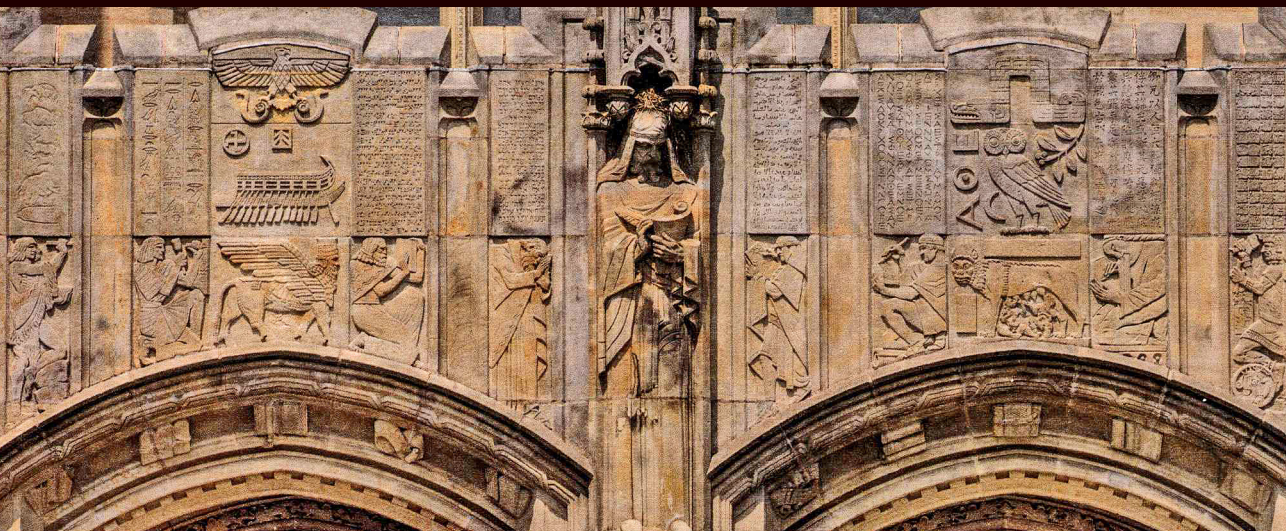




Benjamin R. Foster

# From New Haven to Nineveh and Beyond

*Three Centuries of Near Eastern Learning at Yale*



# From New Haven to Nineveh and Beyond

# From New Haven to Nineveh and Beyond

All rights reserved. No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying and recording, or by means of any information storage or retrieval system, except as may be expressly permitted by the 1976 Copyright Act or in writing from the publisher. Requests for permission should be addressed in writing to Lockwood Press, PO Box 1080, Columbus, GA 31902 USA.

Copyright © 2023 by Lockwood Press

ISBN: 978-1-957454-93-1

Cover design by Susanne Wilhelm.

Library of Congress Cataloging-in-Publication Data

Names: Foster, Benjamin R. (Benjamin Read), author.

Title: From New Haven to Nineveh and beyond : three centuries of Near Eastern learning at Yale / Benjamin R. Foster.

Other titles: Three centuries of Near Eastern learning at Yale

Description: Columbus, Georgia : Lockwood Press, 2023. | Includes bibliographical references and index. | Summary: "Over the course of three centuries, Yale has been actively and seriously engaged in Near Eastern learning, in both senses of the term—training students in the knowledge and skills needed to understand the languages and civilizations of the region, and supporting generations of scholars renowned for their erudition and pathbreaking research. From New Haven to Nineveh and Beyond traces the history of these endeavors through extensive use of unpublished archival materials, including letters, diaries, and records of institutional decisions. Developments at Yale are set against the wider background of changing American attitudes towards the Near East, as well as evolving ideas about the role of the academy and its curriculum in educating undergraduate and graduate students. Numerous illustrations, many of them previously unpublished, round out this vivid portrait of three centuries of Near Eastern learning at Yale"— Provided by publisher.

Identifiers: LCCN 2023032290 (print) | LCCN 2023032291 (ebook) | ISBN 9781957454931 (hardcover) | ISBN 9781957454924 (adobe pdf)

Subjects: LCSH: Yale University. Department of Near Eastern Languages and Civilizations. | Public opinion—United States. | Middle East—Study and teaching (Higher)—United States—History. | Middle East—Foreign public opinion, American.

Classification: LCC DS61.9.U62 Y34 2023 (print) | LCC DS61.9.U62 (ebook) | DDC 303.3/80973—dc23/eng/20230719

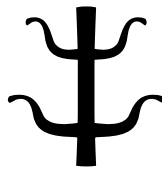
LC record available at <https://lcn.loc.gov/2023032290>

LC ebook record available at <https://lcn.loc.gov/2023032291>

This paper meets the requirements of ANSI/NISO Z39.48-1992 (Permanence of Paper).

From New Haven to Nineveh and Beyond  
Three Centuries of Near Eastern Learning at Yale

Benjamin R. Foster



LOCKWOOD PRESS  
Columbus, Georgia  
2023



# Contents

Acknowledgments	ix
Preface	xiii
List of Plates	xix
Abbreviations	xxi
Chapter 1. Oriental Learning in Early New England, 1620–1800	1
1.1. Prelude: “I must begin at the very roote & rise”	1
1.2. The Last Puritan	2
1.3. Hebrew in the Wigwam	10
1.4. Yankee Hebrew and Christian Doctrine	21
1.5. New England Linguists Cast Adrift	25
1.6. Eliphalet Pearson: Going through the Motions	27
1.7. William Bentley: A Reputation for Learning	28
1.8. Ezra Stiles: Renaissance Orientalist	30
Chapter 2. Yankees in Eden: Adventures in Language, 1800–1886	37
2.1. New Modes of Language Learning and the “Liberal Movement”	37
2.2. Biblical Languages and the Founding of Divinity Schools	40
2.3. Moses Stuart and the First Hebrew Awakening	44
2.4. A Connecticut Yankee at Gesenius’s Court	49
2.5. Josiah Gibbs: Words Have Lives of Their Own	52
2.6. Noah Webster: The Semitic Origins of English	59
2.7. An American Hebrew Bible	61
2.8. Edward Salisbury: Lonely Orientalist	62
2.9. Salisbury and the Beginnings of Graduate Education	72
2.10. Salisbury and the American Oriental Society	75
2.11. Salisbury the Humanist	76
2.12. Language, Scripture, Linguistics	78
2.13. William Dwight Whitney and the Superiority of Indo-European	84
Chapter 3. Toward an American Semitic Studies, 1886–1900	91
3.1. William Rainey Harper and the Second Hebrew Awakening	91
3.2. Boom and Bust	101
3.3. The Making of a Semitist	104
3.4. Yale Graduate Student Life in the 1890s	108

3.5. Yale and the Bible: Sanders and Kent	109
3.6. Charles C. Torrey: A Yankee in Germany	115
3.7. The Bible and Islam: Torrey at Andover	129
3.8. Founding the American School of Oriental Research in Jerusalem	133
Chapter 4. Lands of the Bible, 1900–1914	157
4.1. A Semitiker in New Haven: Yale through the Eyes of an Arabist	157
4.2. Trials of an Editor	164
4.3. The Jerusalem School	166
4.4. Torrey and His Contemporaries: The “Hilprecht Muddle”	168
4.5. Research and Publication	171
4.6. Private Life and Compensation	172
4.7. Torrey and Judaism	178
4.8. Morgan <i>ex machina</i>	180
4.9. Albert T. Clay and His Babylonian Collection	182
4.10. Clay the Antiquities Dealer	198
4.11. Clay and the Amorites	201
4.12. Joining the Clubs	207
4.13. Engaging with Undergraduates: From the Bible to Religion	209
4.14. The Research Library, 1900–1945	212
4.15. “The Best Man to Be Found”: Semitics and the Graduate School	216
Chapter 5. Palestine, Egypt, and Mesopotamia, 1914–1932	227
5.1. Department Activities in War and Peace and the Remaking of Yale	227
5.2. The Way We Were, 1921	242
5.3. Clay in Palestine	244
5.4. The Palestine Oriental Society	267
5.5. Clay in Iraq	269
5.6. “Stop Pogroms by Restoring Palestine”: Debate over Zionism	275
5.7. A Yale Expedition to the Middle East and the Baghdad School	279
5.8. A Yale Oriental Museum	290
5.9. The Raisin Cake Bible Affair	293
5.10. Death Comes for Colleagues	294
5.11. “Whatever You Think Best”: Miss Grice and Her Babylonian Collection	296
5.12. “Queer Fish”: Rebuilding Assyriology	305
5.13. Space Race: Babylon in Sterling Library	317
5.14. The Yale Expedition Redivivus: Uruk and Larsa	323
5.15. New Yale Expeditions: Dura-Europos, Jerash, Arabia	327
5.16. Tempest-Tost Scholars in an American Citadel: Nemoy and Obermann	333
5.17. The Depression Years	346
5.18. Egyptology Comes to Yale: Ludlow Bull	351
5.19. End of an Era: Torrey at Seventy	359

