiden: Brill, 2011); *Zād safar al-Mulūk: A Handbook on Travel*, with Ramzi Baalbaki (Berlin: Schwarz, 2011); *Sufism, Black and White*, with Nada Saab (Leiden: Brill, 2012); *Ḥadī wa-al-taṣawwuf* (Beirut: Dar al-Mashriq, 2018); *Ghazal wa-al-naḥw* (Beirut: Dar al-Mashriq, 2018); *Comfort of the Mystics: A Manual and Anthology of Early Sufism*, ed. with Gerhard Böwering (Leiden: Brill, 2013); *Light upon Light: Essays in Islamic Thought and History in Honor of Gerhard Böwering*, ed. with Jamal J. Elias (Leiden: Brill, 2019); *The Philosopher Responds: An Intellectual Correspondence from the Tenth Century*, ed. with Maurice Pomerantz (New York: New York University Press, 2019). He was instructor in Arabic, Yale (2008); member of the School of Historical Studies, Institute for Advanced Study, Princeton (2011–2012); assistant professor, American University of Beirut (2009–2013); M. S. Sofia Professor of Arabic at Ohio State University (2014–2015). Currently he is chairman, professor, and Sheikh Zayed Chair of Arabic and Islamic Studies, American University of Beirut.

2. MA Degrees

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| <p style="text-align: center;">1918</p> <p>Alpha Winifred Barlow (1875–1950), Smith College 1896. "Literary and Historical Studies in the English Old Testament."</p> <p style="text-align: center;">1919</p> <p>Kyoji Tominomori, Doshisha University 1911. "The Nineteenth Chapter of Acts in the Light of sub-Apostolic Writings from Ephesus."</p> <p style="text-align: center;">1923</p> <p>William Webb Freeman, University of Louisville 1916. "The Philoxenian and Harklensian Syriac Versions of the New Testament."</p> <p style="text-align: center;">1925</p> <p>Nazmie Housni Anabtawy, Nablus College, Certificate 1918. "Sufism in Islam." Charles D Matthews, Birmingham-Southern College 1922. "The Contact of Islam with the West."</p> | <p style="text-align: center;">1926</p> <p>Leon Nemoj. "Criticism of the Jewish Sects and Christianity by Abū Ya'qūb al-Qirqisāni: Translated from the Jewish Arabic Text with Notes."</p> <p style="text-align: center;">1927</p> <p>Julius Lev Siegel, Rabbinical College of America 1921. "The Eshmunazar Dynasty."</p> <p style="text-align: center;">1928</p> <p>Francis Darcy Bone, Central College (Fayette, Missouri) 1922. "A Descriptive Catalogue of the Seal Impressions in the Yale Babylonian Collection."</p> <p style="text-align: center;">1930</p> <p>George Gottlob Hackenschuh [later changed name to Hackman], BD Lutheran Theological Seminary 1929. "Light on the Old Testament from Recent Excavations in the Holy Land."</p> |
|--|---|

- Marybelle Rebecca Kennedy, Smith College 1929. "Iraq: The History of a Contact Area."
- 1940
Charles M. Fleischner (Chinese), deputy chief of "Monuments Men," US Army.
- 1943
Edith R. Wyden (Chinese).
- 1946
James M. Crothers (Chinese).
Elsa M. Logan (Chinese).
- 1949
Pierre Crapon De Crapona (Arabic).
- 1970
Laszlo C. Bardossy (Hittitology).
- 1972
Michael Jacobster (Archaeology).
Bernard H. Paetzold (Semitics).
- 1973
Alice F. Avrutin-Yellin (Archaeology).
- 1974
James Heneghan (Assyriology).
Jay Resnick (Semitics).
Yitschak Sefati (Assyriology).
- 1975
Edward J. Gauthier (Egyptology).
Judith R. Sebastyen (Assyriology).
Gary A. Tuttle (Semitics).
David A. Wortman (Semitics).
- 1976
Miguel De Braganca (Egyptology).
Lewis Eron (Semitics).
Lynn Holden (Egyptology).
- 1977
Sanaa Azmi (Arabic).
- 1978
Linda S. Goodchild (Egyptology).
- 1979
Rebecca Comay (Egyptology).
- 1980
Jean Svendsen (Assyriology).
- 1982
Maha Benabdellaziz (Assyriology).
Martha J. Davidson (Semitics).
Mary Rebecca Donian (Assyriology).
Peter Perotti (Semitics).
Marlis J. Saleh (Arabic).
- 1984
Eric H. Cline (Archaeology).
- 1985
Natalie Beaux (Egyptology).
- 1986
Jeffrey M. Brenner (Egyptology).
- 1988
Deborah L. Aronson (Archaeology).
- 1989
Dale W. Mayo (Archaeology).
- 1991
Rudolf H. Mayr (Assyriology).
- 1993
Kristin Hacken South (Egyptology).
- 1994
Fariha I. Khan (Arabic).
- 1999
Thomas D. Granger (Egyptology).
- 2004
Emmanuelle M. Salgues (Assyriology).
Kerry Elizabeth Verrone (Egyptology).
- 2006
Jeremy M. Kurzyniec (Graeco-Arabic Studies).
- 2008
Isaac M. Elias (Assyriology).

