



# News & Notes

*Issued confidentially to members and friends*

No. 116 November-December, 1988

*Not for publication*

## A TRAVEL DIARY

Florence Lowden

*Florence Lowden (Mrs. C. Phillip) Miller, a member of the Oriental Institute's Visiting Committee since the early 1960's, died this past April, just a week shy of her 90th birthday. A member of the Institute since its membership program began in 1936, she had a deep and abiding interest in the ancient Near East and studied at the Institute after the trip described below.*

*Mrs. Miller was the granddaughter of sleeping car magnate George Pullman and the daughter of former Illinois Governor Frank O. Lowden. In the late winter of 1929, accompanied by her parents and her brother Pullman, she made a three month trip to Egypt, Palestine and Greece. The Lowdens traveled on the same boat with a Rockefeller party which was accompanied by James Henry Breasted<sup>1</sup>. Florence Lowden kept an extensive trip diary which was published privately in September of 1929. In this and subsequent issues of News & Notes we will, as space permits, re-print excerpts from the Egyptian portion of her diary. Some of the spellings of Egyptian names may look strange to contemporary readers. We have retained her spellings, which were the accepted ones at the time of her trip.*

....

**A**t midnight, January second, we sailed on the Motorship *Augustus* for Naples. For three days and four nights the sea was very rough; trunks tumbled over, chairs slid nerve-rackingly from one side of the cabin to the other and books fell to the floor with a crash. Nevertheless I enjoyed the voyage more than any other I have ever had, thanks to friends old and new whom we found on board... there were the nine members of the Rockefeller party, numbering among them Dr. Breasted, the distinguished Egyptologist. And if one wanted to discuss Sanskrit philosophy or excavating in Anatolia there were near at hand an enthusiastic Italian professor of the former subject and a young American anthropologist who had many tales to tell of his work in Turkey.

After touching at Gibraltar, and again at Algiers where we went ashore for the day, the *Augustus* turned her bows toward Italy, landing us there January fourteenth. Naples was cold and



disagreeable and with minds fixed on our real objective, Egypt, we were not in the proper mood to enjoy thoroughly the four days of waiting for the ship to Alexandria...

It was with relief that we went on board the *Ausonia* late Friday afternoon. Two beautiful sunny days on the Mediterranean, enlivened by renewed intercourse with our friends of the *Augustus*, brought us to Alexandria at eight o'clock Monday morning, January twenty-first... we got off the ship and through the customs without undue difficulty. There was plenty of noise, however, with porters shrieking on every side, and big trunks being moved in the most haphazard fashion, and I felt as if I were in a madhouse.

The boat-train left at 11:30 for Cairo, carrying us across the fertile Delta where clover, wheat and beans grew in great profusion, and a variety of animals played their part in the scene:

<sup>1</sup>James Henry Breasted was the first Director of the Oriental Institute, which was built in 1931 with money from John D. Rockefeller, Jr.

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*Part of the Rockefeller party on board the Augustus. From the left, Mr. Dyer, David Rockefeller, Mrs. Rockefeller, Mary Clarke, John D. Rockefeller, Jr. Photograph by Florence Lowden.*

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camels, donkeys, cows, water-buffalo, goats, sheep. Father said the general appearance of the country made him think of the bottom lands of Arkansas, while the mud villages we passed were not unlike the adobe dwellings of our Southwest. It is amazing to see the present richness of these lands which have been the most productive in the world for six thousand years—great indeed is the Nile.

There were several hard showers while we were in Alexandria, and again when we arrived in Cairo about 2:30, but we were assured that it was "most unusual weather," so we hoped for sunshine and greater warmth. After a drive to the Pyramids with the dragoman assigned to us, we decided that he would never do, and an interview with Jamal of the tourist agency resulted in the discovery of the one we had expected in the first place, Sayed Megawer el Gabry. As soon as we saw him, tall, handsome, dignified, in his Arab robes and red tarbush, we felt that we were in the right hands and that all would be well. Time justified our expectations.



