

MARY INDA HUSSEY

By Jennie Myers

Mary Inda Hussey was born in New Vienna, Ohio on June 17, 1876 to John M. and Anna (Fall) Hussey, devout members of the Quaker Society of Friends. John Hussey was well known in the Quaker community, co-editing the Quaker magazine, The Christian worker, with Hussey's uncle, Daniel Hill, the magazine's founder. In 1890 the Hussey family moved to Richmond, Indiana, where Hussey received her high school and college education. In 1893, Hussey entered Earlham College, a Quaker co-educational institution, which both her father and her brother, Homer, had attended. At college, Hussey studied German, was active in the Mathematics Society, serving as secretary, and took part in Oratorical Contests. Hussey's undergraduate work also included biblical studies, and it was during this time that she first became interested in what she called pre-Semitic civilization.¹ According to an article in the Boston Transcript in 1924, she "desired to solve for herself the problems that confronted her when she tried to reconcile the lessons she was learning in college, as to evolution and science, and those the Church had taught."² Hussey went to Mexico as a missionary in April of her senior year, and in June of 1896 she graduated with a Bachelor of Philosophy degree from Earlham College.

In 1897 Hussey received a Foundation scholarship, an award given by Earlham College and the Society of Friends to the top woman in the graduating class for study at Bryn Mawr.³ In 1900 she received a Graduate Scholarship to continue her studies. In her doctoral dissertation,⁴ Hussey expresses deep gratitude to George A. Barton (1859-1942), an eminent Assyriologist, and her advisor at Bryn Mawr, for his constant encouragement, and she credits him with first awakening her interest in Semitic languages; beginning with Hebrew, she moved on to "Assyrian"⁵ and Assyriology, the field in which she eventually received her Ph.D. Barton, whose interests included archaeology and the Bible, and who wrote a book by this title, also introduced Hussey to the field of archaeology, which was to remain a major interest of hers throughout her life. Hussey remained in contact with Barton through the American School of Oriental Research in Jerusalem, for which she served as field secretary from 1917 to 1933, while he was treasurer.

Also while at Bryn Mawr, Hussey met Hermann V. Hilprecht (1859-1925), a prominent Assyriologist at the University of Pennsylvania, who had first been the epigraphist and later one of the leaders of the excavations at Nippur from 1889-1900, and whose name heads a collection of cuneiform texts at the Friedrich-Schiller University in Jena. According to Hussey's cousin, Emma Hill Hadley,⁶ Hilprecht encouraged Hussey to come to the University of Pennsylvania, which she did in 1901, with the help of a Fellowship in Semitic Languages. That same year, Hussey published her first article entitled, "A Supplement to Brünnow's Classified List of Cuneiform Ideographs," which came out in the Journal of the American Oriental Society (vol. 22), an organization in which she was among the first women to be admitted as members.

At the University of Pennsylvania, during the years 1901-1903, Hussey studied with Professors Albert T. Clay (1866-1925) and Morris Jastrow (1861-1921). Clay published numerous cuneiform tablets, focusing particularly on texts related to the Amorites, but also wrote about the influence of "Babel" on the Hebrew Bible. Jastrow's main interest was religion, and he concentrated equally on the Israelite and the Assyro-Babylonian religions. His *Religion of Babylonia and Assyria*, published in 1898, which pointed out numerous biblical parallels, must have made an impression on Hussey, since her studies had begun with the Bible, and she later went on to teach the history and literature of religion.

During the summer of 1903, Hussey studied at the University of Berlin, where she most probably met Mary Montgomery (b. 1874), who, according to Hussey,⁷ was the first woman to hold a degree in Assyriology. In the Boston Transcript article from 1924, Hussey includes herself in a list of five women who at that time held degrees in Assyriology, a field, which, like most others at the time, was dominated by men. Because of this fact, all of the women, naturally, had studied under men, and it was only with these women -- all roughly equal in age—that that would change. Montgomery had studied under Friederich Delitzsch, whom Hussey described as having been "the father and grandfather, as it were, of nearly all the women Assyriologists."⁸ Montgomery published one work on Babylonian letters from the time of Hammurapi.⁹ The other women in Hussey's list were Dr. Ellen Ogden (b. 1875) of Bryn Mawr, whose work on Babylonian writing came out in 1911;¹⁰ Dr. Ettaline Grice (1887-1927), Assistant Professor at Yale University, who published several works on the texts from the Larsa Dynasty of Babylonia¹¹ before dying at the age of forty; and a German scholar whose name Hussey had forgotten. Though these women may have been "mother and grandmother," as it were, to many young women and men, none of their names hold the same weight as the men with and under whom they studied. It may be that because there were so few women in the field, and in academics in general, there was less chance for any of them to become a great name, whereas there have always been enough men to provide both the famous and the obscure.

