

**EMBROIDERING
IDENTITIES:**
*A Century of
Palestinian
Clothing*

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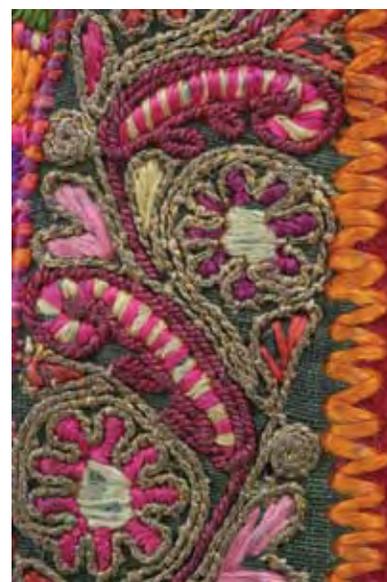
IMAN SACA, Exhibit Curator

Photographs by ALISON WHYTE and MONICA HUDAK



On November 11, 2006, the exciting temporary exhibit, *Embroidering Identities: A Century of Palestinian Clothing*, opens in the Marshall and Doris Holleb Family Gallery for Special Exhibits in conjunction with the celebration of Arab Heritage Month. Most of the elaborately styled and heavily embroidered garments come from one of the lesser known, but spectacular holdings of the Oriental Institute Museum: a collection of 175 late nineteenth–early twentieth-century clothes and accessories from the Middle East. The garments, which come from Palestine, Turkey, Egypt, Israel, Yemen, and Iran, were donated to the Oriental Institute by Mrs. Harold (Clara) Klingeman in 1980. The exhibit was organized in collaboration with the Palestine Heritage Center (PHC) in Bethlehem, which is loaning us materials that our own collection lacks. We thank Mrs. Maha Saca, Director of the PHC, for her cooperation and participation in the exhibit.

The Oriental Institute's collection has rarely been seen. In 1981, the year after Mrs. Klingeman's gift, a few garments were shown in conjunction with the exhibit, *Remembrances of the Near East*, a selection of late nineteenth-century photographs by Felix Bonfils. The clothing was included to give the viewer a better idea of the colors and textures of the garments shown in the photographs. The collection is extraordinary because of the age of the garments, as there are few examples in such a fine state of preservation dating to an era before the widespread use of synthetic dyes. Despite having been on exhibit so rarely, the collection has cer-



Cover image: Detail of Bethlehem chest panel. OIM A35640A

Clockwise from left: Ramallah shawl, overdress, and head-dress. OIM A35633E, A35635A and B; Bethlehem head-dress (*shatwa*). OIM A35640E; detail of headdress



Bethlehem dress (*thob al malak*). OIM A35640A

tainly not been forgotten. In the course of the renovation of museum storage areas, the Oriental Institute installed state-of-the-art cabinets designed specifically for textiles, ensuring optimal conditions for their preservation. Over the years, several textile and garment experts have consulted the collection. The current joint exhibit with the PHC allows the entire collection to be appreciated by the general public for the first time. The exhibit consists of women's dresses, shawls, headdresses, and jewelry, as well as men's overcloaks (*abayas*) and headdresses. The pieces are mounted on armatures designed by Museum Installation Coordinator Markus Dohner and fabricated by Gallery Preparator Erik Lindahl. Additional accessories will be exhibited in nearby cases.

Embroidering Identities explores how people express their identity through clothing. Palestine is the perfect subject for this, for each small geographic region developed a distinctive style of embroidery and decoration. To those who knew the regional variations in style, patterns,

and colors of embroidery, a quick look at an overdress (*thob*) was enough to determine the wearer's region and even village of origin. Marital status was also conveyed through specific styles of dress that distinguished unmarried girls from married women and widows, and from women who wished to remarry. *Thobs* and headdresses were also excellent communicators of wealth and social standing. As the exhibit relates, this tradition is disappearing due to the changing social and economic life in Palestine and by constant social mixing and the increasing ease of communication. These graceful and beautiful garments have largely been replaced by modern western clothing that tell nothing of the wearer's origins.

The cultural importance of clothing and its decoration is another theme of the exhibit. A girl's grandmother began teaching her the skills of dressmaking and needlework when she was about seven years old. Girls began embroidering at a young age so their wedding trousseau would be full of lavishly embroidered

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NEWS & NOTES

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Bethlehem jacket (*taqsireh*). OIM A35652

items by the time they were ready to be married. It was believed that the personality of the future bride was revealed in the workmanship, color, and design of her dresses.

The Embroidering Identities exhibit represents four major geographic regions of Palestine.

The Northern Region (Galilee, Nablus, and Jenin)

It is said that the embroidered dresses of this area were influenced by the northern Syrian styles, and this influence makes them very distinct from the dresses of the southern part of Palestine. Garments from northern Palestine were often made of hand-woven cotton with front sections decorated in a rich patchwork of silk or taffeta appliqué and silk weaves, and back panels embroidered with silk thread in carpet-like designs of geometric motifs. The ensemble that women wore consisted of a dress, a long coat (*jillayeh*), and very wide long pants (*el-bas*). On their heads, they wore a hat onto which bridewealth coins were often sewn.

In the areas around Nablus, Tulkarm, and Jenin, women helped work the fields. As a result, these regions did not develop elaborate traditions of embroidery, which is echoed in the proverb, “embroidery is done by women with too much time on their hands.”

The Central Region (Ramallah, Jerusalem, Bethlehem, and Jericho)

In Ramallah, women embroidered on dresses of white or black linen. Through the years, Ramallah became famous for its embroidered white linen dresses. Embroidery from this area is distinctive for its wine-red threads and for delicate and precise cross-stitching. A distinct symbol of Ramallah embroidery — the tall palm trunk — was often horizontally embroidered on the back of the dress.

Although Jerusalem was a major city, it never developed a local style of embroidery. This may be because it was an international city, and people from all over the world traveled there bringing their own costumes. The styles of the surrounding cities and villages, particularly Bethlehem and Ramallah, influenced the Jerusalem dress and the garments exhibit a combination of styles and fabrics. For example, the seamstress might favor the use of velvet or silk from Damascus, upon which she would sew chest and side panels typical of Bethlehem.

During the nineteenth century, it became fashionable for women from all over Palestine to purchase the Bethlehem Royal Dress, “*thob al malak*.” If they could not afford the whole garment, they bought simply the chest panel. Thickly couched with silver and gold thread, this unique and beautiful dress was worn on

the bride’s wedding day and subsequent special days. On these special occasions, the women wore a beautifully embroidered *thob* with a short jacket worn over it, known throughout Palestine as the Bethlehem *taqsireh*. Married women wore the padded linen Bethlehem hat (*shatweh*), which had embroidery across the top and down the sides. Coins from her dowry might be added to display her wealth. Beads and corals were also attached to the front of the headdress. In Bethlehem, *thobs* for everyday wear were not as lavishly embroidered and were generally made of indigo-blue colored fabric. Over the *thob*, women wore a sleeveless red coat made from locally spun and dyed wool.

The Southern Region (Hebron, Beir el-Saba’)

The Bedouin women of the southern region embroidered their dresses with the same brightly colored cross-stitch that was found throughout Palestinian villages. A distinguishing element of the Bedouin dress is that the most important area for embroidery was the back panel at the lower part of the dress. This they decorated with heavy cross-stitch. The face veil (*burqa’*) favored by Bedouin women not only appealed to their modesty, but could also be ornamented to display the woman’s status. The *burqa’* hung from a narrow band at the forehead and covered the nose, mouth, and neck areas. Some are long rectangles that reach the chest. Underneath the head veil or shawl the women wore a beautiful head cover (*sahlyieh*) embroidered and covered with coins and shells.