*The Pyramid of Khufu taken from Florence Lowden's room at the Mena House Hotel. Photograph by Florence Lowden.*

Our five days in Cairo were occupied by planning for the Nile trip as well as by sightseeing, so that we did very little of the latter, leaving most things to be seen upon our return... we had dinner once with the Rockefeller party, while twice they invited us to their rooms to hear Dr. Breasted lecture about the pyramids of Gizeh and Sakkara. It has added immeasurably to our interest and enjoyment to have crossed with them, and to hear Dr. Breasted speak of the ancient Egyptians as he does is a thrilling experience. He opens the door into the far distant past and lights the way so clearly that one sees as if with his own eyes the people of four and five thousand years ago living in the midst of a complex and highly developed civilization...[We also went to a] tea party at Sayed's house... The place was as neat as a pin, the courtyard sanded and swept and everything in the house itself in perfect order. After a sumptuous tea we ladies were taken behind the curtain to see Sayed's wife, very pretty in her blue gown and gold jewelry, and as a final touch to our entertainment Sayed showed us his splendid gray Arab stallion whom he has taught many tricks.

On Saturday the twenty-sixth, Father's birthday, we set sail on the stern-wheeler *Britannia* for our trip up the Nile, Pullman and I leaving at ten from Cairo, Mother, Father and Sayed joining us by motor at Bedreschein in time for luncheon. The boat was very comfortable, we had good cabins, and by late afternoon we were unpacked and quite at home.

After luncheon we drove in the car to ancient Memphis, the seat of government during the Pyramid Age, and now nothing but a very beautiful palm grove where the alabaster Sphinx and two colossi of Ramses II are the only works of man left—and even they date from many centuries after Memphis' real greatness. It is hard to realize that on this spot a city once stood, for today an air of quiet peace lingers over it; brown trunks of palm trees rise straight and tall to the graceful crown of green topping them and ever-changing shadows play upon the dusty mounds which mark the site of many houses long since destroyed. Sheep and goats graze by the roadside, children play under the trees, camels and donkeys pass occasionally, and a modern motor car seems an impertinence.

From Memphis we drove across country along the top of a dike to the immense burial ground of Sakkara, where from unbroken desert rises the Step Pyramid of Zoser, almost the oldest stone monument in existence. Surrounded by other pyramids and mastabas, it marks the cemetery of the lords of Memphis. We made the briefest of visits as we expect to go back later on, and this time went only into the tomb of Ti where we were amazed at the beauty and excellent state of preservation of the reliefs on the walls, dating from the Fifth dynasty. What a thrill Mariette must have had when he discovered them in this insignificant looking mastaba half buried in sand.

The sunset that night was the realization of one's mental picture of Egypt; a brilliant flame-colored western sky reflected in rose upon the hills to the east, followed a little later by the moon rising in full splendor.

All day Sunday we spent on the boat steaming up the Nile at the rate of seven miles an hour, charmed with the beauty of the country which far exceeded our expectations. On one side bare,

rocky hills, in color like the buttes of New Mexico, came close to the shore, on the other there was a wide expanse of level land cultivated to the last inch, while on the river itself winged sailboats loaded with cotton and sugar cane passed frequently. There were occasional mud-walled villages surrounded by palm groves, and at sunset, silhouetted against the bright sky, marched a seemingly endless procession of camels and donkeys, cows and goats and peasants. We found it, as Dr. Breasted had prophesied, celestially peaceful.

Monday morning at eight we reached Beni-Hasan, where Father, Pullman and I went ashore with Sayed for our first donkey excursion. I liked my little beast very much and enjoyed the ride, first through cultivated fields to the rock tombs of nobles of the Feudal Age and then across the desert to the rock temple of the goddess Pekhet. At the first place we climbed some hundred and fifty feet up a sandy path to the tombs, where, cut out of solid rock, were chambers with great columns, both lotus and fluted in type. From the doorways we had a splendid view across the Nile valley to the mountains on the west; certainly the ancient Egyptians chose well in selecting their burial places, and they built for all

*Continued on page 4*



*The alabaster Sphinx at Memphis. Photograph by Florence Lowden.*

*Continued from page 3*

time, but unfortunately the wall paintings here which were unusually fine have been sadly mutilated, although enough remain to show how beautiful they must have been originally. The wrestling scenes are surprising in the movement they express, quite different from my preconceived idea of the stiffness of Egyptian art.

We came back to the boat for luncheon, and in the afternoon I sat on deck with several fellow passengers talking about the ancient inhabitants of this land and reading aloud passages from Ikhnaton's "Hymn to Aton" which Dr. Breasted had quoted a few nights before. While we were engaged in that pleasant pursuit we passed Tell el-Amarna where Ikhnaton had set up his capital and established his monotheistic religion, only to have the place fall into ruin after his death.

