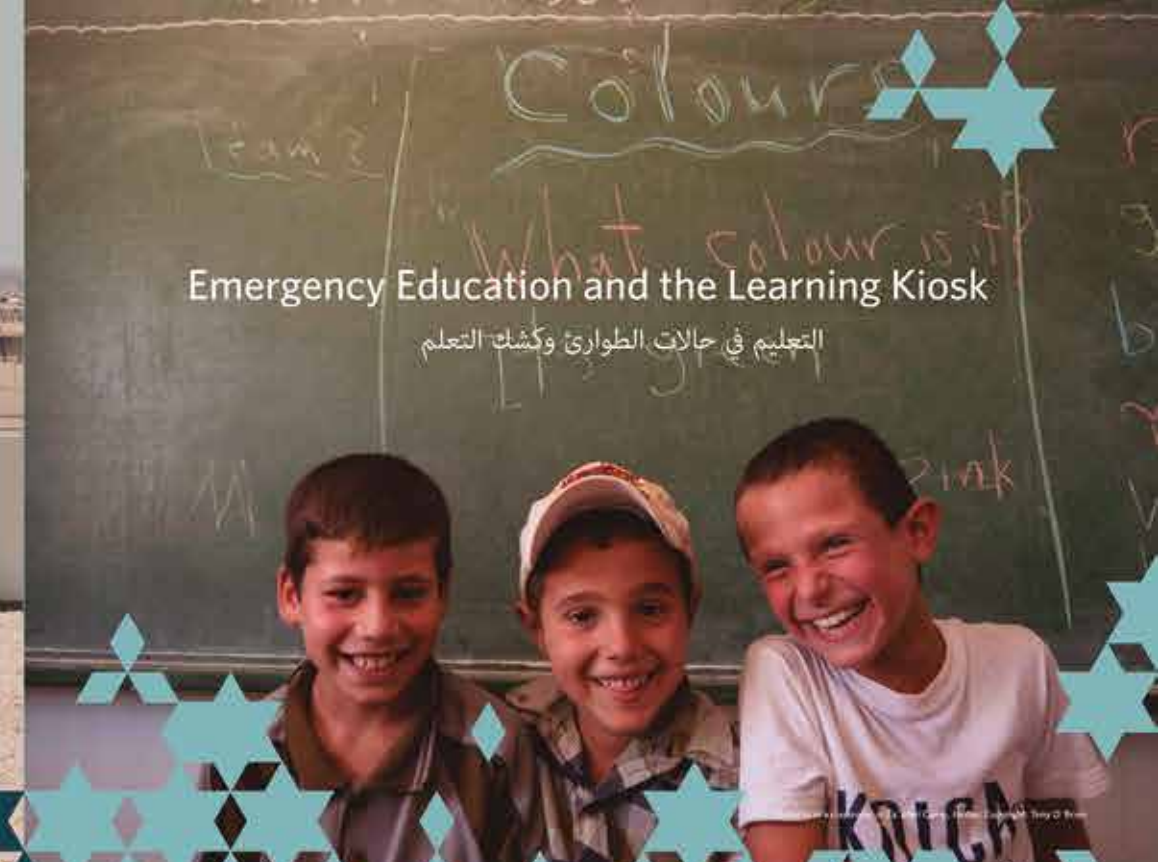


SYRIA

Cultural Patrimony Under Threat Emergency Education and the Learning Kiosk

سوريات التراث الثقافي تحت التهديد
التعليم في حالات الطوارئ وكشك التعلم



Emergency Education and the Learning Kiosk

التعليم في حالات الطوارئ وكشك التعلم

WELCOME TO THE LEARNING KIOSK

Did you know that there is a global education crisis? There are over 120 million children who do not go to school around the world!

Curators Without Borders and Generation Human Rights have joined together to create a Learning Kiosk. A Learning Kiosk is a lot like a small classroom, but without a teacher. In the Kiosk students work together to learn on their own or in small groups. The Kiosk is a practical way of educating children who otherwise might never go to school. Overseas we create Learning Kiosks for refugee camps.

Our Learning Kiosks make learning accessible and dynamic!

HANDS-ON! They provide hands-on, immersive activities by integrating photography and digital technology to help youth connect to the lesson topics.

CONNECTION! Not only do we believe in education for all, we believe in the power of museums and their collections. Connecting refugees and displaced peoples to their cultural heritage through museum collections reinforces and celebrates their identities which are rooted in a country, geography, or culture they were forced to leave behind. Collections are an untapped resource for educating children living in a crisis situation.

ACCESSIBLE! Our kiosks are accessible thanks to the easy to use touch interface, high-quality audio, and well-designed course structure. Learners can start at the appropriate level and progress at their pace through individual and group lessons.