Hebron area is the richest in embroidery design and workmanship. The main dress is called Hell and Heaven (*Jana wa Nar*), a name that derives from the horizontal stripes of red and green silk fabric from which it is made. The headdress (*iraqiyeh*) is richly embroidered and full of silver coins.

Coastal Region (Gaza, Ashdod, Jaffa/Beit Dajan)

The Gaza *thob* is traditionally made of black or blue cotton woven at local

weaving centers. The most famous weaving center in the region was in Majdal; the center moved to Gaza in 1948 when the population of Majdal fled. The embroidery is very simple and usually present on the chest area. The *thob* is known for its straight narrow cut evident in the sleeves. The motifs that distinguish the Gaza designs are the geometric triangular motifs and amulets embroidered in bright vibrant colors. Ashdod dresses are very similar to Gaza dresses in both color and fabric; the main difference is in the rich embroidery designs present on all parts of the Ashdod *thob*.

Textiles and Embroidery

Both Bedouin and village women in Palestine produced their own garments, but most fabrics were bought in the towns or from weaving centers in the region. Once the fabric was purchased and the garments sewn, women started embroidering the dress with the styles familiar to them. The designs are often inspired from nature and reflect the reality of life in their area. These dresses are also unique since women embroidered not only what they saw around them, but their feelings and aspirations as well — for example, the desire to have children, protection from evil, and so on. Garments were usually passed down to younger members of the family to wear and enjoy. When the dress was too worn out to wear, the embroidered panels such as the *qabbeh* or the side panels were removed from the old dress and sewn onto a new garment.

Of the numerous embroidery stitches present in Palestine, the cross-stitch was the most common. Bethlehem region favored the couching stitch. Women in Bethlehem stitched metallic gold and silver cords that made the Bethlehem embroidery the most famous in Palestine, especially for wedding dresses. On the contrary, in the northern region, women favored a mixture of cross-stitch, satin stitch, stem-stitch, and hem-stitch, and did not usually use metallic cords.

Patterns, on the other hand, can be considered the building blocks of Palestinian embroidery. Although color and pattern arrangements vary — sometimes greatly — by region, the patterns them-

selves are a repetition of a limited number of shapes: stars, trees, squares, flowers, and triangles, among others. Names and meanings were given to each specific pattern. For example, the eight-point star, famous in Bethlehem embroidery, derives from a meeting between the moon and Astarte, the Canaanite goddess of fertility. The classic “S”-pattern was also known as the “horse’s head” or “leech.” Other pattern names symbolize things found in a rural woman’s daily life such as food (“apples and chick-peas”), animals (“cow’s eye and scorpions”), or implements (“millwheel and ladder”). Other motifs are deliberately humorous, with underlying social commentary. For example, two birds facing away from each other could represent a young woman and her mother-in-law.

Few families mastered the art of dyeing, the materials for which were collected locally. Only toward the beginning of the twentieth century were dyes imported

from India and other parts of the world. One of the main colors used was indigo blue, which was cultivated from a plant in the Jordan Valley. Yellow came from saffron, yellow-green from sumac, red from madder or cochineal and chermes insects mixed with pomegranate, and the very beautiful purple from crushed murex shells. The collections at the Oriental Institute and the Palestinian Heritage Center are especially valuable because most garments pre-date the use of synthetic dyes.

Embroidering Identities demonstrates the beauty, technical achievement, and tremendous diversity of regional clothing in mid-nineteenth and early twentieth century Palestine. The uniqueness and the social function of these dresses are gradually fading from living memory. It is hoped that this exhibit will remind people of their symbolism and of the role that clothing plays in developing and maintaining identity in all cultures. The exhibit runs through March 25, 2007.



Ramallah black Rumi dress. OIM A35633A

A TALE OF TWO FAMILIES

The Palestinian Clothing in the Collection of the Oriental Institute

EMILY TEETER, Exhibit Coordinator

The special exhibit, *Embroidering Identities: A Century of Palestinian Clothing*, features garments and accessories donated to the Oriental Institute by Mrs. Harold (Clara) Klingeman, augmented by materials from the Palestine Heritage Center in Bethlehem. In 1980, Mrs. Klingeman donated 175 items from Palestine/Israel, Turkey, Egypt, Yemen, and Iran. The story of the garments and the personalities that collected and passed them along is a fascinating account of bygone societies on two continents.

Mrs. Klingeman (née Struve), was born in Haifa, Israel, one of seven children. Her father was a prominent member of the community, serving as American Consul in Haifa from 1906 to 1917. The Struve family had come to Haifa

as a part of the “Temple Colony” movement, a religious group that, like the Quakers, stressed simple living. The group had settlements in Jerusalem, Jaffa, and Bethlehem. The members tended toward practical professions, and there were many farmers, craftsmen, and bakers among them. Most (about 90%) of the members were from Germany, with only about five percent from the United States, which led to the group being informally called the “German Colony.”

In a “small world” sense, Mrs. Klingeman and her family had a long-standing connection to the work of the Oriental Institute, for she was the niece of Gottlieb Schumacher (her mother’s sister was Schumacher’s wife), the original excavator of Megiddo for the

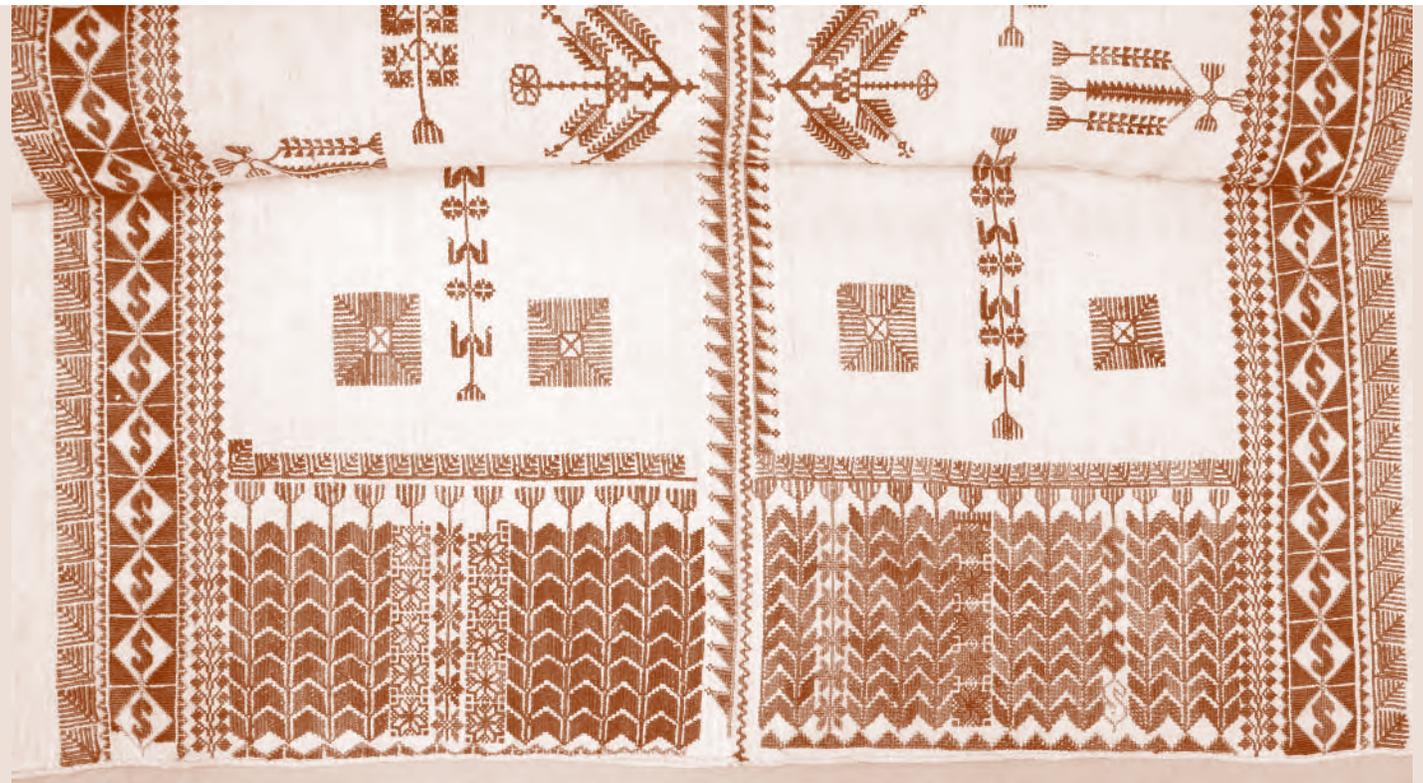
German Society of Oriental Research from 1903 to 1905. He also worked at the site of Baalbek in Lebanon. According to the transcript of a 1980 interview on file at the registrar’s office at the Oriental Institute, Mrs. Klingeman recalled that Schumacher, originally from Ohio, traveled to the Holy Land where he undertook *ad hoc* excavations and also served as the American Consul. When German Kaiser Wilhelm II visited the colony at Haifa, he was impressed by Schumacher and, according to Mrs. Klingeman, the Kaiser “offered him title and money and workers” for his excavation work in an effort to make it more professional.