Along the way were natives irrigating by shadufs<sup>2</sup> just as their forefathers had done in the days of the Pharaohs, working all day at the backbreaking task of lifting water from the Nile, accompanied by the ceaseless squeaking of the primitive device. The cliffs came close to the river's edge, leaving room for only a fringe of palms and mimosas and a tiny strip of brilliant green—beans, clover, wheat—in sharp contrast to the barren hills. Over all shone the blue Egyptian sky, and it was not hard to realize why the chief gods of this ancient land should have been the Sun and the Nile.

Tuesday morning brought us to Assiut at eight, where after passing through a lock in the fine barrage we tied up, to be besieged immediately by... natives selling beads and rugs and metal-embroidered tulle shawls. We pushed our way through the clamoring horde and, mounting donkeys for the three-mile ride to the rock tombs cut in the mountain of Assiut, we trotted through the populous city past a crowded market place and out into the country over a road built as usual above the level of the fields. Because it was market day there was a great deal of traffic—countless heavily laden donkeys, camels chained together in strings of three, four or five, and many peasant women acting as beasts of burden, holding themselves magnificently as they balanced heavy bundles on their heads. Some of the camels looked surprisingly like four-legged ostriches, with loads of sugar cane projecting in back like tails and swaying in time to their peculiar gait; others carried clover, or great nets full of water jars, or bundles of wood. At the doors of the houses women sat making bread and spreading it on flat stones to bake...

It was a relief to get into the country and see on either side splendid crops of clover, wheat and the beautiful Egyptian beans, all irrigated from wells, the water drawn by either shadufs or sakiehs<sup>3</sup>, the great wheels of the latter turned by oxen or camels. Men in long blue cotton gowns were plowing with the same kind of wooden plough as that used four thousand years ago, and a variety of livestock was tethered in the clover; in one little patch I counted a cow, two donkeys, three water-buffalo, and a horse, while nearby were goats and brown fat-tailed sheep. From

halfway up the mountain, where I climbed to the second row of tombs, I had a fine view of that incredibly fertile country. The great valley of the Nile stretched from the mountain on which I stood far across to another range on the eastern side, as productive now as it was four thousand years ago; how much longer this condition will endure is problematical, however, as the introduction of the comparatively recent system of perennial irrigation raises new questions of fertilization.

The tombs themselves are astonishing, cut out of living rock—not a single small chamber, but several chambers in each of them—imposing in solidity and proportion. They contain some valuable inscriptions.

We returned to the boat by a roundabout way in order to see more farming operations, then rode on to the native bazaars, crowded with people buying and selling, all talking and nobody in a hurry....

It was not until noon Wednesday that we tied up at Baliana, where immediately after luncheon we disembarked to start for the ruins of Abydos, one of the oldest cities of Egypt. Mother, Pullman and Astrid<sup>4</sup> drove in a carriage, escorted by Father, Sayed and me on our diminutive donkeys; although there was more dust than was pleasant at the beginning of our expedition, we waited until our shipmates had gone on ahead of us, and then had a good ride. Six miles by donkey-back over a perfectly straight road seemed a bit long, however, in spite of our interest in the fine crops and the fertile plain dotted with cornstalk corrals for the goats and sheep.

The road ended in a cluster of mud-walled huts surrounded by palms. Back of the village rose our objective, the temple of Seti I, its forecourt the scene of much activity. In the blazing sunlight a continual procession of laborers climbed from the excavations to dump basketfuls of earth outside the limits of the court, chanting strange oriental cadences as they balanced the heavy burdens on their heads. The temple was infinitely more beautiful than we had anticipated; the hypostyle hall deeply impressive in its massive dignity, and the wall paintings, which are among the finest in Egypt, a revelation to us. Their great beauty of color and line and the delicacy of their modeling are enchanting. Beyond Seti's temple lies that of his egotistical son, Ramses II, largely in ruins, though on some of the back walls there are still lovely bits of color; lapis-lazuli, turquoise, soft red, green, yellow, all very clear and delicate instead of crude, as I in my ignorance had expected to find Egyptian painting.