At the time that Hussey was conducting her graduate work, the field of Assyriology was in a fever of exciting new discoveries. While the "Assyrian" language had been deciphered in the mid-nineteenth century, and numerous tablets from Kuyunjik, ancient Nineveh, had been translated, an understanding of the Sumerian language was still in its beginning stages. Two excavations proved decisive for the existence of the Sumerians and their language: the excavations at Telloh, ancient Lagash, a French expedition begun in 1877, continuing up until 1933, and at Nippur, conducted by the University of Pennsylvania from 1889-1900 and begun again after World War II. These two sites provided unilingual Sumerian tablets which scholars could translate using the bilingual syllabaries found at Kuyunjik.¹² In 1905, François Thureau-Dangin published his "epoch-making"¹³ *Les Inscriptions de Sumer et Akkad*, but it was not until 1923 that the first Sumerian grammar was published.¹⁴

The year that Thureau-Dangin's publication of Sumerian inscriptions appeared, Hussey, on a scholarship, was studying at the University of Leipzig, where she spent three semesters, from 1904-1906, and where she was the first woman to study Semitic languages.¹⁵ At Leipzig Hussey studied Sumerian, as well as Akkadian, with Heinrich Zimmern (1862-1931), one of the "fathers" of cuneiform studies. His interest in Babylonian religion and his work on Babylonian hymns and prayers¹⁶ had a strong influence on Hussey; indeed, it was Zimmern who had called her attention to the series of hymns in the Berlin Collection, which she published as her dissertation. In the preface to her dissertation, Hussey thanks Zimmern for his help and advice, as well as for his kindness towards her. At Leipzig, Hussey also studied Arabic with August Fischer (b. 1865) and Hans Stumme (1864-1936), Egyptian with Georg Steindorff (1861-1951), and Hebrew with Rudolf Kittel (1853-1929), all prominent scholars in their fields.

In 1906, Hussey returned to Bryn Mawr for her oral examination for the Ph.D. Her degree was divided into a major subject: Assyrian, and two minor subjects: first, Hebrew and Arabic, and second, Egyptian. Her doctoral dissertation, Some Sumerian-Babylonian Hymns of the Berlin Collection, which she completed while in Germany, was published in 1907 in The American Journal of Semitic Languages and Literatures.¹⁷ With this work, in which she provided copies and translations of five Sumerian-Babylonian texts, collated by herself, Hussey proved herself as a cuneiformist. It was also in 1907 that Hussey was hired

as an instructor at Wellesley College, where she taught in the Biblical History department for two years.

During the years 1909 to 1911, Hussey was recognized as an outstanding woman scholar by two women's academic organizations. In 1909, she became a Fellow of the Baltimore Association for the Higher Education of Women. The following year she was named the Alice Freeman Palmer Memorial Fellow of the American Association of University Women, an organization founded in 1881 for the promotion of higher education for women.

In 1911, Hussey moved to Cambridge, Massachusetts to work as Assistant at the Harvard Semitic Museum, where she remained until 1913, copying Sumerian tablets in the Museum's collection, which were published as Harvard Semitic Series 3-4.¹⁸ These tablets were economic texts, and, therefore, of a very different type from those she had published in her dissertation. During this time, Hussey also conducted her own research, publishing tablets in the Public Library of Cleveland, Ohio, which appeared in the Journal of the American Oriental Society.¹⁹

After having proved herself in the field of Assyriology with her graduate and post-graduate work, Hussey was hired in 1913 as Acting Associate Professor in the department of Biblical History and Literature (later changed to History and Literature of Religion) at Mount Holyoke College, a women's college. It is interesting that Hussey, with her background in Assyriology, should have chosen to teach biblical and religious studies, rather than Assyriology. Some might be tempted to assert that because she was a woman she was not offered a position in an Assyriology department, since these positions were few and usually reserved for men. However, this is impossible to substantiate, and only serves to belittle Hussey's achievements. Perhaps it was Hussey's own decision to teach religion, since her interest in "pre-Semitic" civilization originally sprang from her study of biblical scriptures and from her own deep religious feelings. Hussey continued to publish cuneiform texts, however, and, ironically, never published a work on religion.