The Struve family lived in Haifa until forced to leave during World War I. They fled to Constantinople as refugees and then endured a harrowing flight to Switzerland where they lived for a year and half. After the war, they returned to Palestine where they lived until their departure for America in 1927.

The Whiting family shares an equally significant role in the story of the Palestinian costumes at the Oriental Institute. The Whitings lived in Jerusalem as a part of the American Colony, a utopian Christian society founded in 1881 by Horatio and Anna Spafford of Lake View, Illinois. The American Colony did charitable work including operating orphanages and offering services to pilgrims. Other undertakings were more commer-



Mrs. Clara Klingeman with some of the Palestinian costumes. Photo by John Carswell



Closeup of Ramallah shawl. OIM A35635B

cial. They maintained a photographic studio that was famed for its images of the Holy Land, and they ran the American Colony Store at the Jaffa Gate, where they sold souvenirs and antiquities to pilgrims, tourists, and to museums in the United States. John Whiting, who was born in the American Colony, was an active participant in the community's activities. He was a photographer for the studio, he contributed stories to magazines such as *National Geographic*, and he was the business manager of the Colony Store. He served as the American Vice-Consul in Jerusalem from 1908 to 1910 and again from 1915 to 1917.

Clara Klingeman was acquainted with Whiting, his sister Ruth, and with the famous American Colony Store. Whiting has been described as being very familiar with the local customs, fluent in Arabic, and "sensitive to the beauty of the embroideries and style of the garments of local women, especially

of those who lived in Ramallah and Bethlehem." He traveled through small villages collecting old garments directly from their owners for resale in the Colony Store. Some of the garments dated back to the 1840s.

Whiting's sister, Ruth Morrison, settled in the Chicago area. She had a shop called "Arab Arts and Crafts" at 519 Dempster Street in Evanston that was apparently stocked through the American Colony Store and the efforts of her collector brother. When Mrs. Morrison died, the Klingeman family bought the remaining stock from Mrs. Morrison's sons. Although Mrs. Klingeman recalls that they made the purchase in about "1930 or so," notes compiled by the late Georgie Maynard, Oriental Institute docent and archive volunteer (who herself spent much of her life in the Middle East), suggest that Mrs. Klingeman's memory was slightly in error, for Mrs. Morrison's shop was still

open as late as the early 1940s. So, although we have no firm documentation, it seems reasonable to conclude that the Klingeman Collection was from the Morrison/Whiting collaboration and that the garments were collected from villages throughout Palestine by John Whiting. Mrs. Klingeman passed away this year at the age of ninety-eight. We are so sorry that she will not be able to see the beautiful collection in a museum setting.

Another major group of garments collected by John Whiting is now housed at the Museum of International Folk Art in Santa Fe, New Mexico. That material was purchased by Florence Dibell Bartlett, the founder of the museum. Originally opened to the public in 1953, the museum is situated today in a spectacular building on Museum Hill in Santa Fe. When Mr. Whiting died in 1952, Miss Bartlett acquired another twenty-six garments for her collection.

SPECIAL EXHIBIT OPENING EVENTS

EMBROIDERING IDENTITIES: A CENTURY OF PALESTINIAN CLOTHING

All events presented in conjunction with Arab Heritage Month in November

MEMBERS' PREVIEW

Thursday, November 9

6:00–8:00 PM

OPENING DAY

Saturday, November 11

10:00 AM–6:00 PM

Be among the first to see our rarely exhibited collection of Palestinian clothing and accessories.

LECTURE

PALESTINIAN TRADITIONAL DRESSES: A BEAUTIFUL CREATION

Maha Saca

Saturday, November 11

4:30 PM

Free, Open to the Public

Maha Saca, Director of the Palestinian Heritage Center in Bethlehem, has been working in the field of cultural heritage since 1990. Her research focuses on

traditional dresses and household items from Palestinian villages. She has participated in several international exhibits, and she lectures frequently in her hometown of Bethlehem, as well as in the United States and Europe.

CONCERT

STRANDS OF TRADITION: PALESTINIAN MUSIC FROM THE 19TH CENTURY TO THE PRESENT

Sunday, November 12

6:00 PM

Free

Join the University of Chicago's Middle East Music Ensemble for an evening of historic and contemporary Palestinian music. Several genres of Palestinian music are featured, including *'ataba*, most often heard at Palestinian weddings, and *dal'una*, the song of the traditional Palestinian dance, the *dabka*. Guest artists join the Ensemble for this special event.

This program is co-sponsored by the Oriental Institute, the Middle East Music Ensemble, and the Center for Middle Eastern Studies.

GALLERY TOUR

EMBROIDERING IDENTITIES: A CENTURY OF PALESTINIAN CLOTHING

Iman Saca

Wednesday, November 15

12:15 PM

Free

Meet in Oriental Institute lobby

Iman Saca, curator for the exhibit, *Embroidering Identities: A Century of Palestinian Clothing*, presents a guided tour featuring displays of beautifully detailed garments that illustrate how clothing helped forge regional identity in Palestine.

FILM SCREENING

PALESTINIAN NATIONAL COSTUME: PRESERVING THE LEGACY

Sunday, November 19

2:00 PM

This unique film features a magnificent collection of traditional Palestinian bridal and ceremonial garments, headdresses, and jewelry, all presented to the beat of Arabic music. Produced in 1987, the film includes garments from all parts of Palestine, showing the distinct styles of each region as well as close-ups of intricate embroidery and appliqué. (70 min)



Detail of Ramallah black Rumi dress. OIM A35633A

CITIES OF SOLOMON

DONALD WHITCOMB

Research Associate (Associate Professor), Islamic and Medieval Archaeology

"A farsakh from Istakhr is the theater of Sulayman, to which one ascends by handsome stairs cut in the rock. Here are black pillars, and statues in niches, and remarkable constructions like other theaters of al-Sham... When a man sits in this stadium, the villages and the farms are all before him, as far as the eye can see" (Muq, 444).