I was glad we had no shore excursion Thursday, as a quiet day on board gave me a chance to do some necessary writing as well as to rest after our twelve-mile ride of the previous day. By Friday morning we were ready for another temple and at nine started by donkey for that of Hathor at Dendera. After Abydos, built thirty-two hundred years ago, this temple dating from merely the first century B.C. and built partly by Cleopatra seemed very modern indeed. It is strange how soon one's idea of time changes after even the most cursory study of Egyptian history—"a thousand years in thy sight are but as yesterday when it is past." There

<sup>2</sup>A counterpoised sweep used for raising water.

<sup>3</sup>Waterwheel with buckets attached to its periphery used for raising water from wells or pits.

<sup>4</sup>The Lowden's maid.



*The old Winter Palace Hotel in Luxor viewed from the West Bank. Photograph by Florence Lowden.*

were, of course, reliefs, both on the outer walls and in the crypt, while in an upper chamber we saw the replica of the famous Zodiac of Dendera discovered there and taken to the Bibliothèque Nationale in Paris. From the flat rooftop we had a splendid view of desert and cultivated land, the line where the two met as distinctly marked as that of waves upon a shore. The fields through which we rode back to the boat were much less cultivated and apparently less fertile than those near Assiut and Abydos.

As we neared Luxor late that afternoon the light on the western cliffs behind Thebes was unusually beautiful, while on the eastern shore the columns of Luxor temple shone with reflected color. We spent our two and a half days in Luxor in a very leisurely fashion, as we decided to save the most strenuous

sightseeing for the week we should be there on the way back to Cairo. What little we did was combined with shopping expeditions and tea parties at the Winter Palace Hotel where we listened with great pleasure to the music of the excellent hotel orchestra, while our shipmates wore themselves out rushing from tomb to temple and on again to more tombs. On those days when cruise-parties were in evidence, it was amusing to watch the hordes of exhausted, dusty tourists sink wearily into their chairs on the cool terrace, the more industrious thumbing their *Baedekers* or scribbling postcards, most of them content to do nothing but relax. When we travel we are certainly funny objects to others, if not always to ourselves!

*To be continued.*

## CHILDREN'S WORKSHOPS

In the months of January and February the Museum Education Office will again be offering the popular Children's Workshops on selected Saturday mornings. Topics and dates will be announced in November. Please call the Education Office, 702-9507, for information. Each workshop includes a gallery tour and related craft activity. A fee and pre-registration are required.

## SUQ VOLUNTEERS NEEDED

Volunteers are needed to man the *Suq*, our very busy gift shop, as the Christmas season approaches. Working hours are Tuesday through Saturday, 10 am to 1 pm or 1 pm to 4 pm, and Sunday, noon to 4 pm. You will meet interesting people and have first crack at our very attractive and constantly changing merchandise. No experience is necessary; we can train you on the job. Call Janet Helman, 702-9507, to arrange a time to come in.

# NUR KADHIM AHMOUD

## (1902-1988)

McGuire Gibson

On September 15, I received a letter from the son of Nur Kadhim announcing that his father died early this summer. There were no details.

Nur began working for the University of Chicago in 1948, when the Oriental Institute began its excavations at Nippur. He was taken on as one of the two guards for the site and he gave forty years of dedicated service. All who worked at Nippur came to appreciate not only his honesty and vigilance, but his keen mind and large store of local history. This was a man who raised two families of children, inspiring his sons and daughters to excel in school and their professions. Nur himself listened constantly to the BBC and the VOA and had a sophisticated view of the world. In 1981, Nur retired, technically, but he stayed on because of the difficulty of finding a replacement with so many men at war. His wife moved into their retirement home in Afak, but Nur remained at Nippur, visiting her on weekends. Alone at the site for months, he taught himself to read and write Arabic, using his children's old school books. There was a nobility in this man, a deep commitment to anything he undertook, and a sense of responsibility that was a model for all. When I took over as director at Nippur in 1973, after a pause of five years with no digging, I asked Nur and the other guard Naji to take some time to clean out a corner of the garage, where a sand dune lay over a pile of unrecognizable objects. Some cleaning was done, but the pile of things seemed only to shift, not to diminish. Three seasons later, I put several workmen, under Nur's direction, to clean out the cor-



*Nur Kadhim Ahmad*

ner. Once again, not much seemed to happen. I made a scene, throwing out broken shovel handles, long since worm-eaten fragments of gunny-sacks, and broken reed baskets. With this display, I found out what had been the problem. It wasn't an unwillingness to clean up the corner. The previous director had told Nur in 1967 to save the stuff, thinking work would be resumed in a few months. When I told Nur to get rid of it, he was faced with a conflict of responsibility. He had seen several directors come and go and I might be a passing phenomenon. Who was to say when the previous director might return and ask what had happened to the baskets? He knew as well as I did that the stuff was now useless, but he was not about to throw it away without authorization.