From 1914 to 1917, Hussey was Associate Professor at Mt. Holyoke, and the following academic year she was granted tenure. That Hussey's teaching abilities matched her research skills is attested in a letter home dated to 1929, by one of her students, in which she comments that Hussey "is an excellent teacher."²⁰ In a document by the Mount Holyoke Press Bureau in 1942, the Academic Dean of Mount Holyoke College said of Hussey, "One of her greatest satisfactions she finds in her students, whose work has been a rich reward."²¹

During her tenure at Mt. Holyoke, Hussey taught a wide range of courses. In the area of biblical studies, Hussey offered courses on both the Hebrew Bible and the New Testament, with broad as well as more narrow foci, and all levels of biblical Hebrew. With her background in Assyriology, Hussey introduced courses such as "The History and Civilization of Babylonia and Assyria," and "The Intellectual and Cultural History of Western Asia."²² In addition, Hussey taught more general courses on religion with an increasingly comparative approach, for instance, "History of Religions," in 1929-30, and "Great Living Religions: India, China and Mohammedan countries and Confucianism, Buddhism and Hinduism," in 1940.²³

Hussey also had a great interest in "primitive" religions, an interest shared by many scholars of religion at the time when the field of anthropology was just coming into existence. Hussey offered courses such as "Primitive Religious Survivals" and "Primitive Religions with an Anthropological Approach: South Sea Islanders, Africans, North American Indians, and Eskimos,"²⁴ and planned to produce a book entitled "Religions of

Backward Peoples: A Source Book," in collaboration with some of her colleagues and students. Material for the book was arranged into sections, each with a forward, but various obstacles prevented it from ever being published.

Hussey wrote about the progress of the book in several letters, dating from 1943 to 1949, to Margaret Ball, Professor of English and Hussey's colleague at Mt. Holyoke. In these letters, besides expressing thanks to Ball for her advice and literary contributions, Hussey writes about the obstacles she faced in compiling the source book. In the first letter, Hussey confides that "in a moment of dissatisfaction," she had removed all of the forwards to the chapters and may have destroyed some of them.²⁵ In the last letter, Hussey mentions the fact that writing was "painfully difficult" for her and that she was unsure what to include in the forward to each section. She also mentions the sudden death of George F. Moore, who was to write the introduction and whose name "would have carried the book."²⁶ Hussey writes, "Whatever I do in the cuneiform field finds a publisher, but in primitive religion my name is unknown."²⁷ She remained hopeful that the book would be completed, but her health seems already to have been deteriorating in 1949, since she mentions having to miss a lecture by Thomas Mann because she "dare not run the risk of sitting in a draught."²⁸

Another reason why Hussey put off working on the source book was her decision to work on Babylonian tablets first, "mostly on account of eyesight."²⁹ These tablets, which, according to her letters, she found extremely difficult, were most probably the twenty-nine incantation and ritual texts which she copied in collaboration with Albrecht Goetze, of Yale University, before she died.³⁰ In the letter dated to 1947, Hussey writes about a couple, "two intelligent and pleasant young people," who were living with her at the time. The woman, a physiologist, helped Hussey acquaint herself with the anatomy of a lamb, for one of her tablets consisted of prayers for a favorable extispicy. Hussey writes, "I have examined the inwards of sheep, and am at times uncertain whether I am living in Larsa in southern Mesopotamia, in the South Seas or in South Hadley."