This Kiosk is designed specifically for 10-14 year olds here in the United States to learn all about Syria's past and the current Syrian refugee crisis. We hope it provides some insight and understanding about people you may not have known about until today!

أهلاً وسهلاً بكم في كشك التعليم

هل تعلم ان هناك أزمة تعليم عالمية؟ هناك أكثر من 120 مليون طفل لا يترددون في المدرسة حول العالم! وقد انضمت منظمة المتحورين (Curators Without Borders) وجيل حقوق الإنسان (Generation Human Rights) معاً لإنشاء كشك التعليم وكشك التعلم هو تياً يشبه الصفوف الدراسية الصغيرة ولكن من دون معلم في الكشك الطلاب يعملون معاً لفهم موضوع أو في مجموعات صغيرة لتلك أو وسيلة عملية لتعليم الأطفال الذين قد لا ينجحون في المدرسة في البلدان الأخرى خارجاً تعلم أكثر الكشك الصور لغزيات الأحياء

معاً لإنشاء كشك التعليم وكشك التعلم هو تياً يشبه الصفوف الدراسية الصغيرة ولكن من دون معلم في الكشك الطلاب يعملون معاً لفهم موضوع أو في مجموعات صغيرة لتلك أو وسيلة عملية لتعليم الأطفال الذين قد لا ينجحون في المدرسة في البلدان الأخرى خارجاً تعلم أكثر الكشك الصور لغزيات الأحياء

أشكك تعلمي صحت التعلم فكل الصور سواء واسعة أيضاً التدريب الصلي! هذه الأشكال توفر التدريب الصلي من طريق الأنشطة من خلال جمع الصوريات بتلخيص الصور والتكنولوجيا لشاهدة الصور على الشاشة موهوبات الأخرى.

الاندماج! إنني فقط أنا فقط في التعليم الصحيح إن نحن نعتقد أيضاً في هذا المتكاتف والتعاونية إلى ربط الأحياء والتاريخ بطرقهم الثقافي من خلال الصوريات المتكاتف منهم بالتاريخ والإحتفال بيوتاتهم كمشكلة في بلاد أو جغرافيا أو ثقافة البشرية إلى تركيز اهتمام المتكاتف من صورة كالتصنيف المتكاتف هذه لتعليم الأطفال الذين يعيشون في حالة الأزمات المتكاتف الصوريات السهولة لتتيح للطلاب الفرصة للتكاتف الصوريات على الطريقة من الأحدث في وقت واحد

إنه تصميم هذا الكشك: صممنا للأطفال الذين تتراوح أعمارهم بين 10 و 14 عاماً هنا في الولايات المتحدة لعلهم أن يري من صافي سوريا وأزمة اللاجئين السوريين الحاليين وأنهم على نفس الأطفال من العصور السورية في العصور الوسطى والآن في الصوريات التي يعالج منها الشباب الذين يعيشون الآن في سوريا. فكل أن يوفر بعض الفكرة الواضحة جداً من التلخيص حول الناس الذين قد لا تكون قد أعرفهم حتى يومنا هذا!

We are a diverse team, spread across four continents.

- Curators Without Borders: [List of names and roles]
- Generation Human Rights: [List of names and roles]
- New Mexico History Museum: [List of names and roles]



Syria Today: Migration and Displacement

سوريا اليوم: الهجرة والنزوح



Who is the 'refugee'?

من هو اللاجئ؟

A REFUGEE is a person who has been forced to leave their country to escape war, persecution, or natural disaster.

واللاجئ هو الشخص الذي أُجبر على مغادرة بلده من أجل الفرار من الحرب أو الاضطهاد أو الكوارث الطبيعية.



A group of Syrian refugees in a boat in the Mediterranean Sea, heading towards Europe. Photo: Reuters.



A group of Syrian refugees in a boat in the Mediterranean Sea, heading towards Europe. Photo: Reuters.



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ALL I WANT TO ASK PEOPLE WHO ARE HERE FOR THE FIRST TIME IS: WHAT DO YOU WANT TO DO? WHAT DO YOU WANT TO BE? WHAT DO YOU WANT TO LIVE? - Ron Haviv/VII

The Exodus

SYRIA TODAY: MIGRATION AND DISPLACEMENT

Syria is a country with a rich and diverse cultural and religious history that spans thousands of years. Over the past six years, Syrians have experienced a civil war that has led to one of the largest migration crises the world has ever seen. Human migration is the movement by people from one place to another with the intentions of settling, permanently in the new location. In Syria people have migrated to escape the war. Syrians who have left their homes but remain in Syria are called internally displaced persons, the Syrians who have travelled to another country are called refugees.