Chapter 6. War and Peace, 1932–1968	367
6.1. Albrecht Goetze and the Thousand-Year Reich	367
6.2. Two Places in the Lifeboat	375
6.3. Arabic and Semitics: Succeeding Torrey	376
6.4. The Laffan Professorship	381
6.5. Goetze as Professor	395
6.6. The Orientalist Diaspora: The View from New Haven	398
6.7. Ferris Stephens and His Babylonian Collection	405
6.8. Oriental Studies and the National Emergency	424
6.9. A Department of Near Eastern Language and Literatures	439
6.10. A New Concept: Near Eastern Studies	454
6.11. Mr. Rockefeller Robs the Nest Again	466
6.12. Blessed are the Peacemakers: Millar Burrows	471
6.13. Aftermath and Spoils of War	474
6.14. Offspring of War: An American Periodical for Cuneiform Studies	477
6.15. Yale in Mesopotamia at Last: The Nippur Expedition	486
6.16. Arabic at Yale: The Middle Years	490
6.17. Near Eastern Languages and Literatures, 1950–1968: Appointment Strategy	493
6.18. Near Eastern Languages and Literatures, 1950–1968: Office Staff and Maureen Draicchio	498
6.19. Near Eastern Languages and Literatures Graduate Student Life in the 1960s	505
6.20. Thou Shalt Not Covet: The Peabody Museum and the Babylonian Collection	513
Chapter 7. A Golden Age of Expertise, 1968–1988	521
7.1. Marvin Pope: The Bible and Ugarit	521
7.2. Franz Rosenthal: Arameans, Arabs, Greeks, and Islam	524
7.3. William Kelly Simpson: Yale in Egypt	538
7.4. Bentley Layton: Yale and the Copts	550
7.5. Jacob J. Finkelstein: Reading Well the Stela	554
7.6. William W. Hallo: Half of History	559
7.7. Harry Hoffner: Yale and the Hittites	568
7.8. Harald Ingholt, Ann Perkins, Beatrice Goff, and Richard Ellis: Archaeology of the Near East	570
7.9. William W. Hallo, Ulla Kasten, and Their Babylonian Collection	575
7.10. Engaging with Undergraduates	583
7.11. The Language of Israel	590
7.12. Judaic Studies Come to Yale	604
7.13. The Way We Were, 1983	608
Chapter 8. Tradition and Innovation, 1988–2012	611
8.1. Challenges of Transition	611
8.2. Courtesy and Independence	615



8.3. A Center for Arabic and Islamic Studies	622
8.4. Yale in the Middle East: Two Episodes	623
8.5. Philosophers and Physicians: Dimitri Gutas	626
8.6. A Tale of Three Fiefdoms	632
8.7. The Department and the Modern Near East, 1994–2014	636
8.8. Arabs and Arabic Language in a University Setting	662
8.9. Politics of Islam: September 11, 2001	667
8.10. Yale Looks to the Contemporary Middle East, 1960–2015	670
8.11. The Destruction of Iraq and Issues of Cultural Heritage	678
8.12. Yale in Syria	683
8.13. Desert Roads in Egypt	689
8.14. Persian and Turkish	696
8.15. New Directions for the Babylonian Collection	697
8.16. New Directions for Assyriology	725
8.17. Remaking Graduate Education, 1962–2010	728
Chapter 9. An Age of Management	775
9.1. Provosts and the Near East, 1960–2012	775
9.2. The Advent of Technology	841
9.3. Principles of Management	865
9.4. Living with the Library, 1945–2015	872
9.5. Should Yale Have a Near Eastern Department?	879
9.6. The Conquest of Babylon	892
Chapter 10. Conclusion: Yale and the <i>longue durée</i> of Near Eastern Learning	903
Appendix 1. Graduate Lives and Careers, 1888–2009	933
Appendix 2. University and Department Officers	993
Sources and Credits	995
Subject Index	999
Plates	1021

# 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.<sup>1</sup> 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 reposés 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.

For permission to incorporate previously published material in revised form, I thank Abbas Amanat and Magnus Bernhardsson, editors, *U.S.-Middle East, Historical Encounters: A Critical Survey* (Gainesville: University of Florida Press, 2007), chapter 1: "On the Formal Study of Near Eastern Languages in America, 1770–1930"; Billie Jean Collins, publisher, Lockwood Press, *Beyond Hatti: A Tribute to Gary Beckman* (Atlanta, 2019), chapter 6, "Albert T. Clay and His Babylonian Collection,"; and Piotr Michalowski, editor, "Journal of Cuneiform Studies, The Early Years," *Journal*

*of Cuneiform Studies* 65 (2013): 3–12. I am grateful to the Viscusi Committee of the Department of Near Eastern Languages and Civilizations for a substantial subvention toward the publication costs of this book.

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.



# List of Plates

- 1.1. Ebenezer Grant Marsh, "An Hebrew Oration delivered at the public Commencement in Yale College Sep. 9th A.D. 1795." Yale University Manuscripts & Archives.
- 1.2. Ezra Stiles, "Linguarum Orientalium Specimen Quadrilinguale," 1774: Arabic, Hebrew, Imperial Aramaic, Syriac. Beinecke Library, Yale University.
- 1.3. Earliest example of the Yale seal, diploma of Ezra Stiles, 1746. Beinecke Library, Yale University.
- 2.1. Moses Stuart, *Hebrew Grammar without the Points* (1813), marked "Rabbi Moses" by one of his students. Private Collection.
- 2.2. Portrait of Josiah Gibbs, Yale Divinity School. Photograph Karen Polinger Foster.
- 2.3. Portrait of Edward Salisbury, American Oriental Society. Photograph Karen Polinger Foster.
- 2.4. Arabic and Sanskrit books and manuscripts. Photograph Amanda Patrick, Yale University Library, courtesy Robin Dougherty.
- 2.5. Salisbury House, New Haven, 1934. Courtesy New Haven Colony Historical Society.
- 2.6. William Dwight Whitney. Private Collection.
- 3.1. William Rainey Harper, Hebrew Correspondence School, Lesson 1. Private Collection.
- 3.2. Charles C. Torrey, Strassburg, 1889. Private Collection.
- 3.3. New Grand Hotel, Jerusalem, ca. 1900. Torrey's rooms and the first office of the American School were in the Annex to the left across the street, with a bridge to the hotel. British Mandate Jerusalem Photo Library (online resource).
- 3.4. Mr. Harthorn supervising raising of an anthropoid sarcophagus, Sidon, 1900. *Annual of the American Schools of Oriental Research* 1 (1926): 7 fig. 5.
- 4.1. Charles C. Torrey, Yale professor. Pastel by William Sergeant Kendall. Yale University Art Gallery 1946.131.
- 4.2. Bookplate, Kohut Collection of Judaica, Yale University Library.
- 4.3. Yale Babylonian Collection, Osborn Laboratory. Yale Babylonian Collection.
- 4.4. Profiting from the Past. Frank S. DeHass, *Buried Cities Rediscovered* (1884), 505.
- 5.1. *Journal of the Palestine Oriental Society*, vol. 1 no. 1.
- 5.2. The ruins of Ur. Photograph Underwood & Underwood.
- 5.3. Embossing stamp for the planned ASOR library, Baghdad. Private Collection.
- 5.4. Raymond P. Dougherty. Yale Babylonian Collection.
- 5.5. Planning for the Babylonian Collection, 1926. Yale Babylonian Collection.
- 5.6. Main entrance, Sterling Memorial Library. Photograph Carl Kaufman.
- 5.7. Julian Obermann. Yale Babylonian Collection.

- 5.8. Ludlow Bull. *Bulletin of the American Schools of Oriental Research* 135 (1954): 2.
- 6.1. Albrecht Goetze and Ferris Stephens, 1961. Photograph Yale News Bureau. Yale Babylonian Collection.
- 6.2. *Journal of Cuneiform Studies*, vol. 1.
- 7.1. Marvin H. Pope, ca. 1960. Yale Divinity School, courtesy Martha Smalley.
- 7.2a. Entry card for high holiday dinner, Franz Rosenthal, Berlin, 1936. Jüdisches Museum, Berlin, online collections 2010/44/3.
- 7.2b. Dinner invitation, inaugural K. W. and E. K. Rosenthal Lecture, 2000. Private Collection.
- 7.3. William Kelly Simpson, 1985. Peter Der Manuelian, ed., *Studies in Honor of William Kelly Simpson* (Boston: Museum of Fine Arts, 1996), frontispiece.
- 7.4. William W. Hallo. Private Collection.
- 7.5. Briggs Buchanan. Photograph Robert Marsland. Yale Babylonian Collection.
- 7.6. *Yale Shelanu*, 1996. Private Collection.
- 8.1. Bassam Frangieh and Arabic students 2004. Photograph Robert Marsland, courtesy Office of Public Affairs and Communications, Yale University.
- 8.2. Poster for 9/11 teach-in, 2001. Poster by Peter Johnson. Private Collection.
- 8.3. Poster for Future of the Global Past, 2007. Poster by Yale Graphic Design. Private Collection.
- 8.4. Poster for Iraq beyond the Headlines IV, 2008. Poster by Peter Johnson. Private Collection.
- 8.5. Tell Leilan Team, 1979. Front row, left to right: Margot Stout, Harvey Weiss, Benjamin R. Foster, Constance T. Foster, Karen Polinger Foster. Second row: Marhaf Halaf, Arlene Miller, Ilene Nicholas, Glenn Schwartz; Third row: Vaughn Crawford, Jean Svendsen, Marc Van De Mieroop, Lorraine Ferguson, William N. Goetzmann. Photograph Harvey Weiss.
- 8.6. Acropolis northeast temple, Tell Leilan. Photograph Harvey Weiss.
- 8.7. John Coleman Darnell. Photograph Yale Expedition to Egypt.
- 8.8. Gary Beckman. Photograph Robert Marsland. Yale Babylonian Collection.
- 8.9. Poster for centennial of the Babylonian Collection, 2009. Poster by Colleen Manassa. Private Collection.
- 8.10. Babylonian Collection Exhibit, UN Global Colloquium on Global Heritage, 2016. Photograph Karen Polinger Foster.
- 8.11. Egyptology graduate student pride lapel pin, 2001. Private Collection.
- 9.1. First department website, 1999. Website design by Karen Polinger Foster.
- 9.2. First department color brochure, 1999. Design by Karen Polinger Foster. Private Collection.
- 10.1. Poster for Graeco-Arabica conference, 2014. Poster by Dimitri Gutas and Yale Printing and Publishing. Private Collection.