While waiting for permissions to begin excavations at Istakhr, I am reminded of al-Muqaddasi's description of Persepolis, written in the tenth century. Though he does not mention it, he may have visited the remarkable ruins of Istakhr in the company of his patron, Adud al-Dawla, when the Buyid amir left his name and a remembrance of its builder, Solomon, on its stones. Then al-Muqaddasi would have returned to the library of Adud al-Dawla in Shiraz and continued to write his geography of the entire Islamic world. The visit seems to have sparked a nostalgia, a memory of "other theaters of al-Sham (greater Syria)," which was his homeland. In his mind, he would sit amid the great ruins of Solomon and look out on the beauty of vast villages and farmlands.

I recalled the picture of local people lounging around ruins, rather like indolent figures smoking long pipes in Roberts' prints, when I recently visited the great monuments of Baalbek in the Biqā' Valley of Lebanon. I had never seen these temples and high columns and, though I was curious as to why this town continued into the early Islamic period and was important enough to have a mint, my main purpose was to enjoy a day exploring with Rana Mikati, a graduate student at the University of Chicago, and discuss her dissertation research. Rana had just finished her proposal defense and was ready to begin her thesis on the early Islamic archaeology of Beirut.

We turned around ideas of how Berytus recovered from the earthquake of

the sixth century, peacefully submitted to the Muslims and slowly changed into an Islamic town (being subject to Byzantine naval attacks). Her evidence is in historical texts and in the immense amount of archaeological data available from the reconstruction of the central city. Under the direction of Solidiere organization, central Beirut was thoroughly excavated and rebuilt with beautiful new avenues and glistening buildings. As usual, publication of these excavations still lags behind and synthesis of this information, especially for the Islamic periods, remains to be accomplished. Such is the daunting task that Rana has set for herself, to understand this history of her city from the perspective of Islamic Archaeology.

Baalbek was a good place to gain some other perspectives. The drive across the mountains of Lebanon is always amazing, down through the pretty little town of Chtoura, and into the wide cultivated lands of the Biqā'. We turned north near the road to 'Anjar, an important early Islamic urban foundation, and drove until



Rana Mikati at Baalbek



The shrine of Khaula bint Imam Hussein in Baalbek

we entered a very wooded oasis-like town. As we entered modern Baalbek, I made the driver stop and I got out. There beside the road was a mosque with minarets. The style was arresting — it was entirely Persian, down to the superb tile work which covered the building. This was a shrine dedicated to Khaula, daughter of Imam Hussein. Our driver explained that many Iranian pilgrims come to her shrine each year (he was also Shia and conversed with me a bit in Farsi). The historian may find some irony in this Persian connection, because early in Umayyad times, the caliph Mu'awiya is reported to have transported the "Persians" living in Baalbek to the coast, especially to Caesarea, presumably to assist in the defense of that city.

Al-Muqaddasi mentions Baalbek as "an ancient city of Sulayman ibn Da'ud, with remarkable ruins" (160). These ruins completely changed their character after the Crusades (and after al-Muqaddasi's time). The great hill of temples was enclosed in medieval fortifications, not unlike Crusader castles, in the early twelfth century. Saladin appointed his father, Najm al-din Ayyub, its governor and there began a Middle Islamic prosperity, reflected by new archaeological surveys of the Baalbek region. The connection of monuments with interest in Solomon-ic themes continued into the thirteenth century, when monuments were a strong feature of Sufi speculations. Rulers frequently enjoyed the title "heritors of the



On the road to Palmyra, with Paul Cobb, Antoine Borrut, and Fred Donner

realm of Solomon,” and by extension, the population of this region inhabited sanctified ground. The great gifts of Solomon — wisdom and justice — were contrasted with the theme of the vanity of worldly things, an idea easily evoked by once-magnificent ruins.

This Solomonic theme has been explored in the literature by Antoine Borrut of the French Institute in Damascus, who has traced a veritable “géographie salomonienne” during the early Islamic period. Antoine was responsible for my trip as a participant in the conference on Umayyad legacy, organized by himself and Paul Cobb (a University of Chicago alum now at Notre Dame) in Damascus. After stimulating days spent in lectures, we were freed into the desert for reflection. Loaded into nice, air-conditioned buses, we traveled first to the “desert castle” of al-Bakhra, a Roman and Umayyad site being investigated by Denis Genequand, who led our tour. This is an archaeologist’s site with little remaining standing or indicative of the dramatic scene where the caliph Walid II’s sins finally caught up with him.

Our goal was the vast oasis of Palmyra, also known in antiquity and now as Tadmur. We first noticed the famed tomb-towers which guard the periphery of the ancient city. We stopped near the beginning of the long colonnaded streets and began our promenade along them, ducking when we could into their shadows to escape the blistering heat. The avenue was reminiscent of Apamea or Jarash and a long sector revealed shops filling much of the roadway. This was es-

pecially interesting for me as an example of Islamic adaptation of the city; what is usually referred to (by Classicists) as decadent encroachment was revealed as an elaborate, well-constructed shopping mall. Clearly the inter-regional trade of the “caravan city” continued well into the Islamic period. Michel Gawlikowski, the long-time director of the Polish excavations at Tadmur, treated us to a tour of ongoing excavations. Even more fascinating was the divergent but respectful interpretations

of this dean of Palmyra and the young Denis, who later explained his innovative ideas on the Islamic city of Tadmur.

We ended the tour at the Temple of Bel, a vast complex with lofty walls. As Paul noted, this may remind one of Damascus where the temple temenos enclosed a church and early mosque, later converted into the great mosque of Damascus. At the Temple of Bel, these later conversions have been obliterated by archaeologists in their efforts to reveal the Classical and Palmyrene structures. Only the later encrustation of medieval façade, towers, and walls recalls later occupations identical to those at Baalbek. Before these fortifications, the temple was almost certainly the *qasr* mentioned by al-Muqaddasi and said to have been built by Sulayman ibn Da’ud.

Some years after al-Muqaddasi, the great geographer al-Yaqut made the somewhat cynical comment that “when people wondered at buildings and did not know who erected them, they always attributed them to Solomon and the Jinns...” (Mu’jam al-Buldan, 1225). The geographer al-Muqaddasi was clearly not an archaeologist, though he revered the past; he lived in a time when the

glory of the Caliphate had passed, with the decline of the vast capital of Samarra in Iraq and the capture of northern Syria by the Byzantines (a prelude to the Crusaders, whose devastation he happily did not live to see). His epitome of the land of al-Sham reads thus:

“The cities of Solomon — peace upon him — Ba’albak and Tadmur, are among the wonders [of al-Sham], as are the Dome of the Rock, the mosque of Damascus, and the harbors of Sur (Tyre) and Akka (Acre)” (186)

Al-Muqaddasi begins with the wonders of Antiquity — Baalbek, and Palmyra — which we have been fortunate to witness as archaeologists. He balances these monuments with achievements of Islam, the Dome of the Rock (*Qubbat al-Sakbra*) in Jerusalem and the great mosque of Damascus, both of which are still proclamations of beauty and balance in this new civilization. But most dramatically, al-Muqaddasi adds two further achievements, the harbors of Tyre in southern Lebanon, and Acre on the northern coast of Israel. In his day, these were monuments to international commerce and prosperity, and they deserve to be celebrated beyond current hostilities which beset his experience and all those who follow in his footsteps.



Pedestrian avenue in reconstructed Beirut

FALL 2006 CALENDAR

Unless otherwise noted, all programs take place at the Oriental Institute. All programs subject to change.