In 2016, the United Nations (UN) identified 13.5 million Syrians requiring humanitarian assistance, of which more than 6.5 million are internally displaced within Syria, and over 5 million are refugees outside of Syria. Most child refugees traveling to Europe are from Syria. These are the perilous migration routes Syrians take to find safety for themselves and their families.

سوريا اليوم: الهجرة والنزوح

سوريا دولة ذات تاريخ ثقافي وديني غني ومتنوع تمتد لآلاف السنين. على مدى السنوات الست الماضية، شهد السوريون حرباً أهلية أدت إلى واحدة من أكبر أزمات الهجرة التي شهدتها العالم على الإطلاق. الهجرة البشرية هي حركة الناس من مكان إلى آخر مع نوايا الاستقرار بشكل دائم في المكان الجديد. في سوريا هاجر الناس للهروب من الحرب الأهلية التي خلفت دماراً واسعاً. السوريون الذين غادروا منازلهم ولكنهم ما زالوا في سوريا يطلق عليهم اسم المشردين داخلياً، السوريون الذين غادروا بلدهم إلى بلد آخر يسمون باللاجئين.

في عام 2016، حددت الأمم المتحدة 13.5 مليون سوري بحاجة إلى مساعدات إنسانية منها أكثر من 6.5 مليون نزوح داخليا داخل سوريا وأكثر من 5 ملايين لاجئ خارج سوريا. غالبية الأطفال اللاجئين السوريين في أوروبا هم من سوريا. تلك الطرق التي اتخذها السوريون للهجرة كانت خطرة بالمعنى في سبيل إيجاد الأمان لأنفسهم وأسرهم.

وتتدفق عشرات وطرق الهجرة بهذه الأرقام، من سوريا إلى تركيا ومن ثم عبر شرق البحر الأبيض المتوسط إلى اليونان ثم بلغاريا وطرق أخرى من الجنوب عبر مصر وليبيا ثم إلى البحر بشكل رئيسي إلى اليونان وإيطاليا.

"From children to teens to adults, people in search of a better world left all behind to start a new life. The refugees often arrived with almost nothing save for a cell phone sometimes accompanied by a selfie stick, documents and some cash." - Ron Haviv/VII

من الأطفال المراهقين البالغين الناس في عملية البحث عن عالم أفضل تركوا وراءهم كل شيء. يهبطون أحياناً جديف اللاجئين فكيف يمكنهم أن يهربوا سوى الجحش من الأمتعة وأبل الهاتف الخليوي. قد يرافق ذلك أحياناً عصا سيلفي والوثائق الرسمية وبعض النقود. - Ron Haviv/VII

Syria Today: Migration and Displacement
سوريا اليوم: الهجرة والنزوح

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The Exodus

Because the present is war.

owb

Who is the 'refugee' ?
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THE EXODUS

"From children to teens to adults, people in search of a better world left all behind to start a new life. The refugees often arrived with almost nothing save for a cell phone sometimes accompanied by a selfie stick, documents and some cash."
- Ron Haviv/VII

من الأطفال المراهقين البالغين، الناس في عملية البحث عن عالم أفضل لبلدنا ونصبح الآن لهم، نبدأ حياة جديدة. الآمل لنا بدأ رحلتهم وليس معهم أي شيء سوى بعض مما اكتسبوه خلال حياتهم العنيفة، ما يرافق ذلك أشياء حميمة جداً مثل هواتفهم الشخصية وبعض النقود.
- Ron Haviv/VII

Syria Today: Migration and Displacement
سوريا اليوم: الهجرة والنزوح

Main Migration Routes

- Eastern Mediterranean
- East African

EUROPE

ASIA

AFRICA

SAUDI ARABIA

Red Sea

TEHRAN

BAGHDAD

DAMASCUS

SYRIA

IRAQ

LEBANON

JORDAN

EGYPT

SAUDI ARABIA

AFRICA

Red Sea

SYRIA TODAY: MIGRATION AND DISPLACEMENT

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S Y R I A

Cultural Patrimony Under Threat

التراث الثقافي تحت التهديد

HERE IS A SELECTION OF SITES IN SYRIA THAT ARE IMPORTANT TO THE WORLD'S CULTURAL PATRIMONY.



Archaeological site showing ruins of the Temple of Bel at Palmyra, Syria. © ICOMEM

Archaeological site showing ruins of the Temple of Bel at Palmyra, Syria. © ICOMEM



Archaeological site showing ruins of the Temple of Bel at Palmyra, Syria. © ICOMEM

Archaeological site showing ruins of the Temple of Bel at Palmyra, Syria. © ICOMEM

WHAT CAN I DO TO SUPPORT CULTURAL PATRIMONY?