# 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>
BzA	<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>

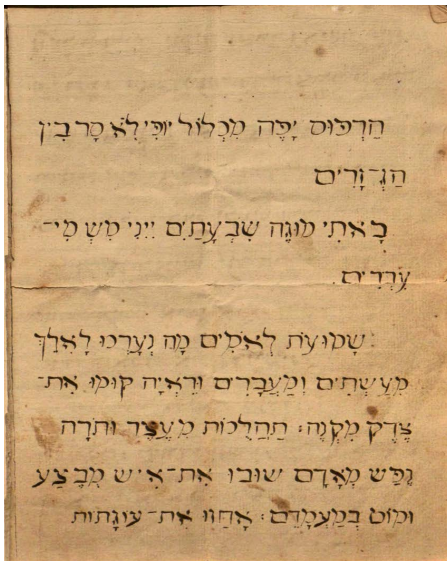


Plate 1.1. Ebenezer Grant Marsh, "An Hebrew Oration delivered at the public Commencement in Yale College Sep. 9th A.D. 1795."



Plate 1.2. Ezra Stiles, "Linguarum Orientalium Specimen Quadrilinguale," 1774: Arabic, Hebrew, Imperial Aramaic, Syriac.





Plate 1.3. Earliest example of the Yale seal, diploma of Ezra Stiles, 1746.

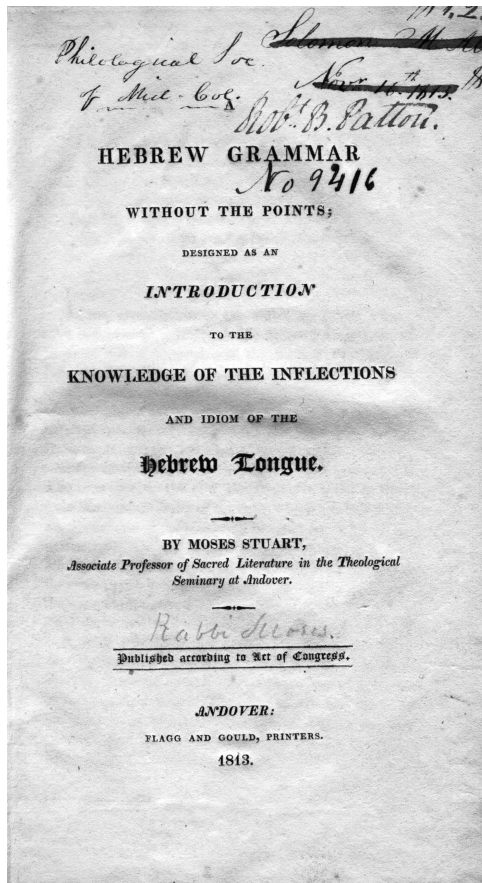


Plate 2.1. Moses Stuart, Hebrew Grammar without the Points (1813), marked “Rabbi Moses” by one of his students.



Plate 2.2. Portrait of Josiah Gibbs, Yale Divinity School.

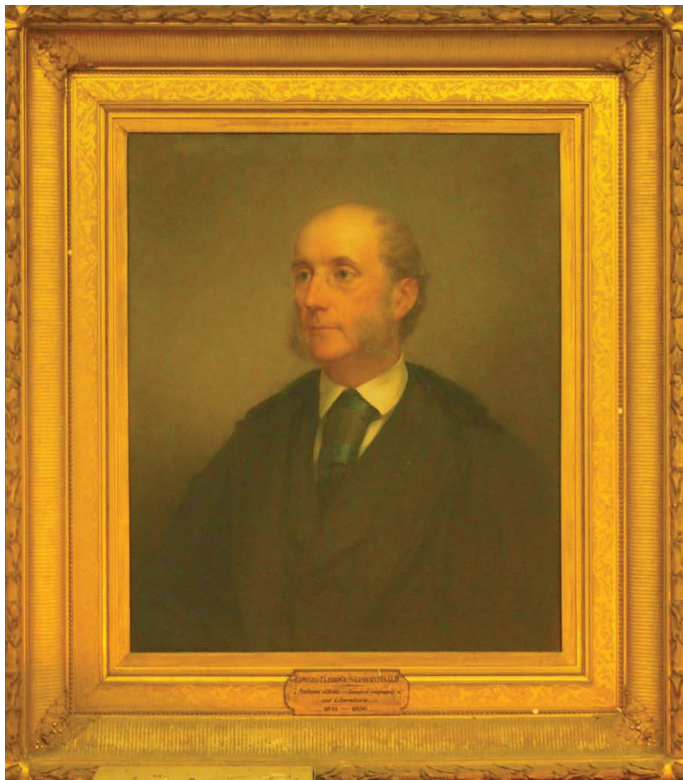


Plate 2.3. Portrait of Edward Salisbury, American Oriental Society.



Plate 2.4 Arabic and Sanskrit books and manuscripts.



Plate 2.5. Salisbury House, New Haven, 1934.

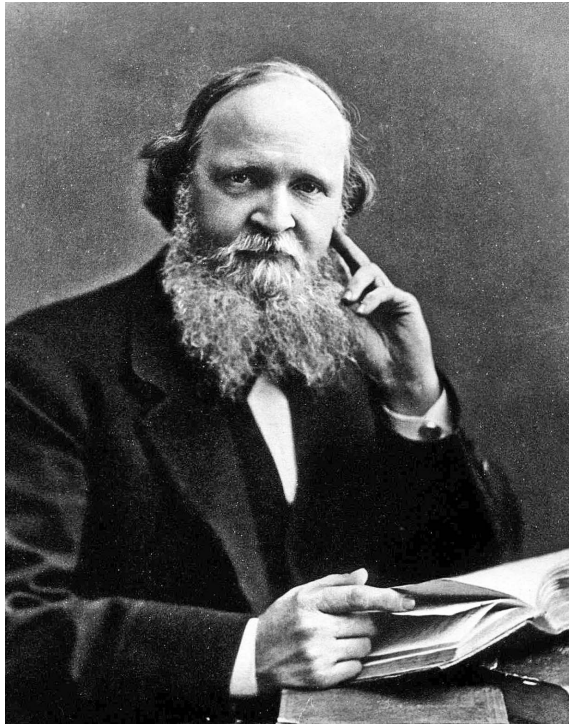


Plate 2.6. William Dwight Whitney.

THE HEBREW STUDENT

THE HEBREW SUMMER SCHOOL      THE HEBREW BOOK EXCHANGE

**AMERICAN INSTITUTE OF HEBREW**

CONDUCTED BY  
**WILLIAM R. HARPER, Ph. D.,**  
MORGRN PARK, CHICAGO.

**The Hebrew Correspondence School**

דְּבָרִים בְּיוֹמוֹ

I. Elementary Course.	III. Progressive Course.
II. Intermediate Course.	IV. Advanced Course.

Registered, according to act of Congress, in the year 1882 in the office of the Librarian of Congress, by WILLIAM R. HARPER.

---

**Elementary Course.      Lesson 1.**

---

❖ SUGGESTIONS. ❖

1. Master absolutely the entire lesson ; not a needless word or statement is inserted.
2. The greatest difficulties in acquiring Hebrew are (1) the pronunciation and (2) the vocabulary ; therefore *never* pass a word without pronouncing it, and *never* pronounce a word without immediately ascertaining its meaning.
3. Do not suppose that everything will be clear at a glance. Many points of difficulty will arise. Feel perfectly free, however, to ask concerning any matter that may be obscure.
4. Make it a principle to do *exactly* the amount of work assigned,—no more, *no less*.
5. The "Notes" and "Observations" are to be carefully studied and compared. The "Recitation-lesson" is to be written out and sent to the Instructor for correction.

Plate 3.1. William Rainey Harper, Hebrew Correspondence School, Lesson 1.

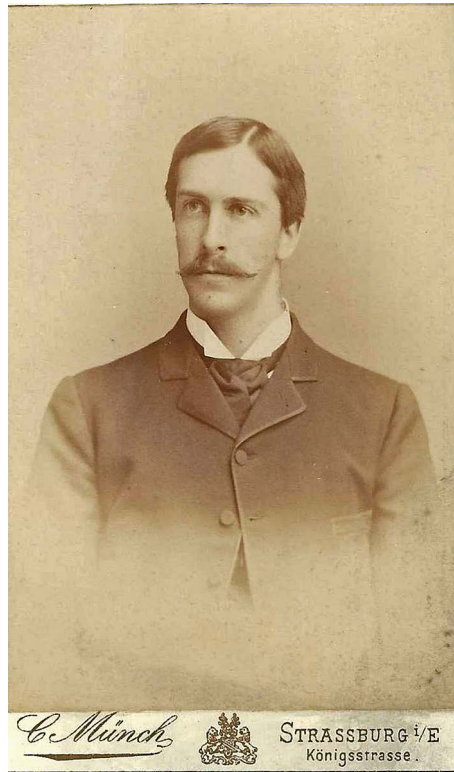


Plate 3.2. Charles C. Torrey, Strassburg, 1889.



Plate 3.3. New Grand Hotel, Jerusalem, ca. 1900. Torrey's rooms and the first office of the American School were in the Annex to the left across the street, with a bridge to the hotel.

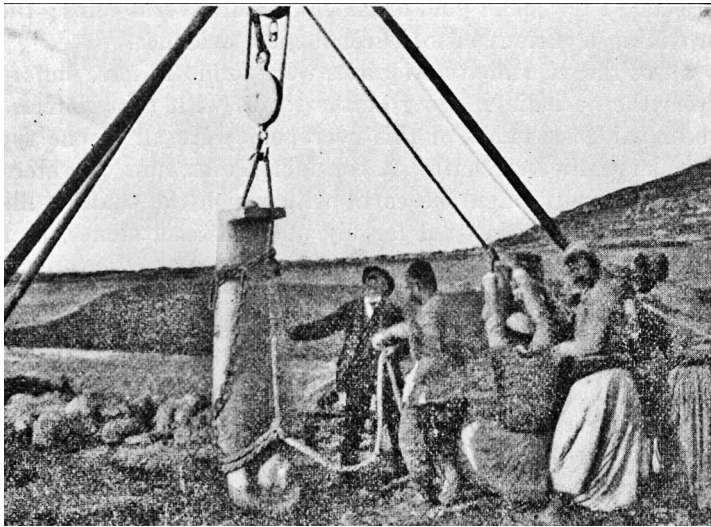


Plate 3.4. Mr. Harthorn supervising raising of an anthropoid sarcophagus, Sidon, 1900.