During the years that Hussey taught at Mt. Holyoke, she took three leaves of absence. The first was from 1919 to 1921 to work on Babylonian tablets in Cambridge, Massachusetts. At this time, Hussey was quoted regarding "the urgency of the present archaeological situation" in Palestine in an article about Jewish settlers entering Palestine printed in the Boston Herald.³¹ With the renewal of archaeological efforts in the Middle East with end of the First World War, Hussey, as Field Secretary of the American School of Oriental Research in Jerusalem (1917-1933), compiled a pamphlet, "An Appeal for Archaeological Research in Biblical Lands," calling upon Americans to equal England in its contributions to biblical archaeology.³²

After serving as Field Secretary for fourteen years, Hussey was invited to be Annual Professor at the American School of Oriental Research in Jerusalem for the 1931-1932 academic year. Hussey was the first woman to hold this position. According to an article in the Mt. Holyoke News³³ from the time, Hussey turned down an offer from the Harvard Semitic Museum to join its expedition to Kirkuk so that she could teach in Jerusalem. She was to offer two of the following courses: "Problems in the Influence of Assyro-Babylonian Culture upon the Old Testament," "Seminar in the Book of Judges," and "History of Palestine on the Basis of the Assyrian Inscriptions."³⁴ Hussey's leave of absence also included extensive travel during the time she was not teaching. Her trip to Jerusalem began in Europe: she traveled from Paris down through Munich and Vienna to Italy, sailing from there to Athens. From Athens she journeyed to Istanbul (then still "Constantinople"), and, "following the route of Assyrian armies in their conquests," she continued through Asia Minor and Syria to Jerusalem.³⁵

During her Christmas vacation, while teaching in Jerusalem, Hussey traveled through Iraq visiting most of the major archaeological sites, which at that time were yielding exciting new architectural and textual material. In a letter to George Barton, published in the Bulletin of the American School of Oriental Research in 1933,³⁶ Hussey describes her journey and each of the sites she visited, giving the reader an excellent impression of the archaeological activity in Iraq at that time. Hussey's journey took her from Damascus to Mosul, via Baghdad and Kirkuk, in just two days. From there she drove to Nimrud, ancient Calah, "where winged bulls and granite walls of buildings still protrude from the ground under the shadow of the great conical peak that was once the temple-tower of Assyria's capital."³⁷ Returning to Nineveh, "Mr. Mallowan took me over the excavations at Kuyunjik, and later I had tea with Mr. and Mrs. Campbell Thompson and saw the finds of the year."³⁸ Hussey then traveled southward, visiting Babylon and Kish, and then down to Ur, where "Mr. and Mrs. Wooley showed us the tombs of Shulgi and Bûr-Sin,³⁹ the streets of the town, the private houses, and the famous death pit."⁴⁰ While at Ur, Hussey also went on an excursion to Tell el-Ubaid.

From there Hussey traveled by boat, "the same type as the silver boat found at Ur,"⁴¹ down the Euphrates toward Warka, ancient Uruk, biblical Erech. Her description warrants quoting:

Towed by a lithe youth with a rope around his shoulders, we passed along the bank of the Euphrates where palms were flourishing, water wheels for irrigation were being turned by oxen, and women were scouring pots and kettles. Then we crossed the river and came to Ishmael and the Ford truck! With the password "Dr. Noeldeke,"⁴² we were driven some seventeen miles out into the desert. We seemed to be approaching a range of mountains, but it was the three mounds of Warka.⁴³

After describing the Eanna complex and the Anu temple at Warka, Hussey tells of the last site she visited, that of Tell Asmar, ancient Eshnunna, where she was hosted by Henri Frankfort and the staff of the Oriental Institute of Chicago. Of her return to Jerusalem she writes, "On January 15th we breakfasted in Baghdad, lunched at Rutba Wells in the middle of the Arabian desert, had tea at four in Tiberias on Galilee, and dined in Jerusalem."⁴⁴

At the end of her term at the American School of Oriental Research, Hussey returned by an even more circuitous route than that by which she had come, traveling to India and China to "endeavor to maintain contact with the Non-Christian people as well as Christian Groups in order to further observe the interesting change in the attitude of Oriental religions under the stimulus of Christianity."⁴⁵ From China she traveled on through Siberia and Russia before returning to the States.