SEPTEMBER

27 | WEDNESDAY **"Lost" Tombs and the Archaeology of Individuals in Late Old Kingdom Egypt**
Members' Lecture
7:00 PM
See page 14 for details

OCTOBER

1 | SUNDAY **Pyramids and Great Cities of the Pharaohs**
Film
2:00 PM
See page 13 for details

7 | SATURDAY **Tutankhamun: His Tomb and Its Treasures**
Oriental Institute / Field Museum Course
Saturdays, October 7–November 18
10:00 AM–12:00 PM
See page 14 for details

8 | SUNDAY **Deciphering the Dead Sea Scrolls**
Film
2:00 PM
See page 13 for details

10 | TUESDAY **Merchants of the Desert: The Lost Kingdom of the Nabateans**
Adult Education Course
Tuesdays, October 10–November 28
7:00–9:00 PM
At the Gleacher Center
See page 15 for details

15 | SUNDAY **Mesopotamia: I Have Conquered the River**
Film
2:00 PM
See page 13 for details

18 | WEDNESDAY **Warfare and Empire in Ancient Egypt's New Kingdom**
Adult Education Course
Wednesdays, October 18–November 29
7:00–9:00 PM
See page 15 for details

22 | SUNDAY **Egypt: Journey to the Global Civilization**
Film
2:00 PM
See page 13 for details

23 | MONDAY **Hieroglyphs By Mail**
Correspondence Course
Through February 26, 2007
See page 16 for details

25 | WEDNESDAY **Mummies Night! Tales and Treats for Halloween**
Family Event
6:00–8:00 PM
See page 17 for details

28 | SATURDAY **University of Chicago Humanities Day**
Open House
10:00 AM and 1:30 PM
See page 16 for details

29 | SATURDAY **Alexander the Great**
Film
2:00 PM
See page 13 for details

NOVEMBER

2 | THURSDAY **A Taste of Ethiopia**
Cuisine and Cookery Course
7:00 PM
At Ethiopian Diamond Restaurant
See page 16 for details

4 | SATURDAY **Meet King Tut**
Family Workshop
10:00 AM–3:00 PM
At The Field Museum and the Oriental Institute
See page 17 for details

5 | SUNDAY **Islam: Empire of Faith, Part I**
Film
2:00 PM
See page 13 for details

FALL 2006 CALENDAR

- 9 | THURSDAY** **Members' Preview**
Special Exhibit Opening
6:00 PM
See page 8 for details
- 11 | SATURDAY** **Embroidering Identities: A Century of
Palestinian Clothing**
Special Exhibit Opening
10:00 AM–6:00 PM
See page 8 for details
- 11 | SATURDAY** **Palestinian Traditional Dress: A Beautiful
Creation**
Lecture
4:30 PM
See page 8 for details
- 12 | SUNDAY** **Islam: Empire of Faith, Part II**
Film
2:00 PM
See page 13 for details
- 12 | SUNDAY** **Strands of Tradition: Palestinian Music
From the 19th Century to the Present**
Concert
6:00 PM
See page 8 for details
- 16 | THURSDAY** **Excavating Armageddon: The Ancient
Israelite City of Megiddo**
Thursdays, November 16–December 14
7:00–9:00 PM
See page 15 for details
- 19 | SUNDAY** **Palestinian National Costume: Preserving
the Legacy**
Film
2:00 PM
See page 8 for details

DECEMBER

- 3 | SUNDAY** **Children of the Sun**
Film
2:00 PM
See page 13 for details
- 10 | SUNDAY** **Who Were the Israelites?**
Film
2:00 PM
See page 13 for details
- 17 | SUNDAY** **Nubia 64: Saving the Temples of Ancient
Egypt**
Film
2:00 PM
See page 13 for details



James Henry Breasted opening the gates to the Oriental Institute Museum. *The University Record*, 1932.

ADULT EDUCATION REGISTRATION FORM

	MEMBERS	NON-MEMBERS	TOTAL
<input type="checkbox"/> Merchants of the Desert: The Lost Kingdom of the Nabateans	_____ \$199	_____ \$229	_____
<input type="checkbox"/> Warfare and Empire in Ancient Egypt	_____ \$169	_____ \$199	_____
<input type="checkbox"/> Excavating Armageddon	_____ \$99	_____ \$129	_____
<input type="checkbox"/> Tutankhamun: His Tomb and Its Treasures	_____ \$184	_____ \$214	_____
<input type="checkbox"/> Hieroglyphs By Mail	_____ \$235	_____ \$265	_____
<input type="checkbox"/> A Taste of Ethiopia	_____ \$39	_____ \$45	_____
<input type="checkbox"/> Meet King Tut Family Workshop. To register call The Field Museum at (312) 665-7400			

GRAND TOTAL _____

I would like to become a member of the Oriental Institute. Enclosed is a separate check for \$50 for an individual membership, \$75 for a family membership, \$40 for seniors, UC/UCH Faculty and Staff, and National Associates (persons living over 100 miles from Chicago within the USA).

I prefer to pay by Check (payable to the Oriental Institute) Money order MasterCard Visa

Account number: _____ Exp. date: _____ 3-digit security code: _____

Signature: _____

Name: _____

Address: _____ City/State/Zip: _____

Daytime phone: _____ Email: _____

Cut out and send form to: The Oriental Institute Education Office, 1155 East 58th Street, Chicago, IL 60637



SUNDAY FILMS

Films begin at 2:00 PM and admission is free. Running time ranges from 30 to 50 minutes unless otherwise noted. Following each film showing, docents are available in the galleries to answer questions.

OCT 1 *Pyramids and Great Cities of the Pharaohs* (1995)

This film shows Egyptologists, historians, and artists working together to produce images of temples, tombs, and pyramids in all their original splendor. 70 min

OCT 8 *Deciphering the Dead Sea Scrolls* (1999)

This film explores the discovery and disputes surrounding the Dead Sea Scrolls, the oldest and most complete biblical manuscripts ever found. The film features commentary by scholars, including the University of Chicago's Norman Golb. Special feature: Following the showing, Professor Golb will be present to answer questions from the audience.

OCT 15 *Mesopotamia: I Have Conquered the River*

OCT 22 *Egypt: Journey to the Global Civilization*

These films present a multi-disciplinary look at ancient Egypt and Mesopotamia, including their contributions to world cultures and the role of their vital waterways. From the series *Messages From the Past: Reassessing Ancient Civilizations*.

OCT 29 *Alexander the Great* (2001)

From the Discovery Channel *Conquerors* series, this film profiles the fascinating warrior-king of mythic proportions.

NOV 5 *Islam: Empire of Faith, Part I* (2001)

NOV 12 *Islam: Empire of Faith, Part II* (2001)

This two-part PBS series tells the story of Islam's first thousand years, showing how it sustained the intellectual progress of Greece, Egypt, and China, and how it brought immeasurable advances in science, medicine, and the arts to Europe in the Middle Ages. 100 min and 60 min

NOV 19 *Palestinian National Costume: Preserving the Legacy* (1987)

Special film showing. See page 8.

NOV 26 *Breasted Hall closed for Thanksgiving weekend*

DEC 3 *Children of the Sun* (2001)

Inspired by a total solar eclipse, this film explores the meaning of the sun in both contemporary and ancient Iranian culture. Includes commentary by several Oriental Institute scholars.

DEC 10 *Who Were the Israelites?* (1996)

This film considers ways the latest archaeological discoveries relate to the Bible's depiction of the Israelites' conquest of the Promised Land.