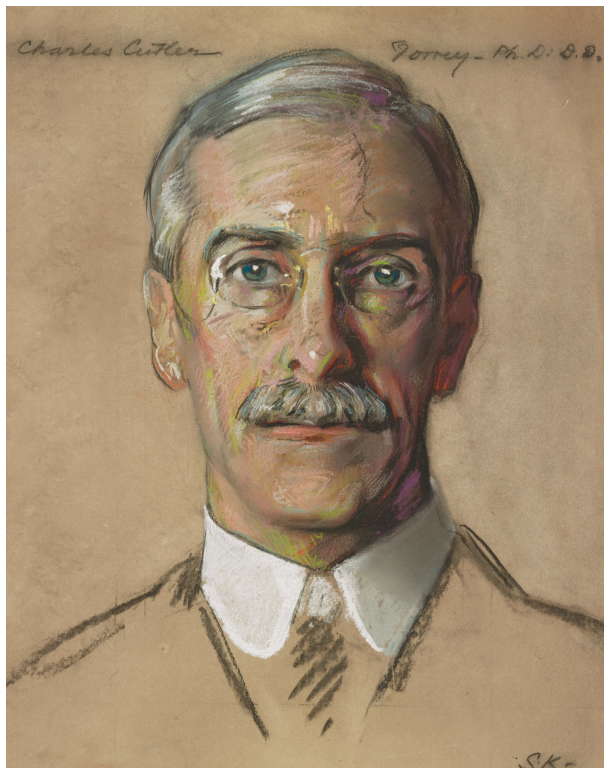


Plate 4.1. Charles C. Torrey, Yale professor.

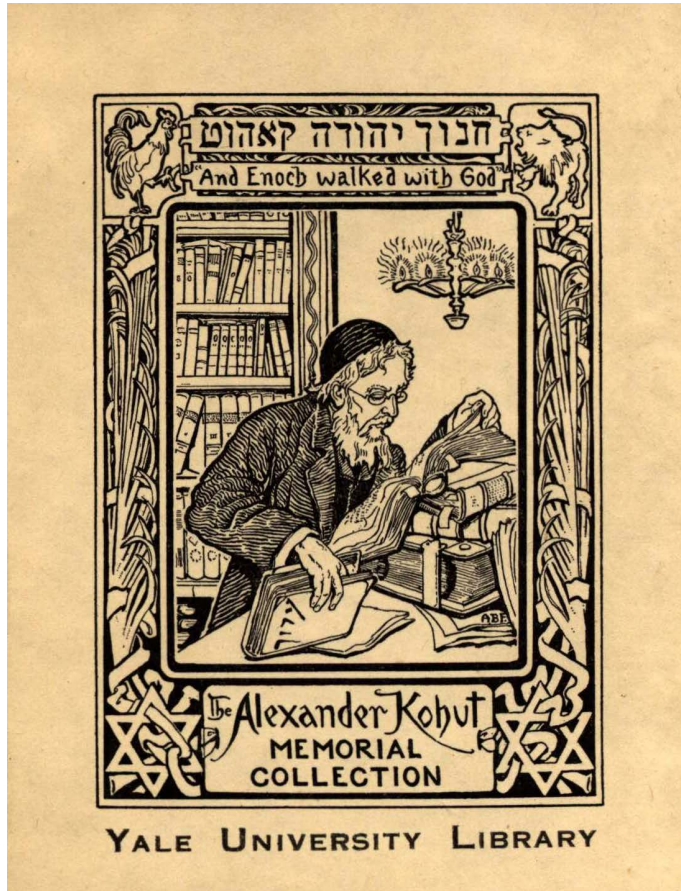


Plate 4.2. Bookplate, Kohut Collection of Judaica, Yale University Library.





Plate 4.3. Yale Babylonian Collection, Osborn Laboratory.

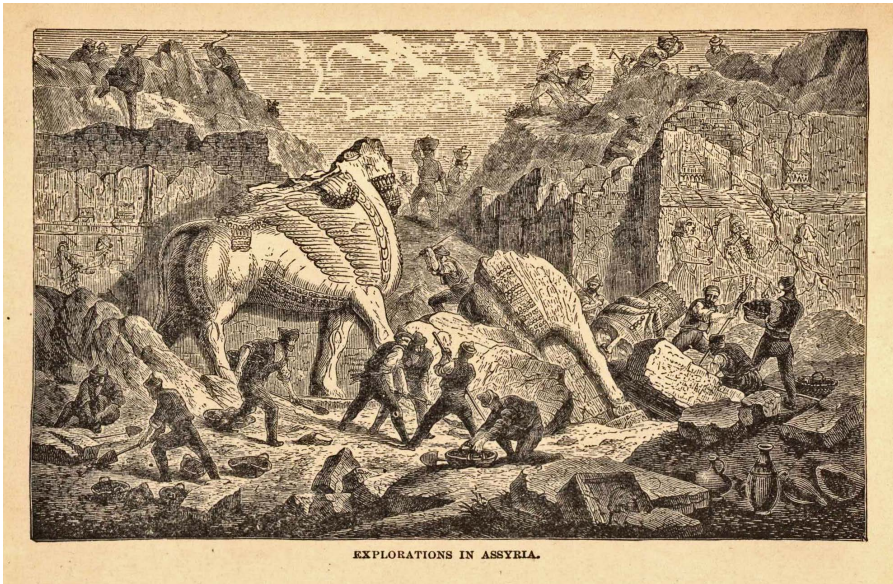


Plate 4.4. Profiting from the past.

# THE JOURNAL

OF THE

## PALESTINE ORIENTAL SOCIETY.

Vol. I.

OCTOBER, 1920

No. I.

### INTRODUCTORY NOTICE.

"The Palestine Oriental Society" owes its origin to the American Assyriologist, Dr. Albert T. Clay. During a year's residence in Palestine in the capacity of "Annual Professor of the American School of Archaeological Research in Palestine," it occurred to him that such a Society was not only possible and desirable, but might even play a useful part in the new epoch in the study of the antiquities of the Holy Land which was to be expected under a new and enlightened administration. Accordingly he called together in Jerusalem a representative gathering for the purpose of inaugurating a society which should have as its object the cultivation and publication of researches on the Ancient East.

At this preliminary meeting held on January 9th 1920 the following were present:—

Le Rév. Père Abel, Professeur à l'École

Biblique de St. Etienne, Jerusalem.

Dr. W. F. Albright, Fellow and Instructor in Semitic Languages, John Hopkins University, Baltimore; Fellow of the American School of Archaeological Research in Palestine.

Mr. Eliezer Ben Yehudah, Editor of the *Thezaurus Totius Hebraicitatis et Veteris et Recentioris*.

Dr. A. T. Clay, Professor of Assyriology in Yale University; Annual Professor of the American School of Archaeological Research in Palestine.

The Archdeacon Cleophas, Greek Orthodox Patriarchate, Jerusalem.

Le Rév. Père Cré, des Missionnaires d'Afrique, Jerusalem.

Capt. K. E. C. Cresswell, Late Inspector of Antiquities to the British Army of Occupation in Palestine.

The Rev. Herbert Danby, Senior Kennicott Hebrew Scholar in the University of Oxford; attached to St. George's Cathedral, Jerusalem.

Le Rév. Père Declodt, des Missionnaires d'Afrique, Jerusalem.

Capt. E. T. H. Mackay, Inspector of Antiquities to the British Army of Occupation in Palestine.

Le Rév. Père Meistermann, des Franciscains de Terre-Sainte.

Major L. Nott, Military Governor of Tul-Karim, Palestine.

Le Rév. Père Orfali, des Franciscains de Terre-Sainte.

The Rev. Dr. J. P. Peters, Professor in the University of the South, Lecturer in the American School of Archaeological Research in Palestine.

Monsieur Rais, Consul Général, Délégué du Haut Commissariat de France, Jerusalem.

Le Rév. Père Savignac, Professeur à l'École Biblique de St. Etienne, Jerusalem.

Dr. Nahum Slousch, Professor of New Hebrew Literature, the Sorbonne, Paris; Contributor to the *Corpus Inscriptionum Semiticarum*; Secretary of the Hebrew Archaeological Society.

Col. Ronald Storrs, C. M. G., C. B. E., Military Governor of Jerusalem.