Hussey took her third leave of absence from Mount Holyoke during the 1935-1936 academic year to teach at Pendle Hill, a Quaker Center for Social and Religious Studies, in Wallingford, Pennsylvania. Throughout her life, Hussey was an active member of the Society of Friends; indeed, it was her religious beliefs which had originally led her to the study of Semitic languages and Assyriology, and they continued to play an integral role in her academic life. Hussey's interest in archaeology seems to have been driven not only by a desire to understand ancient cultures, but specifically to uncover material which would shed light on the Bible. Hussey was also an advocate for pacifism and was a member of the Women's International League for Peace and Freedom and of the Fellowship of Reconciliation. The year Hussey taught at Pendle Hill, the American Friends Service Committee joined the Quaker center "in the study and practice of Christian pacifism," offering workshops "where the way of good-will and non-violence may be practiced and tested."⁴⁶

In 1924, in response to the Boston Transcript reporter's question of whether her research had helped her to reconcile science and technology on one hand with Christian teachings on the other, Hussey answered:

“The line along which we have to develop is the line of good will. Mechanical contrivances have been brought to such a pass that if this is not balanced by development along higher lines, there is nothing left to us but the things we saw in the "Great War," applying our wits to the blowing out of men's brains. One sees, the more one studies deeply, that all nations of old following this process, succeeded only in defeating their own ends.”⁴⁷

She uses as examples the ancient Sumerian city of Telloh and the Assyrian Empire, concluding that "it will be the story of every age . . . until we realize the need of developing good will."⁴⁸

In 1941, Hussey retired from Mount Holyoke College with the status of Professor Emeritus. In the spring of 1942, she was asked by Wellesley College to step in for Gordon B. Wellman, professor in the department of Biblical History, who had died suddenly, and she taught his courses for the rest of that term. Hussey also continued her work on Babylonian tablets, as her letters to Margaret Ball from 1943-1949 attest. It is likely that she continued to work on the incantation and ritual tablets of the Yale Collection up until her death on June 20, 1952. Hussey died at the age of 76 of a heart attack while attending the annual meeting of the Society of Friends in Andover Massachusetts.

Apart from her religious beliefs, very little is known about Hussey's personal life, since she had no children and was survived only by a nephew, Alan Hussey,⁴⁹ at her death. Hussey mentions a visit by this nephew in one of her letters to Margaret Ball, writing that he was stationed in Florida where she hoped that they would keep him "after having been in Africa and Sicily." In the same letter, Hussey also mentions a visit by a M. de Manziarly, writing, "I miss her pleasant companionship very much." The best picture of the kind of person Mary Ina Hussey was is afforded by Harriet M. Allyn, Academic Dean of Mount Holyoke College in 1942:

“Any alumna returning to South Hadley may have the good luck to find [Hussey], the gracious hostess and good story teller, surrounded by her colonial furniture and oriental treasures in the charming old house which she has remodeled, up at the turn of Morgan Road. There she will greet you and tell you of her adventures, and there she will give you her philosophy of the ever ancient and ever modern "the line along which we have to develop is the line of good will.”⁵⁰

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NOTES

1. Louise H. Guyol, "A Woman Draws the Curtain from Ancient Babylon," Boston Transcript, September 20, 1924; courtesy of Mount Holyoke Archives and Special Collections.
2. Ibid.
3. The award was given to the top woman and man, the latter for study at Haverford.
4. Some Sumerian-Babylonian Hymns of the Berlin Collection (=AJSL 23/2, Chicago, 1907).
5. Now generally called Akkadian.
6. From a letter written by Emma Hill Hadley to Jay Beede of the Earlham Alumni Association, July 26, 1952; courtesy of Earlham College Archives.
7. See above, note 1.
8. Ibid.
9. M. Montgomery, Briefe aus der Zeit des babylonisches königs Hammurabi, (Leipzig, 1910).
10. E. Ogden, The Origin of the Gunu-signs in Babylonian (Leipzig, 1911).
11. E. Grice, Chronology of the Larsa Dynasty (=YOS Researches vol. 4/1, New Haven 1919; and Records from Ur and Larsa dated in the Larsa Dynasty (=YOS Babylonian Texts vol. 5, New Haven, 1919).
12. S. N. Kramer, The Sumerians: Their History, Culture, and Character (Chicago, 1963), p. 22.
13. Ibid., p. 23.
14. Arno Poebel, Grundzüge der sumerischen Grammatik (Rostock, 1923).
15. "Dr. Mary I. Hussey, Noted Linguist, 76: Professor Emeritus of Religion at Mt. Holyoke, an Authority on Ancient Writings, Dies," New York Times, June 22, 1952; courtesy of Mount Holyoke Archives and Special Collections.
16. See H. Zimmern, Beiträge zur Kenntnis der babylonischen Religion: Babylonische Hymnen und Gebete in Auswahl (=AO 7/3, Leipzig, 1905); and Babylonische Hymnen und Gebete, Zweite Auswahl (=AO 13/1, Leipzig, 1911).
17. Some Sumerian-Babylonian Hymns of the Berlin Collection (=AJSL 23/2, Chicago, 1907).
18. Sumerian Tablets in the Harvard Semitic Museum (=HSS 3-4, Cambridge, 1912-15).
19. "Tablets from Drehem in the Public Library of Cleveland OH," JAOS 33/2 (1913), 167-79.