DEC 17 *Nubia 64: Saving the Temples of Ancient Egypt* (1987)

This Cannes Film Festival Grand Prix-winning film presents the international campaign to salvage and reconstruct ancient monuments in Egypt and Sudan threatened by the building of Egypt's Aswan Dam.

DEC 24 *Breasted Hall closed for the holidays*

DEC 31 *Breasted Hall closed for the holidays*

Sunday film showings resume on January 7, 2007



*Romancing
the Past*

**The Oriental
Institute Gala**

**Thursday, October 5
5:30 PM**

Join us to celebrate 75 years
of scholarship at the corner of
58th and University!

The Oriental Institute invites
you to usher in the new era
of research initiatives that
follow the completion of its
museum reinstallation.

All proceeds from the
event benefit the Research
Endowment Campaign.

Call the Membership Office at
(773) 834-9777 for tickets and
more information.

MEMBERS' LECTURE

"LOST" TOMBS AND THE ARCHAEOLOGY OF INDIVIDUALS IN LATE OLD KINGDOM EGYPT

Janet Richards, University of Michigan

Wednesday, September 27

7:00 PM

Don't miss the inaugural Members' Lecture for the 2006/07 academic year!

Speaker: Janet Richards is Associate Professor of Egyptology, Department of Near Eastern Studies at the University of Michigan, Ann Arbor, and Assistant Curator for Dynastic Egypt, Kelsey Museum of Archaeology. She is Project Director for the University of Michigan Abydos Middle Cemetery Project, Abydos, Egypt.

The Members' Lecture Series is made possible by the generous support of Oriental Institute members. Lectures are free and open to the public, with light refreshments afterward.

COLLABORATIVE COURSE

TUTANKHAMUN: HIS TOMB AND ITS TREASURES

Emily Teeter

Saturdays, October 7–28 at the Oriental Institute

November 11 and November 18 at The Field Museum

No class November 4

10:00 AM–12:00 PM

Co-sponsored by The Field Museum

The tomb of Tutankhamun contained thousands of magnificent objects, from royal scepters and ritual regalia to funerary shrines and coffins. This course discusses the symbolism and function of many of the objects, explores the uniqueness of the tomb and its treasures, and recounts the circumstances of the tomb's discovery and its legacy. Sessions at the Oriental Institute include visits to the Joseph and Mary Grimshaw Egyptian Gallery, with its colossal statue of King Tutankhamun, and to Wonderful Things: The Discovery of the Tomb of Tutankhamun, a special exhibit of historic photographs taken by famed photographer Harry Burton. A Field Museum session will include a visit to the exhibition Tutankhamun and the Golden Age of the Pharaohs.

INSTRUCTOR: Emily Teeter received her Ph.D. in Egyptology from the University of Chicago. Curator of the Oriental Institute's Egyptian Gallery, she was also Research Assistant for the Chicago presentation of Treasures of Tutankhamun in 1976/77 and Project Egyptologist for the exhibition in Seattle in 1977/78.

REQUIRED TEXT:

Reeves, Nicholas. *The Complete Tutankhamun*. New York: Thames and Hudson, 1990.

This course is presented in conjunction with the Tutankhamun and the Golden Age of the Pharaohs exhibition at The Field Museum. Tutankhamun and the Golden Age of the Pharaohs is an exhibition from National Geographic organized by Art and Exhibitions International and AEG Exhibitions in association with The Supreme Council of Antiquities of Egypt and The Field Museum.

Tour Sponsor: Northern Trust. Chicago Sponsor: Exelon, Proud Parent of ComEd

ADULT EDUCATION COURSES

The following courses are co-sponsored by the Graham School of General Studies. Each course offers Teacher Recertification CPDUs from the Illinois State Board of Education. For more information call Museum Education at (773) 702-9507.

MERCHANTS OF THE DESERT: THE LOST KINGDOM OF THE NABATEANS

Joey Corbett

Tuesdays, October 10–November 28

7:00–9:00 PM

At the Gleacher Center

450 Cityfront Plaza Drive

The Nabateans of southern Jordan are known today only for their intricately rock-carved capital city of Petra, which was constructed more than 2,000 years ago in the wild and majestic Jordanian mountains. This course uses ancient texts and archaeological evidence to reveal the history and culture of this desert society that, over the course of only a few centuries, transformed itself from a nomadic group into an ancient kingdom of tremendous wealth and prestige. Trace the routes Nabatean caravans used to transport Arabian incense to Egypt, Greece, and Rome, as well as to trade silks from China and spices, ivory, and pearls from India. Examine the Nabateans' artistic merits, and the remarkable engineering and land management skills that allowed them to thrive in the inhospitable desert environment of the southern Levant and northern Arabia.

Pre-registration required.

INSTRUCTOR: Joey Corbett is a Ph.D. candidate in Syro-Palestinian Archaeology in the Department of Near Eastern Languages and Civilizations at the University of Chicago. His research interests focus on the rock art and inscriptional remains of the pre-Islamic civilizations of southern Jordan.

CPDUs: 16

REQUIRED TEXT:

Taylor, Jane. *Petra and the Lost Kingdom of the Nabateans*. Cambridge: Harvard University Press, 2002. (Available in paperback.)

Other readings TBA at the first class session.

WARFARE AND EMPIRE IN ANCIENT EGYPT'S NEW KINGDOM

Michael Berger

Wednesdays, October 18–November 29

No class November 22

7:00–9:00 PM

At the Oriental Institute

Forged by conquest and ruled by pharaohs of astonishing ambition, the New Kingdom (1570–1150 BC) was ancient Egypt's greatest age. This course explores an era when arts and technologies reached new heights, and ancient Egypt became the center of one of the first great empires in history. Discuss some of the most famous military encounters of ancient times, including the Battle of Kadesh, which led to the world's oldest surviving peace treaty. See how the chariots and weaponry found in Tutankhamun's tomb gave historians new insights into military tactics and technologies, and visit the Oriental Institute Museum to view exhibits on ancient warfare. The course also features film-clips showing the ways Hollywood movies have portrayed ancient Egypt's military might.

Pre-registration required.

INSTRUCTOR: Michael Berger, Manager of the University of Chicago's Language Faculty Resource Center, is an Egyptologist whose areas of interest include the military history of ancient Egypt. Mr. Berger recently submitted "Military Technology in Egypt: Prehistoric and Dynastic Periods" to the *Encyclopaedia of the History of Non-Western Science*.

CPDUs: 12

REQUIRED TEXT:

Spalinger, Anthony. *War in Ancient Egypt: The New Kingdom*. Malden: Blackwells, 2005.

EXCAVATING ARMAGEDDON: THE ANCIENT ISRAELITE CITY OF MEGIDDO

Gabrielle V. Novacek

Thursdays, November 16–December 14

7:00–9:00 PM

No class November 23

At the Oriental Institute

Ancient Megiddo in northern Israel was one of the most significant and strategically important cities in the ancient Near East. The armies of great powers clashed there time and again, marking the city so indelibly in the historical memory of the Israelites that it appears in the New Testament book of Revelation as Armageddon, the site of the final battle between good and evil at the end of days. This course examines Megiddo as a unique portal for the movement of ideas, trade, and political forces in the ancient world, discussing such topics as the cosmopolitan nature of the ancient Near East, the emergence of Israelite religion, and the relationship of archaeological discoveries to events presented in the Bible. Classroom lectures are supplemented with visits to the Haas and Schwartz Megiddo Gallery to view pieces from the Institute's historic excavations at the site.

Pre-registration required.

INSTRUCTOR: Gabrielle Novacek is a Ph.D. candidate in Syro-Palestinian Archaeology in the Department of Near Eastern Languages and Civilizations at the University of Chicago. She was also Guest Curator for the Oriental Institute Museum's exhibit on Megiddo.