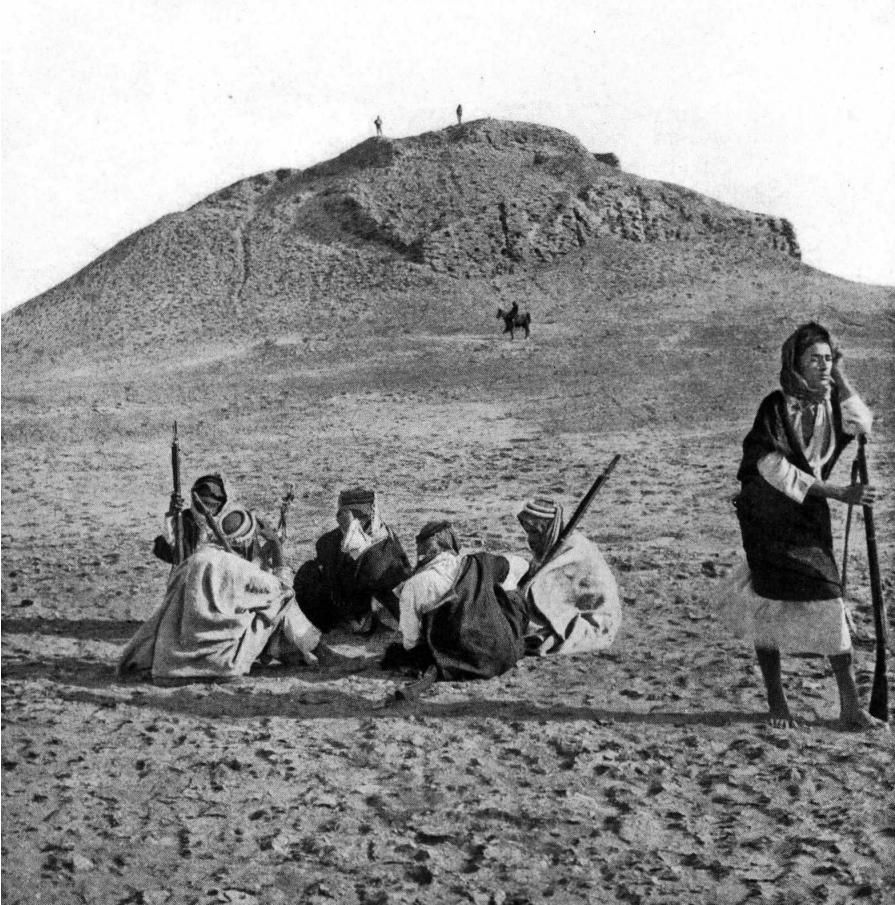


Plate 5.2. The ruins of Ur.

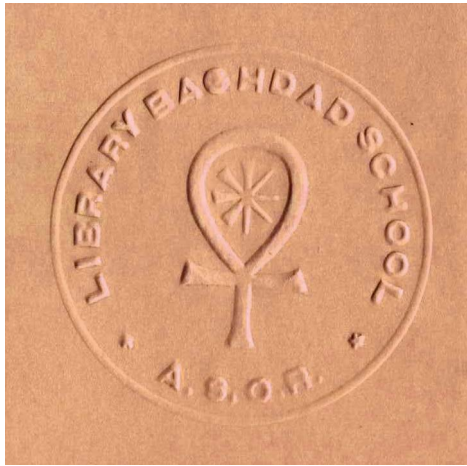


Plate 5.3. Embossing stamp for the planned ASOR library, Baghdad.



Plate 5.4. Raymond P. Dougherty.

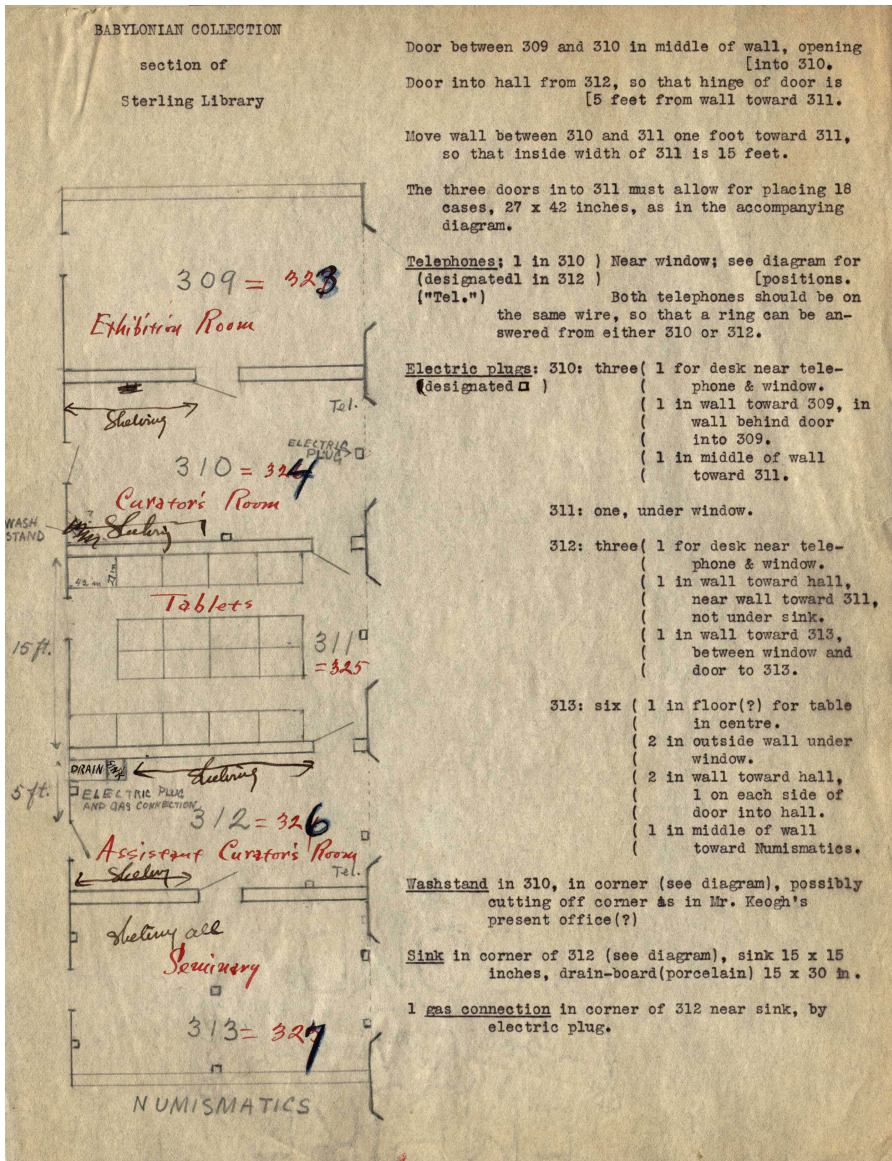


Plate 5.5. Planning for the Babylonian Collection, 1926.



Plate 5.6. Main entrance, Sterling Memorial Library.



Plate 5.7. Julian Obermann.



Plate 5.8. Ludlow Bull.



Plate 6.1. Albrecht Goetze and Ferris Stephens, 1961.

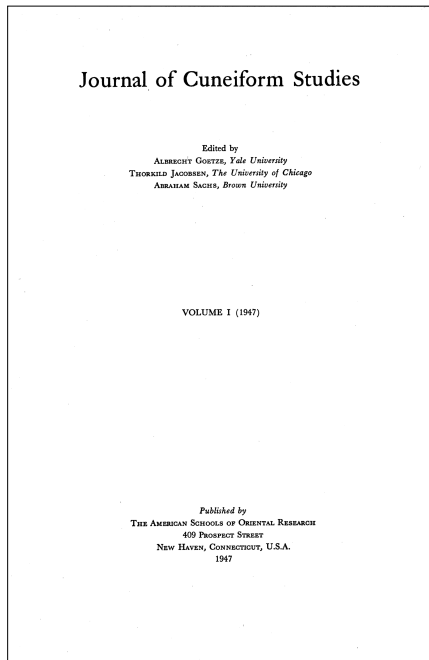


Plate 6.2. *Journal of Cuneiform Studies*, vol. 1.



Plate 7.1. Marvin H. Pope, ca. 1960.





THE K.W. & E.K. ROSENTHAL  
MEMORIAL LECTURES



Plate 7.2. (a) Entry card for high holiday dinner, Franz Rosenthal, Berlin, 1936.  
(b) Dinner invitation, inaugural K. W. and E. K. Rosenthal Lecture, 2000.

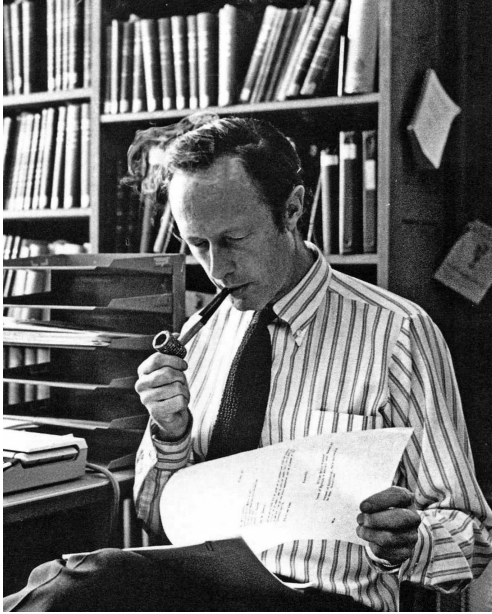


Plate 7.3. William Kelly Simpson, 1985.



Plate 7.4. William W. Hallo.

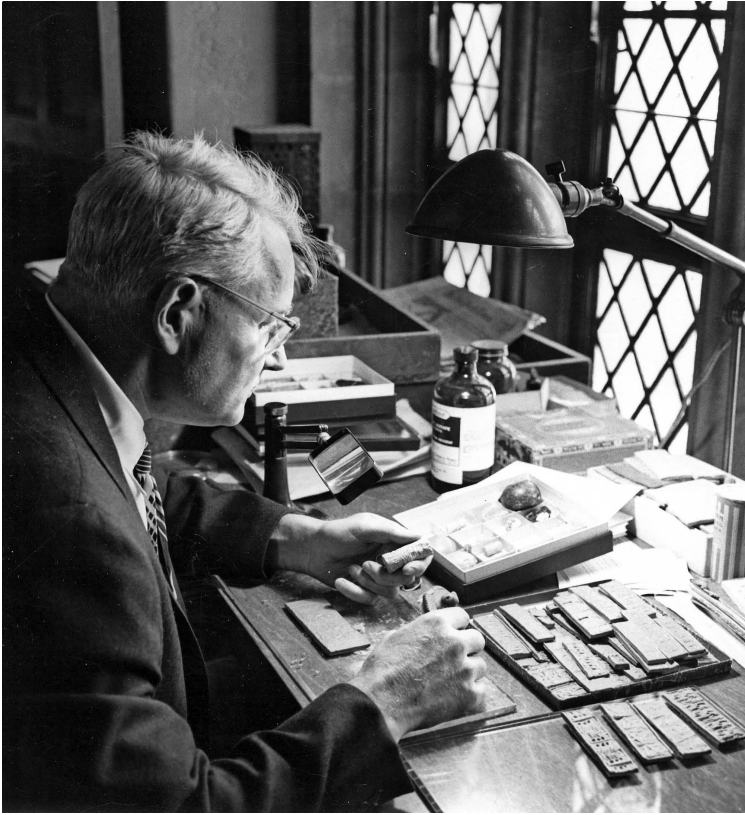


Plate 7.5. Briggs Buchanan.