20. Letter written by Eleanor McElrath, Mt. Holyoke class of 1932; courtesy of the Mount Holyoke Archives and Special Collections.
21. Mount Holyoke Press Bureau, December 1942; courtesy of the Mount Holyoke Archives and Special Collections.
22. Courses listed in the Mount Holyoke course catalogue from 1936-37 and 1940; courtesy of the Mount Holyoke Archives and Special Collections.
23. Courses listed in the Mount Holyoke course catalogue from 1929-30 and 1940; courtesy of the Mount Holyoke Archives and Special Collections.
24. Courses listed in the Mount Holyoke course catalogue from 1938 and 1940; courtesy of the Mount Holyoke Archives and Special Collections.
25. Letter from Hussey to Ball, 1943; courtesy of the Mount Holyoke Archives and Special Collections.
26. Letter from Hussey to Ball 1949; courtesy of the Mount Holyoke Archives and Special Collections.
27. Ibid.
28. Ibid.
29. See above, note 25.
30. Because of Hussey's death in 1952 and Goetze's death in 1971, the tablets were not published until 1985 by J. van Dijk who completed the work: J. van Dijk, et al., Early Mesopotamian Incantations and Rituals (=YOS 11, New Haven, 1985).
31. "Rapid Changes in Palestine: Jewish Pioneers Come in at a Rate of 100 a Month," Boston Herald, December 18, ca. 1919; courtesy of the Mount Holyoke Archives and Special Collections.
32. Courtesy of the Mount Holyoke Archives and Special Collections.
33. "Jerusalem School to Welcome Miss Hussey," Mount Holyoke News, March 14, 1931; courtesy of the Mount Holyoke Archives and Special Collections.
34. Ibid.
35. Ibid.
36. "From Palestine to Mesopotamia. A Letter from Professor Hussey to Professor Barton," BASOR 49 (February, 1933) 19-22; courtesy of the Mount Holyoke Archives and Special Collections.
37. Ibid., 19-20.
38. Ibid., 20.
39. Now read Amar-Sin.

40. Ibid.

41. Ibid., 21.

42. A. Noeldeke, director of excavations at Warka.

43. "From Palestine to Mesopotamia," 21; see note 36.

44. Ibid., 22.

45. "Jerusalem School To Welcome Miss Hussey," see note 33.

46. Pendle Hill "Preliminary Announcement of Plans and Scholarships" for the academic year of 1935-1936; courtesy of the Mount Holyoke Archives and Special Collections.

47. See note above, note 1.

48. Ibid.

49. An attempt was made to contact Alan Hussey through the U. S. Navy to no avail.

50. See above, note 21.

¹ Louise H. Guyol, "A Woman Draws the Curtain from Ancient Babylon," *Boston Transcript*, September 20, 1924; courtesy of Mount Holyoke Archives and Special Collections.

² *Ibid.*

³ The award was given to the top woman and man, the latter for study at Haverford.

⁴ *Some Sumerian-Babylonian Hymns of the Berlin Collection* (=AJSL 23/2, Chicago, 1907).

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⁶ From a letter written by Emma Hill Hadley to Jay Beede of the Earlham Alumni Association, July 26, 1952; courtesy of Earlham College Archives.

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⁸ *Ibid.*

⁹ M. Montgomery, *Briefe aus der Zeit des babylonisches königs Hammurabi* (Leipzig, 1910).