My fondest memories of Nur include walks around the mound, with him giving the names of wild plants and explaining which animals ate what and why. There were also the long discussions of world affairs and stories of tribal life as

witnessed by him, or as told to him by his father.

We will not find a replacement guard to equal him. He was famous in the area and beyond. Local people called him "a lion," describing his dedication in protecting his charge. We will miss his flashlight beam darting through the window at three in the morning as he made his rounds and checked for illegal entry. It was Nur who always sealed up the outer windows of the house at the end of each season, refusing to trust this job to workmen. That was the last thing I saw him doing, with his wife as his assistant, when we left Nippur in December of 1987.

# WINTER MEMBERS' COURSES

## Akhenaten and His Times: The Amarna Period in Egypt

In about 1370 B.C., the Egyptian pharaoh Akhenaten launched a religious reform which some scholars have called the first monotheism. Religion, art, temple architecture, and even the written language underwent changes that characterize the Amarna period as one of the most fascinating and problematic in ancient history. Recently, however, the old view of Akhenaten as revolutionary or unworldly idealist has given way to a new picture of a king who revived Old Kingdom traditions, and who was perhaps a very able ruler. What is the evidence for these vastly differing interpretations, and to what extent might each be true?

This course will examine the source materials of the period: religious and secular texts in translation, the art of the reign, and the archaeology of Amarna, in an attempt to discover as much as possible about the Aten religion, its founder and his court, and the lives of the ordinary people who lived in the new city. Problems such as the Atenist interpretation of divine kingship, the concept of ma'at, and the idea of the afterlife, as well as popular religion, will be considered side by side with more practical matters, such as the official and domestic architecture of Amarna, the organization of the city, the working practices of artists and craftsmen, and life in the so-called "Workmen's Village." We will also discuss the most recent archaeological developments at Amarna, as we attempt to understand this period and the interpretations scholars have placed upon it.

**INSTRUCTOR:** Elizabeth Shannon, M.A., is an Egyptologist presently working toward her doctorate in Art History at the University of Chicago. She has worked with the Egypt Exploration Society Excavations at Amarna and published on the topic of artists' styles in ancient Egyptian tombs.

## Ancient Egyptian Religion

The multitude of divinities worshipped in ancient Egypt is staggering to the modern imagination. Even in antiquity, contemporary cultures understood little about ancient Egyptian religion; classical records show that both Israel and the mighty empire of Rome were scornful of the strange gods of Egypt. Yet beyond the perplexing welter of human and animal forms stood certain greater and more profound divine beings, of whom these many diverse deities were often just aspects. Texts and reliefs reveal, for example, that the important sun god Re, alone, had 76 different manifestations. Theological speculation and the process of syncretism eventually led the ancient Egyptians to the idea that a single deity might underlie the many forms by which they knew the divine. This course will help students to understand some important ideas in the religious beliefs of the ancient Egyptians and to see in what ways these ideas may have influenced the systems of belief in Christianity and Judaism.

The course will begin with an introduction to basic terms and concepts followed by an overview of the ancient Egyptian cosmological system and the relationships of deities within it. The idea of divine kingship and its origin will be explored.

Manifestations of deity, the concept of evil, and human and divine interactions will be discussed, including cult, temples, priests, shrines and magical practices. The class will study the great religious myths that supported the traditional Egyptian belief in the hereafter with its hope of resurrection and eternal life. Religious and theological development over the course of ancient Egyptian history will be discussed, including ideas of syncretism and the attempt at reform by the pharaoh Akhenaten. The class will finish with a look at the influence of ancient Egyptian religion on Israel, Christianity, Greek and Roman cults and African beliefs.

The topics in this course will be explored through lectures, slides and readings suggested from the following books:

Erik Hornung, *Conceptions of God in Ancient Egypt*, translated by John Baines, Cornell University Press, 1982; Miriam Lichtenheim, *Ancient Egyptian Literature*, 3 vols., University of California Press, 1975, '76, '80 (all pb); Manfred Lurker, *The Gods and Symbols of Ancient Egypt: An Illustrated Dictionary*, translated by Barbara Cumming, Thames and Hudson, 1982, '84 (pb).