CPDUs: 8

REQUIRED TEXT:

Cline, Erik. H. *The Battles of Armageddon: Megiddo and the Jezreel Valley from the Bronze Age to the Nuclear Age*. Ann Arbor: University of Michigan Press, 2000.

Students are also encouraged to have a copy of the Bible available.

CORRESPONDENCE COURSE

HIEROGLYPHS BY MAIL

Andrew Baumann and Jacqueline Jay
 October 23, 2006 to February 26, 2007
 Registration Deadline: October 12



Hieroglyphic fragment. Egypt. OIM 10815

This popular course introduces students to Middle Egyptian, the “classical” language of ancient Egypt. Learn the fundamental structure and grammar of the language by completing the first eight lessons and exercises of *Middle Egyptian Grammar* by James Hoch. Mail or fax lessons to the instructor, who will correct them, answer any questions, and return the lessons. Those who complete all course assignments receive a certificate of course completion from the Oriental Institute.

INSTRUCTOR: Andrew Baumann holds a Ph.D. in Egyptology from the University of Chicago. He has been an epigrapher and artist for the Oriental Institute’s Epigraphic Survey based at Chicago House in Luxor, Egypt. Baumann will be assisted by Jacqueline Jay, who is a graduate student in Egyptology in the Department of Near Eastern Languages and Civilizations at the University of Chicago.

REQUIRED TEXT:

Hoch, James. *Middle Egyptian Grammar* and *Middle Egyptian Sign List*.

Students are eligible to receive a 40% discount on these books by sending a postal money order or personal check for \$50 (US dollars) to:

Managing Editor
 Benben Publications/SSEA Publications
 1483 Carmen Drive,
 Mississauga, ON L5G 3Z2
 Canada

Cost includes shipping. Payment by check will take 2–3 days longer to process. The books are also available at the regular price from the Suq, the Oriental Institute shop.

CULINARY EVENT

A TASTE OF ETHIOPIA

Thursday, November 2
 7:00 PM
 Ethiopian Diamond Restaurant
 6120 North Broadway Avenue
 Chicago IL 60660

The Oriental Institute continues its series of dining experiences focusing on the cuisine and cookery of the Near East and Africa. Expand your culinary repertoire with a special visit to Ethiopian Diamond Restaurant, where owner Almaz Yiguzaw invites you to enjoy the unique cuisine and dining traditions of her homeland. Ethiopian cookery uses a sophisticated array of spices and indigenous ingredients to produce a flavorful cuisine unlike many others in Africa. Dining is characterized by the sharing of foods placed on a common platter, signifying bonds of loyalty and friendship. Meals are traditionally served with *injera*, a special bread used instead of utensils to scoop up each savory bite. Enjoy a full course meal that includes appetizers, an array of entrees, dessert, and beverage while the restaurant staff explains the preparation and history of each dish. The chef also provides a selection of recipes to take home.

Street and lot parking available.

FEE: \$39 for Oriental Institute members, \$45 for non-members. Includes tax, gratuity, and recipes. Cocktails available but not included. Pre-registration required.

OPEN HOUSE

UNIVERSITY OF CHICAGO HUMANITIES DAY

Saturday, October 28
 10:00 AM and 1:30 PM

Join our docents for an introduction and discussion of the Oriental Institute’s renowned collection of art and artifacts from ancient Nubia, now on display in the Robert F. Picken Family Nubia Gallery.



Painted scene of Nubian dignitaries in the Tomb of Huy. Egypt, ca. 1320 BC. OIM N21458

FAMILY PROGRAMS

MUMMIES NIGHT! TALES AND TREATS FOR HALLOWEEN

Wednesday, October 25

6:00–8:00 PM

At the Oriental Institute

Free

We can't keep this event under wraps! Join us at our annual pre-Halloween celebration for a "tombfull" of free family fun. Meet a mummy, discover painted coffins and a Book of the Dead, enter our "guess the gummy mummies" contest, and try on an outfit from King Tut's Closet. Or bring your own costume and join our ancient-style parade led by Kidworks Touring Theater Co., presenting "The Pharaoh, the Sphinx, and the Curse of the Mummy," an interactive performance based on tales from ancient Egypt.

FREE. Pre-registration not required. For ages 5 and up, accompanied by an adult.

This program is presented in conjunction with Chicago Book Month, the city's annual celebration of books and reading in the month of October.

MEET KING TUT

Saturday, November 4

10:00 AM–12:00 PM at The Field Museum

12:30–3:00 PM at the Oriental Institute

Discover the life and times of King Tutankhamun, the pharaoh who began ruling Egypt when he was just a boy. Start your day at The Field Museum, visiting the Tutankhamun and the Golden Age of the Pharaohs exhibition. Then meet a reproduction mummy to learn the techniques that have preserved the remains of ancient Egyptians for thousands of years. Next, travel by bus to the Oriental Institute Museum to create and wear your own version of Tutankhamun's golden royal headdress and get your picture taken alongside the Institute's giant ancient statue of King Tut.

This program is co-sponsored by The Field Museum.

FEE: \$29 for Oriental Institute and Field Museum members; \$34 for non-members. Includes admission to both museums and special exhibitions, bus transportation between museums, and all program materials. Bring your lunch; the Oriental Institute will provide a beverage. Pre-registration required. Contact The Field Museum at (312) 665-7400 to register.

This course is presented in conjunction with the Tutankhamun and the Golden Age of the Pharaohs exhibition at The Field Museum. Tutankhamun and the Golden Age of the Pharaohs is an exhibition from National Geographic organized by Art and Exhibitions International and AEG Exhibitions in association with The Supreme Council of Antiquities of Egypt and The Field Museum.

Tour Sponsor: Northern Trust. Chicago Sponsor: Exelon, Proud Parent of ComEd

VOLUNTEER TRAINING



OPEN YOUR EYES TO THE WORLD OF THE ANCIENT NEAR EAST — BECOME AN ORIENTAL INSTITUTE VOLUNTEER

Take advantage of the unique opportunity to volunteer at the Oriental Institute at the University of Chicago, the world's foremost research center for ancient Near Eastern history, art, and archaeology.

Volunteers receive expert training from Oriental Institute faculty and staff covering all areas of the Institute's research and museum exhibits, as well as teaching effective techniques for giving tours and reaching out to the public.

Volunteer Training begins September 26, through November 15

SESSIONS INCLUDE:

- Introduction to Docent Training
- Pre-dynastic to Middle Kingdom Egypt
- History of Chicago House and Current Projects
- Late Period, New Kingdom, Ptolemaic Egypt
- Nubia, Part I and II
- Touring techniques / Making Connections
- Ancient Israel
- Biblical Emphasis Tours
- Anatolian Civilizations and the Hittites
- Ancient Iran
- Indo-European and Early Iranians
- Persepolis
- Mesopotamian History
- Origins of Writing
- Daily Life in Mesopotamia
- Law Codes and Women
- Khorsabad

To become a volunteer or receive a complete training schedule, please contact Volunteer Coordinators Cathy Dueñas or Terry Friedman at:

Phone: (773) 702-1845

Email: cjduenas@uchicago.edu or et-friedman@uchicago.edu

ORIENTAL INSTITUTE TRAVEL PROGRAM

For complete itineraries, contact the Membership Office at (773) 834-9777 or oi-membership@uchicago.edu.



