

too abstract. But it does not conform to the beautifully modeled surfaces which we have come to associate with Achaemenian art. Yet at the same time it is too bold and simple in execution to belong to the Ziwiye group. It thus appears to fall somewhere between the earlier Assyrian and Ziwiye representations, but to be not yet fully classical Achaemenian. Perhaps the safest venture at the moment is that it is the product of a goldsmith working in western Iran sometime between these two periods, that is, between the seventh and the fifth centuries B.C.

EXPEDITION NEWS

(Continued from page 22)

SUMER AND THE INDUS VALLEY

Dr. Samuel Noah Kramer has just returned from an eight months' trip, the principal purpose of which was to investigate at first hand in Pakistan and India the archaeological and epigraphic material of the "Indus" civilization, in order to compare it with the relevant Sumerian remains, thus acquiring a deeper understanding of their interconnections and interrelations. That there was considerable commercial and cultural contact between Sumer and the Indus Valley is quite certain as some thirty "Indus" seals have actually been found in Sumer, and must have been brought there in some way from their land of origin; hundreds if not thousands more must still lie buried in the ruins. In searching the Sumerian literary texts for possible clues, Dr. Kramer came to the conclusion that Dilmun, the Sumerian "paradise" may turn out to be the land of the "Indus" valley civilization. He has now spent fruitful months visiting archaeological sites and museums searching for evidence to support this theory.

Prior to his visit to Pakistan and India, Dr. Kramer attended the meeting of the International Congress of Orientalists in Moscow and spent time in London, Jena, and Istanbul working on Sumerian literary texts. He visited Iran, both to see its famous archaeological sites and to lecture. While in India and Pakistan he gave numerous lectures on the interconnection of the Sumerian and "Indus" civilizations. He came home by way of Japan where he had been invited to give a series of talks under the auspices of the Near Eastern Society of Japan and the University of Kyoto.

SUGGESTED READING

EASTER EGGS AND EASTER BREAD

- OLYA DMYTRIIV, *Ukrainian Arts*. New York. 1952.
 F. MARIAN MCNEILL, *The Silver Bough*, Vol. II, A Calendar of Scottish National Festivals, Candlemas to Harvest Home. Glasgow. 1959.
 ALFRED L. SHOEMAKER, *Eastertide in Pennsylvania, A Folk Cultural Study*. Kutztown. 1960.
 Schweizerisches Archiv für Volkskunde, Vol. 53. Basel. 1957. This is a special issue dealing with Easter Eggs and Easter Breads throughout Europe.

THE AUTHORS



ROBBINS BURLING ("Boys of the Yellow Robe") has been associated with the University of Pennsylvania since 1957, where he is Assistant Professor of Anthropology. Dr. Burling obtained his Ph.D. degree from Harvard in 1958, the subject of his dissertation being *Garo Avuncular Authority and Cross-Cousin Marriage*. He spent the years 1954-1956 in the Garo Hills of Assam, India, as a Fellow of the Ford Foundation, doing a social anthropological study of the Garo. He has compiled a grammar of the Garo language which is now in press. In 1959-1960, he was Visiting Lecturer in Anthropology under the Fulbright Program at the University of Rangoon, Burma. It was during this time that he spent two months in Hopong with members of the Department of Anthropology of that university investigating the culture of the neighboring peoples.



MARIJA GIMBUTAS ("Timber-Graves in Southern Russia") is Research Fellow of Harvard University in the Archaeology of Europe, and for the year 1961-62 has been elected a Fellow of the Center for Advanced Studies in the Behavioral Sciences, Stanford, California. She has done graduate work in the archaeology, linguistics, and ethnology of Europe at the University of Vilnius, Lithuania and the University of Vienna, Austria, and at Eberhard-Karl University, Tübingen, Germany, from which she obtained her Ph.D. degree in 1946, as well as at Harvard. While her major scientific work at Harvard during the last ten years has been devoted to the prehistory of Eastern Europe, she is also interested in the prehistory of Siberia, and since 1956 has been working with the physical anthropologist, Dr. Janos Nemeskeri of Budapest, on culture change in Europe at the start of the second millennium B.C. as evidenced by the physical anthropological and archaeological data.



MARGARET L. ARNOTT ("Easter Eggs and Easter Bread") teaches English to International students at the University of Pennsylvania. She holds a Master's degree in Cultural Anthropology from the Kennedy School of Missions of the Hartford Seminary Foundation, Hartford, Connecticut, her thesis being entitled *Folk Customs Surrounding the Great Days of Easter in Greece*. For three years, 1946-1949, Miss Arnott taught English in the Boys School of Anatolia College, Thessaloniki, Greece, and later in 1953 returned to Greece to continue her study of religious folk customs. She holds a diploma from the University of Athens and has published in Greece, Switzerland, and the United States. Since 1957, she has worked on the Friedman Collection of Judaica for Houghton Library at Harvard University.