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- ¹⁰ E. Ogden, *The Origin of the Gunu-signs in Babylonian* (Leipzig, 1911).
- ¹¹ E. Grice, *Chronology of the Larsa Dynasty* (= *YOS Researches* vol. 4/1, New Haven, 1919); and *Records from Ur and Larsa dated in the Larsa Dynasty* (= *YOS Babylonian Texts* vol. 5, New Haven, 1919).
- ¹² S. N. Kramer, *The Sumerians: Their History, Culture, and Character* (Chicago, 1963), p. 22.
- ¹³ *Ibid.*, p. 23.
- ¹⁴ Arno Poebel, *Grundzüge der sumerischen Grammatik* (Rostock, 1923).
- ¹⁵ "Dr. Mary I. Hussey, Noted Linguist, 76: Professor Emeritus of Religion at Mt. Holyoke, an Authority on Ancient Writings, Dies," *New York Times*, June 22, 1952; courtesy of Mount Holyoke Archives and Special Collections.
- ¹⁶ See H. Zimmern, *Beiträge zur Kenntnis der babylonischen Religion; Babylonische Hymnen und Gebete in Auswahl* (=AO 7/3, Leipzig, 1905); and *Babylonische Hymnen und Gebete, Zweite Auswahl* (=AO 13/1, Leipzig, 1911).
- ¹⁷ *Some Sumerian-Babylonian Hymns of the Berlin Collection* (=AJSL 23/2, Chicago, 1907).
- ¹⁸ *Sumerian Tablets in the Harvard Semitic Museum* (= HSS 3-4, Cambridge, 1912-15).
- ¹⁹ "Tablets from Drehem in the Public Library of Cleveland, OH," *JAOS* 33/2 (1913), 167-79.
- ²⁰ Letter written by Eleanor McElrath, Mt. Holyoke class of 1932; courtesy of Mount Holyoke Archives and Special Collections.
- ²¹ Mount Holyoke Press Bureau, December 1942; courtesy of Mount Holyoke Archives and Special Collections.
- ²² Courses listed in the Mt. Holyoke course catalogue from 1936-37 and 1940; courtesy of Mount Holyoke Archives and Special Collections.

²³ Courses listed in the Mt. Holyoke course catalogue from 1929-30 and 1940; courtesy of Mount Holyoke Archives and Special Collections.

²⁴ Courses listed in the Mt. Holyoke course catalogue from 1938 and 1940; courtesy of Mount Holyoke Archives and Special Collections.

²⁵ Letter from Hussey to Ball, 1943; courtesy of Mount Holyoke Archives and Special Collections.

²⁶ Letter from Hussey to Ball, 1949; courtesy of Mount Holyoke Archives and Special Collections.

²⁷ *Ibid.*

²⁸ *Ibid.*

²⁹ See above, note 25.

³⁰ Because of Hussey's death in 1952 and Goetze's death in 1971, the tablets were not published until 1985 by J. van Dijk who completed the work: J. van Dijk, *et al.*, *Early Mesopotamian Incantations and Rituals* (= YOS 11, New Haven, 1985).

³¹ "Rapid Changes in Palestine: Jewish Pioneers Come in at a Rate of 100 a Month," *Boston Herald*, December 18, ca. 1919; courtesy of Mount Holyoke Archives and Special Collections.

³² Courtesy of Mt. Holyoke College Archives.

³³ "Jerusalem School To Welcome Miss Hussey," *Mount Holyoke News*, March 14, 1931; courtesy of Mount Holyoke Archives and Special Collections..

³⁴ *Ibid.*

³⁵ *Ibid.*

³⁶ "From Palestine to Mesopotamia. A letter from Professor Hussey to Professor Barton," *BASOR* 49 (February, 1933), 19- 22; courtesy of Mount Holyoke Archives and Special Collections.

³⁷ *Ibid.*, 19-20.

³⁸ *Ibid.*, 20.

³⁹ Now read Amar-Sin.

⁴⁰ *Ibid.*

⁴¹ *Ibid.*, 21.

⁴² A. Noeldeke, director of excavations at Warka.

⁴³ "From Palestine to Mesopotamia," 21; see note 36.

⁴⁴ *Ibid.*, 22.

⁴⁵ "Jerusalem School To Welcome Miss Hussey," see note 33.

⁴⁶ Pendle Hill "Preliminary Announcement of Plans and Scholarships" for the academic year of 1935-1936; courtesy of Mount Holyoke Archives and Special Collections.

⁴⁷ See above, note 1.

⁴⁸ *Ibid.*

⁴⁹ An attempt was made to contact Alan Hussey through the U.S. Navy to no avail.

⁵⁰ See above, note 21.