Appendix 2. University and Department Officers

1. Provosts

William A. Brown 1919–1920; Williston Walker 1920–1922; Wilbur L. Cross 1922–1923; Henry S. Graves 1923–1927; Charles Seymour 1928–1937; Edgar S. Furniss 1937–1958; Norman S. Buck 1958–1961; Kingman Brewster, Jr. 1961–1963; Charles H. Taylor, Jr. 1964–1972; Richard N. Cooper 1972–1974; Hanna Holborn Gray 1974–1978; Abraham Goldstein 1978–1979; Georges May 1979–1981; William C. Brainard 1981–1986; William D. Nordhaus 1986–1988; Frank M. Turner 1988–1992; Judith Rodin 1992–1994; Alison Richard 1994–2002; Susan Hockfield 2002–2004; Andrew Hamilton 2004–2008; Peter Salovey 2008–2013; Benjamin Polak 2013–2020

2. Vice, Deputy, Associate, Assistant Provosts

Names in **bold face** were responsible for the department and Babylonian Collection at some point during their service; other names are mentioned in the text.

George D. Langdon Jr. 1970–1972; Jonathan Fanton 1970–1978; Jacqueline W. Mintz 1972–1976; Sharon H. Penney 1976–1983; **Ellen Ryerson 1978–1982; Charles Long 1982–2010; Linda Lorimer 1983–1987; Lloyd Suttle 1987–; Anne Ameling 1989–1995; Diana E. E. Kleiner 1995–2003; Stephanie Spangler 1995–; Erica Ehrenberg 2000–2002; Barbara Shailor 2003–2014; Emily Bakemeier 2004–; Brian Lizotte 2009–2014**

3. Deans of the Graduate School

Arthur Twining Hadley 1892–1895; Andrew Phillips 1895–1910; Hanns Oertel 1910–1916; Wilbur L. Cross 1916–1930; Edgar S. Furniss 1930–1950; Edmund Sinnott 1950–1956; Hartley Simpson 1956–1961; John Perry Miller 1961–1969; Donald W. Taylor 1969–1975; Jaroslav Pelikan 1975–1978; Wendell Garner 1978–1979; Keith Thomson 1979–1986; Jerome J. Pollitt 1986–1991; Judith Rodin 1991–1992; Richard Levin 1992–1993; Thomas Appelquist 1993–1997; Susan Hockfield 1998–2002; Peter Salovey 2002–2003; Jon Butler 2004–2010; Thomas Pollard 2010–2014

4. Associate Deans in Charge of Department Affairs

Etta Onat, Robert Bunselmeyer, Deborah Thomas, Pamela Schirmeister, Allegra di Bonaventura

5. Yale College Deans 1939–2016:

William C. Devane 1939–1963; Georges May 1963–1971; Horace Taft 1971–1979; Howard Lamar 1979–1985; Sidney Altman 1985–1988; Donald Kagan 1989–1992; Donald Engelman 1992; Richard Brodhead 1993–2004; Peter Salovey 2004–2008; Joseph Gordon 2008; Mary Miller 2008–2014; Jonathan Holloway 2014–2016

6. Department Chairs

6.1. Semitic and Biblical Languages and Literatures (1886–1936)

Charles C. Torrey 1920–1932; Raymond P. Dougherty 1932–1933; Ferris Stephens 1933–1936

6.2. Oriental Studies (1936–1946)

Franklin Edgerton 1936–1946

6.3. Near Eastern Languages and Literatures (1946–1987)

Carl Kraeling 1947–1950; Millar Burrows 1950–1958; Albrecht Goetze 1958–1965; Franz Rosenthal 1964–1965 (acting); Marvin Pope 1965–1966; William Kelly Simpson 1966–1969 (acting 1981); Marvin Pope 1969–1972; Franz Rosenthal 1972–1975; William W. Hallo 1974 (acting)–1982; Franz Rosenthal 1982–1985 (acting 1978–1979)

6.4. Near Eastern Languages and Civilizations (1987–)

William W. Hallo 1985–1989; Benjamin R. Foster 1989–1998; Dimitri Gutas 1998–2004; Beatrice Gruendler 2004–2009; Benjamin R. Foster 2009–2010 (acting); John Darnell 2010–2013; Eckart Frahm 2013–2014 (acting)