**INSTRUCTOR:** Frank Yurco is a Ph.D. candidate in Egyptology at the Oriental Institute and an experienced teacher of hieroglyphs and other Egyptological topics.

**These classes will meet at the Oriental Institute on Saturdays from 10 am until noon for eight weeks, January 14 through March 4. Tuition is \$60.**

*You must be an Oriental Institute member to take these courses. Those who are not already members should enclose a separate \$30 check for annual membership.*

**Enrollment in these classes will be limited; pre-registration is recommended, as it may not be possible to enroll on the first day of class.**

*Please register me for the following course:*

- Akhenaten and His Times (\$60)**
- Ancient Egyptian Religion (\$60)**
- I am a member and enclose a check for tuition.
- I am not a member, but also enclose a SEPARATE check for \$30 to cover a one year Oriental Institute membership.

Name \_\_\_\_\_

Address \_\_\_\_\_

City/State/Zip \_\_\_\_\_

Daytime telephone \_\_\_\_\_

*Please make checks payable to: THE ORIENTAL INSTITUTE. Mail to: Education Office, The Oriental Institute, 1155 East 58th Street, Chicago, Illinois 60637. (312) 702-9507.*

# FREE SUNDAY MOVIES AT THE ORIENTAL INSTITUTE

All films will be shown at 2 p.m. in Breasted Hall

NOVEMBER	6	Megiddo: City of Destruction
	13	The Egyptologists
	20	The Royal Archives of Ebla
	27	Egypt: Gift of the Nile
DECEMBER	4	Iran: Landmarks in the Desert
	11	Egypt's Pyramids: Houses of Eternity
	18	The Big Dig
	25	<b>Christmas Day, Museum Closed</b>
JANUARY	1	New Year's Day, <b>Museum Closed</b>
	8	Preserving Egypt's Past
	15	Turkey: Crossroads of the Ancient World
	22	Champollion: Egyptian Hieroglyphs Deciphered
	28	Rivers of Time: Civilizations of Mesopotamia

## HOLIDAY GIFT IDEAS

### Suq Holiday Shopping Spree

This year's Holiday Shopping Spree will take place on December 7th in conjunction with the December members' lecture by Erica Reiner. The *Suq* will be open and light refreshments will be served from 5 to 8 pm. Additional shopping may be done after the lecture during the time of the reception. On this evening only, members will receive a 15% discount on all of their purchases in the *Suq*.

### Gifts to the Institute

Give a gift to yourself or a friend of a contribution to your (their) favorite Oriental Institute project. Gifts may be made to one of the many field, dictionary or research projects; the Museum; or the Volunteer or Museum Education programs. We will be happy to send a gift card to the recipient (or enclose your own card for us to forward on). Send check, payable to the Oriental Institute, to the Membership Office, Oriental Institute, 1155 East 58th Street, Chicago, Illinois 60637, along with a notation of which project you wish to support. (312) 702-9513.

### Gift Memberships

A holiday gift of an Oriental Institute membership will bring the recipient a year of *News & Notes*, an *Annual Report*, discounts in the *Suq* and access to the many lecture, tour and educational programs which the Institute offers. On the day you specify, we will send a packet of materials about the Institute, membership card(s) and a card announcing your gift (or enclose your own gift card for us to forward on).

Annual memberships in the Chicago area (zip codes 60000 through 60699) are \$30. Memberships for seniors (over 65), students and those outside the Chicago area are \$25. All foreign memberships are \$30 (payable in U.S. dollars only). All memberships may be either single or dual. Send check, payable to the Oriental Institute, to the Membership Office, Oriental Institute, 1155 East 58th Street, Chicago, Illinois 60637, along with name(s) and address of recipient(s). (312) 702-9513.

### History Course on Tapes

Give a gift of learning with the 10-lecture audiocassette tape course "The Life of the Common Man in Ancient Egypt." Included is a study guide with an outline for each lecture and a short reading list for those who want to do more than just listen.

Lecturer Peter Piccione describes the course:

*"In studying ancient Egypt we usually focus upon royalty, political history, religion and the pyramids, while neglecting the lives of the common people. This course will consider the various aspects of society which affected the lives of the common people, focusing on such topics as the structure of Egyptian society; the Egyptian educational system and the opportunities it presented to the lower classes for advancement; Egyptian occupations and industry; medicine in Egypt; the position of women in society including social equality and women's rights; love and marriage; legal aspects of marriage; organization of labor; building techniques; mathematics and astronomy; and the Egyptian legal system with regard to crime and punishment."*

The cost for this course is \$95 for members.