י י ל ע ל י

הצגן של אלמוני המשביל בדפוס: הדפוס של יו הקשרי  
11 בנובמבר 1996

<p><b>ראיון עם יהושע גראמן</b> מהתקליד סופריו</p> <p>איפה למדת בשנה שעברה, ומח למדת שם?</p> <p>בשנה שעברה למדתי בישיבת הכותל בירושלים תורה, תלמוד וכל מיני לימודי הקודש. והאם היה קשה לך לחזור לארצה ולבוא לליול?</p> <p>זה היה קשה לעזוב את הארץ אבל קצת התגעגעתי לשפתה שלי. אני יודע שבעוד זמן קצר אחזור.</p> <p>מה אתה רוצה ללמוד בייל והאם זה קשור ללימודך בעבר?</p> <p>אני לא באמת יודע מה אני רוצה ללמוד. עכשיו אני לומד כל מיני קורסים ואולי בשנה הבאה אלמד משהו יותר קשור ליהדות.</p> <p>האם אתה משיך את לימודיך ביהדות ואיפה?</p> <p>למרות שאני לא לוקח קורסים ביהדות, אני עדיין לומד תורה וגמרא עם חברים שלי, ואני גם לומד בשיעורים כל שבוע במרכז סליפקה.</p> <p>איך היה להיות בארץ במשך כל השנה של שנה שעברה?</p> <p>השנה שעברה הייתה שנה קשה לישראל, וזה היה קצת מוזר להיות אמרקני בישראל, בזמן כל האירועים הקשים. אני חושב שבכל זאת אני באמת הרגשתי את הכאב של כל הישראלים אחרי רצח רבין והפיגועים באביב.</p>	<p><b>לאומני ומשביל</b></p> <p>מאת: יעל קנו</p> <p>חדר האוכל עזרא טטיל. "השם שלי בעברית זה יו, אבל כל אחד קורא לי ג'יסי. זה מה שקרה כשהיגעת לארץ." אמר ג'יסי פרס, מאחורי ערמה של אשפה עגבניות וחסה.</p> <p>והשאלה שכל אחד רוצה לדעת היא: מי הוא ג'יסי פרס, מי הוא הבחור הזה שבא מרחוק ללמוד ולשחק כדור-רגל איתנו בייל, ולמה הוא כל כך מבוגר?</p> <p>התשובה היא לא פשוטה. אחרי חמש שנים בצבא הסטודנט החדש והבשל שלנו בא, עם אחותו שרה, ללמוד ולמצוא את ההיחיד האקדמי שלו פה בייל.</p> <p>בצבא ג'יסי היה צנחן וקצין ולפני דדבריו: "הפקיד מאוד מעניין... הבנתי שזה מאוד חשוב למינה להשאר בצבא לסטודנטים יותר... הפקיד היה מאוד מספק" וזו בדיוק הסיבה שג'יסי חיכה שנהיים לפני שהוא התליט לעזוב את משפחתו, חבריו לצבא ואת הארץ. השנה ג'יסי לוקח 6 כיתות אבל הוא אומר "אני לא יודע מה אני רוצה לעשות בחיי. אני מאוד מעוניין במוסיקה אבל קשה להינד כרגע."</p> <p>אנחנו יכולים להיות בטוחים שמה שג'יסי יעשה הוא לא יטחא או יעזוב את הארץ "אני מאוד מחוק את הקשר שלי עם ישראל... העובדה שאני פה מאוד מחוק את הקשר"</p>
--	---

Plate 7.6. Yale Shelanu, 1996.

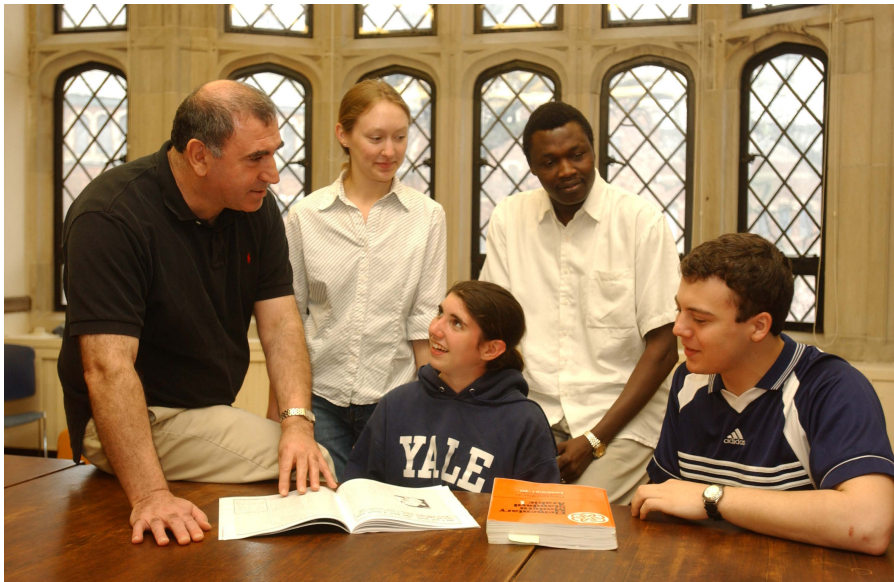


Plate 8.1. Bassam Frangieh and Arabic students 2004.

**Dept of Near Eastern Languages & Civilizations**

**Tuesday, November 13, 2001 at 7:30 pm**  
**Room 102 Linsly-Chittenden Hall**

**ARAB / ISLAMIC  
 CIVILIZATION  
 BEYOND  
 THE 1001 NIGHTS  
 AND SEPTEMBER 11**

**MODERATORS:** Karen Foster, Dimitri Gutas

**PANELISTS**

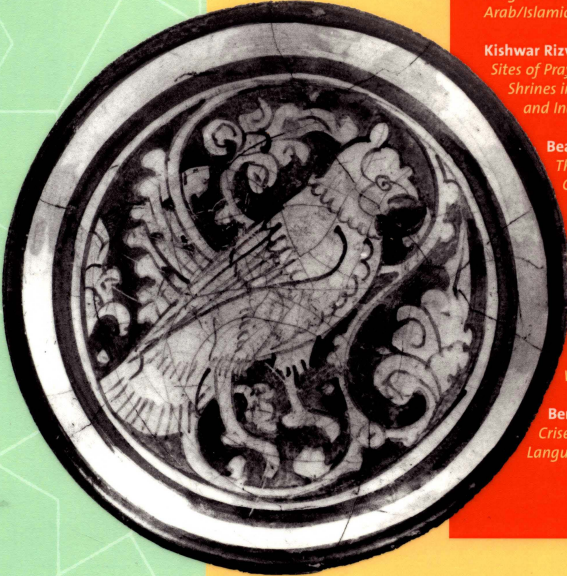
**Dimitri Gutas:**  
*Religion and Civilization in the Arab/Islamic World*

**Kishwar Rizvi:**  
*Sites of Prayer and Poetry: Shrines in 16th-century Iran and India*

**Beatrice Gruendler:**  
*The Meeting of Cultures in Classical Arabic Literature*

**Bassam Frangieh:**  
*Intellectual Currents in the Modern Arab/Islamic World*

**Benjamin Foster:**  
*Crises and Arabic Language Study*



SELIUK PLATE, 12TH CENTURY, YALE UNIVERSITY ART GALLERY, GIFT OF DAVID M. LEVITT

Plate 8.2. Poster for 9/11 teach-in, 2001.



## THE FUTURE OF THE GLOBAL PAST

An International Symposium on Cultural Property, Antiquities Issues, and Archaeological Ethics

Saturday, 14 April 2007 • 101 Linsly-Chittenden Hall • Yale University

**Organizers**  
**Karen Polinger Foster**  
*Departments of Near Eastern Languages & Civilizations and History of Art*  
**Roderick McIntosh**  
*Department of Anthropology*

**MORNING, 9:30 am to 12:30 pm**

**Introduction**

**Karen Polinger Foster**  
*Lecturer in Ancient Near Eastern & Asian Art, Yale*  
*Matters Past, Present, and Future*

**Whose Culture? Whose Property?**

**Christina Kraus** SESSION CHAIR *Department of Classics*  
**George Pavla**  
*Senior Lecturer, Paris & Herculaneum, Ateneo, New York*  
*Where Are We, and Where Are or Should We Be Going?*

**Lucille A. Roussin**  
*Lawyer's Committee for Cultural Heritage Preservation*  
*Cultural Heritage and the Law in the 21st Century*

**The Media and the Message**

**Roderick McIntosh** SESSION CHAIR *Department of Anthropology*  
**Roger Atwood**  
*Visiting Researcher, Georgetown University*  
*A Critical Look at*  
*U.S. Media Coverage of Antiquities Issues*

**John Malcolm Russell**  
*Massachusetts College of Art*  
*Communicating the Message*

**Michel Brent**  
*Documentary Filmmaker*  
*The Impact of the Press in the Fight*  
*Against Trafficking in Cultural Artifacts*

**Mark Rose**  
*Editorial Director, Archaeology Magazine*  
*Editing the Past*

Support for this symposium comes from the Departments of Near Eastern Languages & Civilizations, History of Art, Classics, and Anthropology, as well as from the Council on Middle East Studies and the Council on African Studies of the MacMillan Center for International & Area Studies

**AFTERNOON, 2:00 pm to 6:00 pm**

**Scholars and Collectors, Laws and Ethics**

**Millette Galfman** SESSION CHAIR *Departments of Classics and History of Art*  
**Jerome M. Eisenberg**  
*Director, Royal-Athens Galleries, Editor-in-Chief, *Minerva: The International Review of Ancient Art and Archaeology**  
*Perspectives on the Antiquities Trade and the Collector: Past, Present, and Future*