Great Pyramid at Giza, Egypt. Photo by Maria Krasinski

THE WONDERS OF ANCIENT EGYPT

March 11–27, 2007

Escorted by **Robert Ritner, Professor of Egyptology**

For over a century, the Oriental Institute has been one of the foremost academic institutions working in Egypt. From James Henry Breasted's expeditions in 1905–07, to the establishment of the Epigraphic Survey in 1924, to present day excavations at Abydos, we have had a continuous and distinguished record of research in the Nile Valley.

This tour presents a comprehensive introduction to Egypt, featuring the Pyramids of Giza, Sakkara, the Egyptian Museum in Cairo, Abu Simbel, Luxor, Medinet Habu, a visit to Chicago House, home to the Oriental Institute's Epigraphic Survey project, and more. Whether it's your first trip or your fifth, the Oriental Institute's experience and expertise in Egypt promises a unique and memorable adventure.

TOUR ESCORT ROBERT RITNER is currently Professor of Egyptology at the Oriental Institute of the University of Chicago. Dr. Ritner is the author of the book *The Mechanics of Ancient Egyptian Magical Practice*, and over 100 publications on Egyptian religion, medicine, language and literature, as well as social and political history. He has lectured extensively on each of these topics throughout the United States, Europe, and Egypt, and has led Oriental Institute tours to Egypt regularly for over twenty years.

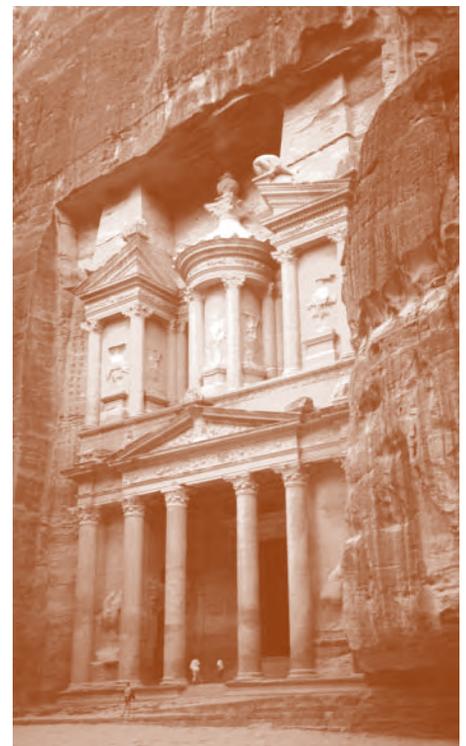
CROSSROADS OF EMPIRES: JORDAN TO CRETE

March 27– April 14, 2007

Escorted by **Emily Teeter, Oriental Institute Research Associate**

The art, architecture, and archaeological wonders of the eastern and central Mediterranean are legacies of the world's most celebrated empires. Over the millennia, a succession of cultures traded, conquered, and settled in these fabled lands – many of which have been excavated in part by the Oriental Institute. On this tour, we will trace the defining chapters of western civilization aboard the luxurious *Le Levant*. Sail through the Red Sea, transit the Suez Canal in daylight, and voyage into the turquoise waters of the Mediterranean to explore the many historically-rich countries that border the sea: Jordan, Lebanon, Syria, Egypt, Turkey, and Greece. Antiquities await your discovery, including twelfth century fortresses and monasteries, ancient coastal cities, and the stunning ruins of Petra.

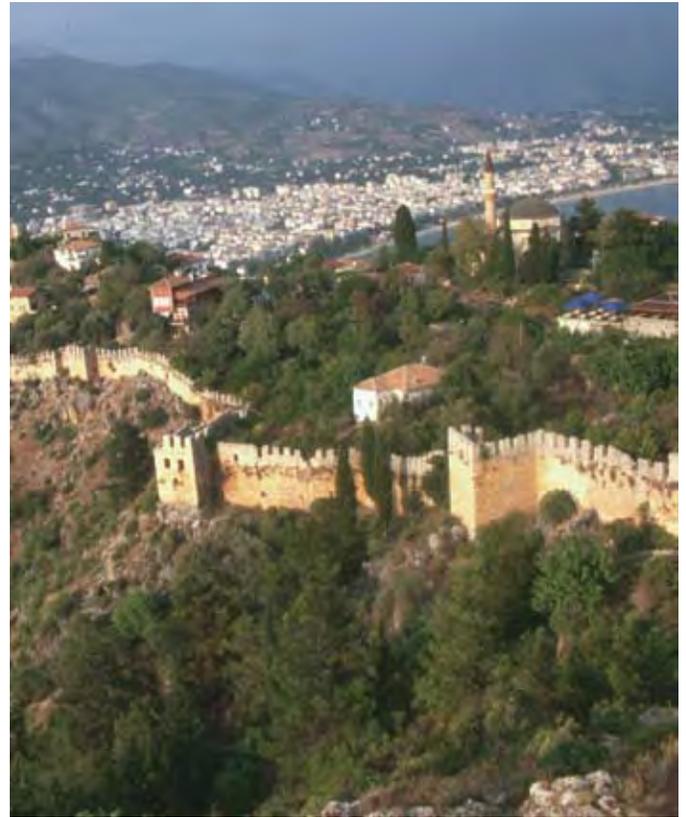
TOUR ESCORT EMILY TEETER is an Egyptologist and Research Associate at the Oriental Institute of the University of Chicago. She received her Ph.D. in Near Eastern Languages and Civilizations from the same university. Emily is the author of a number of scholarly and popular articles that have been published in journals in the United States and abroad. She has served as a consultant for the Seattle Art Museum and the Art Institute of Chicago. Emily is widely traveled in the region, and she has developed and led many tours to Egypt, Arabia, Turkey, Syria, Lebanon, and Tunisia. She is a member of the Society of Woman Geographers.



Treasury at Petra, Jordan. Photo by Emily Teeter



Epigraphic Survey staff documenting and preserving monuments in Luxor, Egypt. Chicago House is just one of the many exciting stops on the Wonders of Ancient Egypt tour. Photo by W. Raymond Johnson



The Crossroads of Empires tour visits this castle at Alanya, Turkey. Photo by Emily Teeter

ANCIENT ISRAEL REVEALED

June 16–July 3, 2007

Escorted by **Gabrielle Novacek, Ph.D. Candidate in Syro-Palestinian Archaeology**

Uniquely situated at the crossroads of cultures, Israel is among the most historically rich areas in the world. The Oriental Institute has had an archaeological presence in modern Israel since the early 1900s, when founder James Henry Breasted sent an expedition to excavate at the site of Megiddo. Since then, scholars from the Oriental Institute have undertaken intensive study of the Dead Sea Scrolls and excavated at the sites of Ashkelon, Yaqush, and Tel Beth Yerah.

Highlights of the tour include: Jerusalem, Sodom, Massada, Qumran, Tiberius, Galilee, Tel Dan, Haifa, Tel Aviv, and the ancient site of Megiddo, where the Oriental Institute conducted excavations from 1925 to 1939. Our lecturer for this tour, Gabrielle Novacek, has worked extensively throughout Israel, specializing in the Early Bronze Age. Her superb depth of knowledge and experience in the region will surely make this a memorable travel-study experience.

TOUR ESCORT GABRIELLE NOVACEK will receive her Ph.D. in Syro-Palestinian Archaeology from the University of Chicago in June 2007 (just days before departure!). Her research focuses on the Early Bronze Age in Israel, but she has spent significant time working on Islamic archaeology, Egyptology, and the Hebrew Bible. She has conducted excavations at Ashkelon near Tel Aviv and Tel Atchana in Turkey, and served a guest curator for the Haas and Schwartz Megiddo Gallery at the Oriental Institute Museum.



Mona Lisa mosaic. Sephoris. Photo by Gabrielle Novacek

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