Please send me *The Life of the Common Man in Ancient Egypt* lecture series on audiocassette tapes.

- I enclose a check for \$95 for the series.
- I am a member.
- I am not a member, but enclose a SEPARATE check for \$30 to cover a one year membership.
- Please include gift card when course is sent.
- Gift card enclosed; please send with course.

Name \_\_\_\_\_

Address \_\_\_\_\_

City/State/Zip \_\_\_\_\_

Daytime telephone \_\_\_\_\_

Send course to (if gift): \_\_\_\_\_

Name(s) \_\_\_\_\_

Address \_\_\_\_\_

City/State/Zip \_\_\_\_\_

Please make all checks payable to THE ORIENTAL INSTITUTE. Mail to: Education Office, The Oriental Institute, 1155 East 58th Street, Chicago, Illinois 60637. (312) 702-9507.

## PHOTOGRAPHY EXHIBIT

The Oriental Institute members' photography exhibition, *Travelers in Ancient Lands: Members' Photographs of the Middle East*, will open in the Museum on November 15th and continue into mid-January.



## LECTURE SCHEDULE

Lectures are presented at 8 pm in Breasted Hall at the Oriental Institute. Institute members may make dinner reservations at the Quadrangle Club, 1155 East 57th Street, 702-2550, before members' lectures. They will bill the Oriental Institute and we, in turn, will bill you. Please PRINT your name and address at the bottom of your dinner check, as well as signing it, so that we may know where to send your bill.

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| November 10, 1988 | Alan Millard, The University of Liverpool, <i>Biblical Archaeology at Work: The Case of King Solomon's Gold</i> . <b>THIS IS A THURSDAY LECTURE.</b>  |
| November 16, 1988 | Stuart Swiny, Cyprus American Archaeological Research Institute, <i>Pygmy Hippos, Dwarf Elephants and Early Mediterranean Seafarers</i> . Co-sponsored by the Chicago Society of the A.I.A. |
| December 7, 1988  | Erica Reiner, The Oriental Institute, <i>Hallowed Herbs: How to Get the Most Out of Your Babylonian Pharmacy</i> .  |

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| February 15, 1989 | Harvey Weiss, Yale University, <i>North Versus South at Tell Leilan, Syria</i> .   |
| March 8, 1989     | John Baines, The Oriental Institute at Oxford University, <i>The Origins of Kingship in Egypt</i> .  |
| April 12, 1989    | Norman Golb, The Oriental Institute, <i>The Autograph Memoirs of Obadiah the Proselyte: A Chapter in the History of the First Crusade</i> .                                  |
| April 26, 1989    | Karen Rubinson, The Metropolitan Museum of Art, New York, <i>Pazyryk: Frozen Portrait of Exchange and Influence</i> . A joint lecture with the Chicago Society of the A.I.A. |
| May 15, 1989      | Annual Oriental Institute Dinner in the Museum   |

**CONTINUING IN THE MUSEUM  
THROUGH JANUARY 31, 1989**

### DIGGING THE ANCIENT NEAR EAST



A special exhibition  
featuring archaeological methods  
and Oriental Institute  
expeditions both past and present.

# THE SUQ

**NOW ON SALE:**

**Sakhmet Poster**

From the exhibition *Site Drawings by Martyl: The Precinct of Mut at Luxor* this beautiful poster in shades of blue was taken from the acrylic by Chicago area artist Martyl. This is one of the many drawings she created after returning home from Egypt where she was with the Brooklyn Museum's archaeological excavation in Luxor. The poster measures 20" x 24" and was originally priced at \$16.00

**Sale Price \$10.00** (No discount on sale items)

Postage \$4.00



Site Drawings By Martyl  
The Precinct of Mut at Luxor

The Oriental Institute Museum, June 1 - July 26, 1987



**Egyptian Collar Necklace**

This necklace was made in Egypt of modern mummy beads in subdued colors of blues, browns and greens with large, gold plated tear drop beads forming the bottom row.

Necklace: \$29.00

Postage \$2.50



**The Oriental Institute**

The University of Chicago

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The Museum and the *Suq* will be open  
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