**Annie Caubet**  
*Conservateur général du patrimoine, Musée du Louvre*  
*From Colonial Attitudes to Cooperation:*  
*The Policies of the Louvre Regarding the Acquisition of Antiquities over the Past Two Hundred Years*

**Michael D. Coe**  
*Professor of Anthropology, Emeritus, Yale University*  
*Publish and/or Perish:*  
*Archaeological Censorship vs. Academic Freedom*

**Roderick McIntosh**  
*Professor of Anthropology, Yale*  
*Riot at Jennel Local Shield Rattled, but Unbroken*

**Yale and the Past**

**Colleen Manassa** SESSION CHAIR  
*Department of Near Eastern Languages & Civilizations*

**Benjamin R. Foster**  
*Luffin Professor of Assyriology, Yale, and Curator,*  
*Yale-Babylonian Collection*  
*Collecting Antiquities from Iraq, Then and Now*

**Frederick Lamp**  
*Curator of African Art, Yale Art Gallery*  
*Whose Loss? Questions of*  
*Acquisition and Repatriation of African Art*

**Richard L. Burger / Lucy C. Salazar**  
*MacCurdy Professor of Anthropology, Yale / Senior Researcher,*  
*Department of Anthropology, Yale*  
*An Actor-Gentil Perspective*  
*on the Machu Picchu Collection Dispute*

**Roger H. Colten**  
*Senior Collections Manager, Division of Anthropology, Yale Peabody*  
*Museum of Natural History*  
*Native American*  
*Repatriation at the Yale Peabody Museum*

**Jock Reynolds III**  
*Henry J. Heinz II Director, Yale Art Gallery*  
*How Does a Museum*  
*Respond to Nazi Era Looted Art Claims?*

Plate 8.3. Poster for Future of the Global Past, 2007.

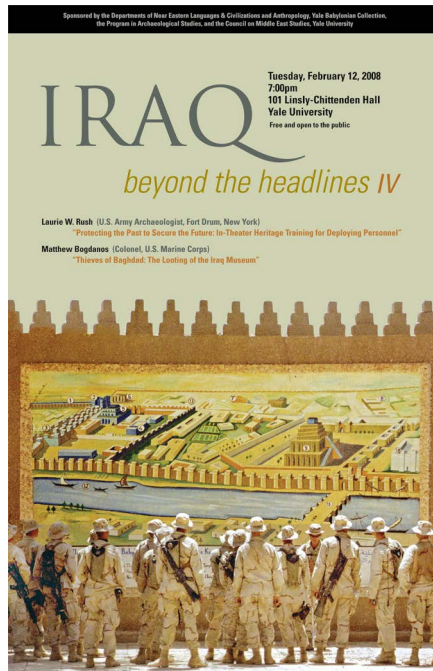


Plate 8.4. Poster for Iraq beyond the Headlines IV, 2008.



Plate 8.5. Tell Leilan Team, 1979. Front row, left to right: Margot Stout, Harvey Weiss, Benjamin R. Foster, Constance T. Foster, Karen Polinger Foster. Second row: Marhaf Halaf, Arlene Miller, Ilene Nicholas, Glenn Schwartz; Third row: Vaughn Crawford, Jean Svendsen, Marc Van De Mieroop, Lorraine Ferguson, William N. Goetzmann.



Plate 8.6. Acropolis northeast temple, Tell Leilan.



Plate 8.7. John Coleman Darnell.



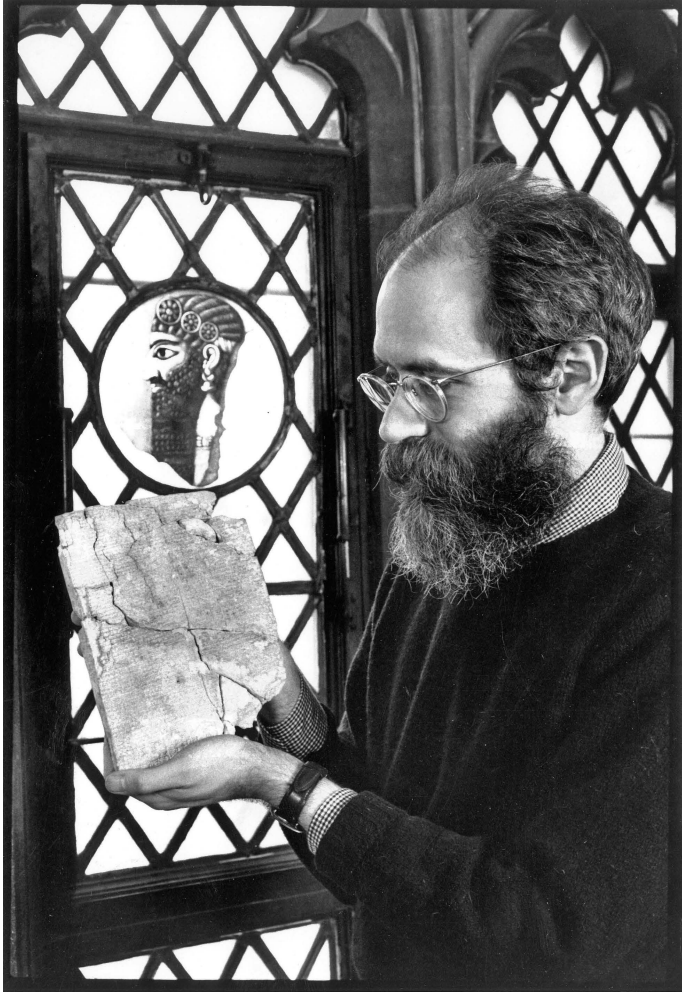


Plate 8.8. Gary Beckman.



Plate 8.9. Babylonian Collection Exhibit, UN Global Colloquium on Global Heritage, 2016.

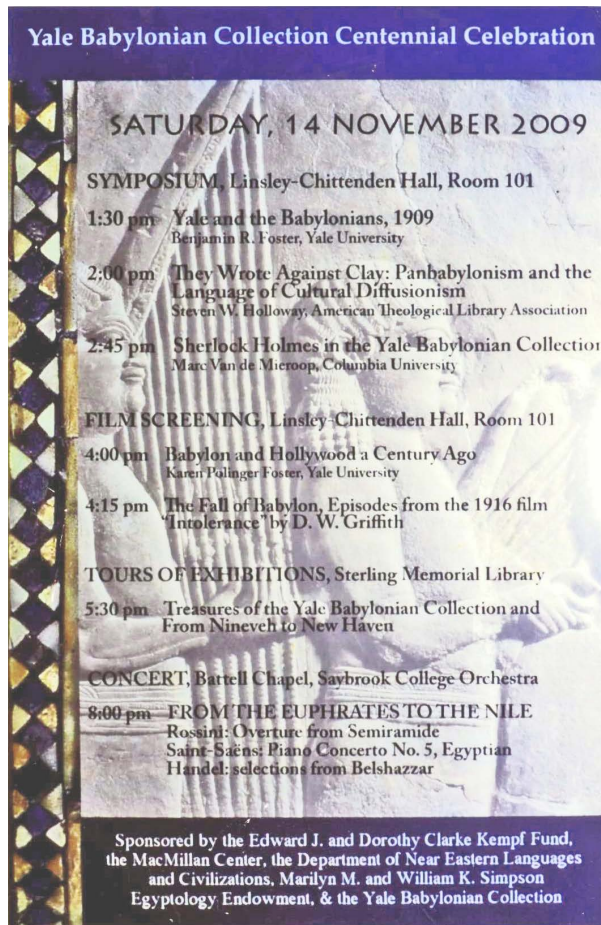


Plate 8.10. Poster for centennial of the Babylonian Collection, 2009.

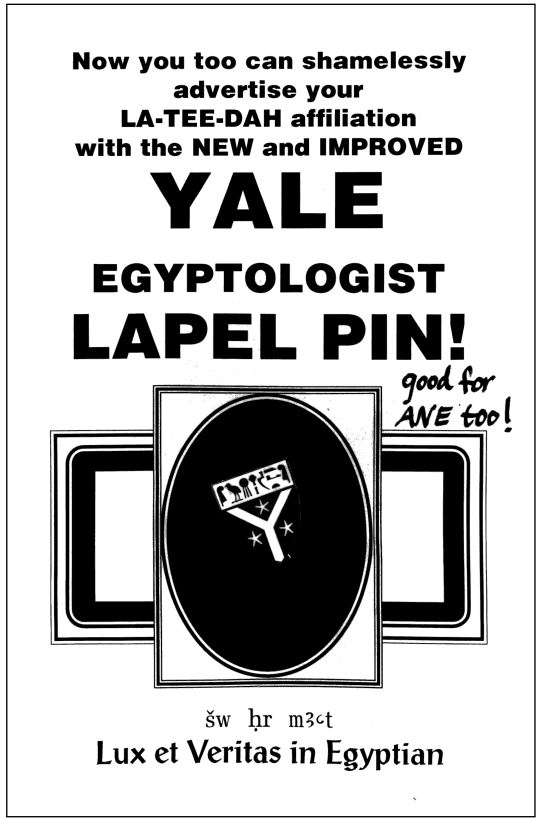


Plate 8.11. Egyptology graduate student pride lapel pin, 2001.

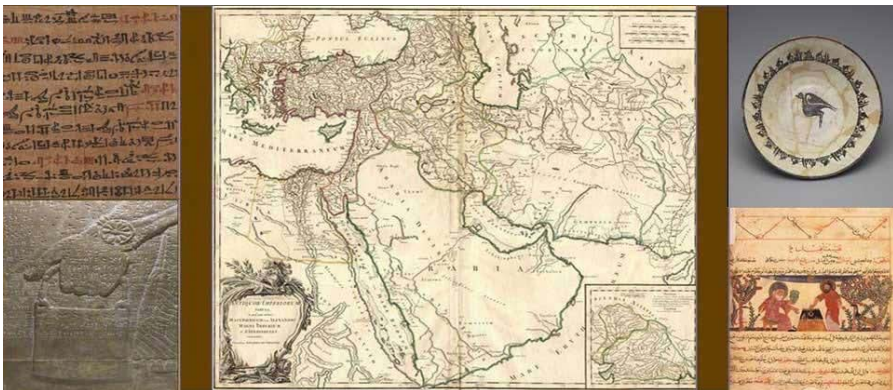


Plate 9.1. First department website, 1999.

## Introduction

The Department of Near Eastern Languages & Civilizations, founded in 1841, is one of the world's leading centers for the study of the Near East. Throughout its long history, the Department has maintained its strong sense of traditional humanist values, as well as its outstanding leadership role in developing and evaluating the latest techniques, perspectives, and resources for study of the Near East, from earliest times to the modern era.

The graduate and undergraduate programs of the Department of Near Eastern Languages & Civilizations emphasize reflective scholarship based on sound knowledge of the languages, civilizations, and material culture of the Near East. The Department's main faculty strengths today are in the areas of Arabic, Graeco-Arabic, and Islamic studies; Assyriology, including Sumerian and Akkadian; and Egyptology. Instruction is also offered in art and archaeology, Aramaic (including Syriac), Classical Ethiopic, Hebrew, Persian, modern and Ottoman Turkish, and Ugaritic. Interdisciplinary programs can be developed on an individual basis, in collaboration with such departments and programs as Anthropology, Classics, History, Medieval Studies, and Religious Studies. The Department maintains archaeological field projects in Egypt, in which students may be invited to participate.

The Department regularly sponsors lectures, colloquia, and presentations by scholars from around the world, as well as special events. In recent years, the Department has also organized and hosted two major international conferences, with associated exhibitions in the Beinecke Rare Book and Manuscript Library and Sterling Memorial Library.

## Undergraduate Program

The major in Near Eastern Languages and Civilizations is a liberal arts major that gives students a sound competence in a Near Eastern language and a broad knowledge of the literatures, civilizations, history, and archaeology of the Near East. The major also provides essential preparation for graduate or professional work in which a knowledge of Near Eastern languages, history, and archaeology is required.

Depending on the student's interests, the major is built around study of one or more Near Eastern languages, leading to a concentration in the ancient Near East (Mesopotamia, Egypt, or Syria-Palestine), in Hebrew language and literature, or in Arabic and Islamic studies.

**Requirements of the major.** Twelve term courses in the department, or their equivalent, are required for the major, including the senior essay course. The course work includes at least two years of study of a Near Eastern language and no fewer than three term courses in the history and civilizations of the Near East, at least one term of which must be in the ancient and one in the Islamic Near East.

**Senior essay.** To derive full benefit from the major, students should acquire practical experience in using Near Eastern languages for research purposes. Therefore all students in the major undertake a senior essay that involves substantial use of materials in one or more Near Eastern languages.

## Graduate Program in Graeco-Arabic Studies

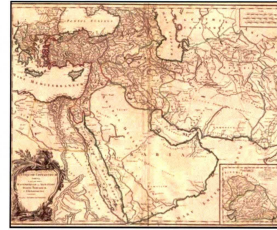
Students in this specialization study all aspects of the translation of classical Greek works into Arabic, their dissemination in medieval Islamic civilization, and the scientific and philosophical tradition of Arabic works that developed on their basis. Particular emphasis is placed on philological issues such as translation techniques, Graeco-Arabic lexicography, textual criticism and editing of translated Greek works, and the Arabic language that was used in the translations. Some knowledge of Greek (a minimum of one year college level) is prerequisite for admission to the program. Upon matriculation, students may take for credit up to eight term courses in Greek, while the rest of their work will concentrate on Arabic. After their third year of study, students will have the opportunity to gain research experience in the field by assisting in the compilation of *A Greek and Arabic Lexicon*, edited by Professors Gutas (Yale) and Endress (Bochum, Germany), as well as in the preparation of critical text editions of translated works.

For further information:

P.O. Box 208236  
New Haven, CT 06520

Tel: 203.432.2944  
Fax: 203.432.2946

[www.nelc.yale.edu](http://www.nelc.yale.edu)



## Department of Near Eastern Languages & Civilizations

Yale University



## Graduate Program in Arabic and Islamic Studies

Since its establishment in 1841, the doctoral program in Arabic and Islamic studies at Yale, the oldest such program in the United States, has focused on the study of all aspects of the history and culture of Islamic societies. It emphasizes the acquisition by all students of thorough language skills in Arabic, classical and modern, and training in philology, manuscript studies, and textual and literary criticism.

**Resources.** Yale University has exceptional resources in Arabic and Islamic Studies. The Near East Collection in the University Library includes more than 150,000 volumes. Since Yale was the first American research library to collect Arabic books, the collection is particularly rich in early Arabic printed materials. The library currently receives about 1000 periodicals on Near Eastern subjects in Western languages and about 900 in Near Eastern languages. The manuscript collection in the Beinecke Library includes more than 3000 items in Arabic, Persian, and Ottoman Turkish. A special reading room for Arabic and Islamic Studies is maintained in the University Library. For more information: [library.yale.edu/near-east](http://library.yale.edu/near-east).



## Graduate Program in Assyriology

Over the past century, the Department of Near Eastern Languages & Civilizations has awarded its largest number of doctorates in Assyriology, the study of the languages and civilizations of ancient Mesopotamia. The graduate program in Assyriology emphasizes both Sumerian and Akkadian, as well as a full sequence of courses in Mesopotamian history and civilization, over a period of three years of course work. Development of a secondary area, such as ancient Semitic languages or Egyptology, is strongly encouraged.

The Department's program in Assyriology is closely coordinated with the **Yale Babylonian Collection**, the largest collection of tablets and other Mesopotamian artifacts in America. Qualified students have the opportunity to develop exceptional skills in decipherment, interpretation, and publication of original cuneiform documents, both in class and for dissertation research. Since most of the collection remains to be published, qualified students are invited to base their dissertation research on collection holdings. The collection also maintains a complete reference library in the fields of Assyriology and ancient Near Eastern studies, and sustains several series of monographs and text publications. Frequent visits by visiting scholars, regular colloquia, and daily experience with one of the world's most important collections of Mesopotamian source materials immeasurably enrich graduate study in Assyriology at Yale.

THE DEPARTMENT OF NEAR EASTERN LANGUAGES AND CIVILIZATIONS  
Yale University

presents

An international conference in commemoration of the centennial of the birth of Franz Rosenthal

GRAECO-ARABICA  
PRESENT STATE AND FUTURE PROSPECTS OF AN EMERGING FIELD

April 25-27, 2014 – Hall of Graduate Studies, Room 211



MS Istanbul, Topkapı Palace Library, Ahmet III 3996, C. 900, copied and illuminated in mid-19th century. Al-Mubashshir Ibn-Firih, Choice Maxims and Best Sayings (Mukhtār al-ḥikam wa-maḥasin al-kalim), composed in 1048-49. Description: Aristotle holding an astrolabe while delivering a lecture to students, one of whom has an open book in front of him written in uncial (capital) Greek letters.

Friday, April 25

- 9:30-10:15. **DIMITRI GUTAS** (Yale University) - Salutation and Introduction. *Graeco-Arabic Studies: From Amable Jourdain through Franz Rosenthal to the Future*  
GRAECO-SYRIACA
- 10:15-11:30. **ADAM MCCOLLUM** (Hill Museum & Manuscript Library, Saint John's University) – *A Conspectus of Secular and Non-Secular Graeco-Syriaca: Syriac Translators among Those of other Languages in the Christian East*
- 11:45-13:00. **HIDEMI TAKAHASHI** (The University of Tokyo) - *Syriac as the Intermediary in Graeco-Arabica: On Some Historical and Philological Aspects*  
SECULAR GRAECO-ARABICA
- 15:00-16:15. **HANS HINRICH BIESTERFELDT** (Ruhr-Universität Bochum) – *A Conspectus of Secular Graeco-Syriaca and Agenda*
- 16:15-17:30. **GERHARD ENDRESS** (Ruhr-Universität Bochum) - *The Historical Progression of the Translations, a case study: The Arabic Translations of Aristotle's De Caelo*

Saturday, April 26

- CHRISTIAN GRAECO-ARABICA
- 10:00-11:15. **ANDRE BINGGELI** (CNRS - Institut de recherche et d'histoire des textes) - *Early Christian Graeco-Arabica*
- 11:15 - 12:30. **ALEXANDER TREIGER** (Dalhousie University) - *Christian Graeco-Arabica: An Overview and Prolegomena to Future Research*

Sunday, April 27

- GRAECO-ARABICA IN INTELLECTUAL HISTORY (Reception)
- 10:00-11:15. **SABINE SCHMIDTKE** (Freie Universität Berlin and IAS, Princeton) and **REZA POURJAVADY** (Freie Universität Berlin) - *The Other Renaissance: Greek Philosophy under the Safavids (16<sup>th</sup>-18<sup>th</sup> centuries CE)*
- 11:15-12:30. **PETER E. PORMANN** (The University of Manchester) - *Greek Thought, Modern Arabic Culture: Classical Receptions since the Nahda*  
GRAECO-ARABICA AND INTELLECTUAL HISTORY (Method, Scope, and Import)
- 14:30-15:45. **KEVIN VAN BLADEL** (The Ohio State University) - *Graeco-Arabic Studies, Late Antiquity, and Iranian Studies*
- 15:45-16:45. **DIMITRI GUTAS** (Yale University) - *Graeco-Arabic Studies: The Historical and Ideological Dimensions*

Sponsored by the K.W. & E.K. Rosenthal Memorial Lecture in Ancient and Near Eastern Civilizations