First, learn more about the world in which you live. Are you interested in your local history? Do you learn about other cultures? Second, look for organizations that work on the subjects that interest you and get involved! Third, share your knowledge with friends and family.

Shared culture and history is a vehicle for achieving peace and understanding, celebrating differences, and respectfully examining and supporting reconstruction after conflict. We can all play a role in celebrating and preserving our heritage and history.

What can you do to help preserve and support culture heritage in your community? In another state or country? In Syria?

هذا يعني أن تعلم المزيد عن العالم الذي نعيش فيه. هل أنت مهتم بتاريخك المحلي؟ هل تتعلم عن ثقافات أخرى؟ ثانياً، ابحث عن المنظمات التي تعمل في المجالات التي تهمك وانضم إليها! ثالثاً، شارك معرفتك مع الأصدقاء والعائلة.

ما يمكنك فعله لمساعدة ودعم التراث الثقافي في مجتمعتك؟ في ولاية أخرى؟ في سوريا؟

Cultural heritage is at the heart of all societies. It is an expression of the ways we live in our community and is passed on from generation to generation. This includes our customs, practices, places, objects, artistic expressions and values. Cultural patrimony refers to actual objects or traditions like dance and music that possess continuing cultural, traditional, or historical importance and value to the heritage of a community. An example would be the Syrian Medieval sites.

What happens when internal conflicts and wars threaten to destroy a country's cultural patrimony? The recent conflict in Syria has led to the damage and destruction of World Heritage Sites like Palmyra through deliberate attacks, vandalism, looting and trafficking or selling of archaeological objects by rebel groups, traders, and collectors.

UNESCO, the UN Agency for culture, science, and education, has developed regulations to protect cultural heritage. There is even an office of cultural preservation specialists called the Observatory on Syria's Cultural Heritage to monitor sites and work with governments and international agencies to ensure the safety of archaeological sites throughout the country. To support that work, the UN Security Council has specifically written resolutions to preserve cultural heritage during conflict and war in Syria. Even with the international attention on countries like Syria, we continue to lose our shared cultural history to conflict and war. So, what can we do? We all have a role to play. Let's consider some options.

إن التراث الثقافي هو في صميم جميع المجتمعات. إنه تعبير عن الطرق التي نعيش بها في مجتمعاتنا. وهذا يشمل عاداتنا، ممارساتنا، أماكننا، أشياءنا، التعبيرات الفنية والقيم. التراث الثقافي يشير إلى الأشياء أو التقاليد مثل الموسيقى والرقص التي تمتلك أهمية ثقافية، تقليدية، أو تاريخية مستمرة وذات قيمة للتراث المجتمعي. مثال على ذلك المواقع الأثرية في سوريا.

ماذا يحدث عندما يهدد النزاعات الداخلية والحروب بتدمير تراثنا الثقافي؟ الصراع في سوريا قد أدى إلى إتلاف وتدمير المواقع الأثرية مثل بعلبك في سوريا من خلال الهجمات المتعمدة والتخريب والسرقة والتجارة غير المشروعة في الآثار الأثرية.

يتمتع التراث الثقافي بأهمية عالمية. هناك لوائح دولية لحماية التراث الثقافي. حتى في سوريا، هناك لوائح وطنية لحماية التراث الثقافي. ومع ذلك، فإننا نواصل فقدان تراثنا الثقافي خلال النزاعات والحروب. لذلك، ما يمكننا فعله؟ نحن جميعاً نلعب دوراً في حماية تراثنا الثقافي. دعنا نناقش بعض الخيارات.

Here is one organization working to preserve culture and heritage in Syria and worldwide.

One of the many international organizations working to preserve the cultural patrimony of Syria is ICOMEM. They are a group of French architects and archaeologists who work with Syria's Directorate-General of Antiquities & Museums to map and reconstruct sites that have been damaged during the Syrian conflict using state-of-the-art technology. Take a look at their work. Maybe one day you might want to be an archaeologist, too.

إحدى المنظمات التي تعمل على الحفاظ على التراث الثقافي في سوريا والعالم هي ICOMEM. إنها مجموعة من المهندسين المعماريين والباحثين الفرنسيين الذين يعملون مع المديرية العامة للآثار والمتاحف في سوريا لرسم الخرائط وإعادة بناء المواقع التي تضررت خلال الصراع السوري باستخدام أحدث التقنيات. تأمل في عملهم. ربما يوماً ما قد ترغب في أن تكون باحثاً.

ENGLISH AND ARABIC ALPHABETS
 abcdefghijklmnopqrstuvwxyz
 أ ب ت ث ج ح خ د ذ ر ز س ش ص ط ظ ع ف ق ك ل م ن ه و ي

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 abcdefghijklmnopqrstuvwxyz
 أ ب ت ث ج ح خ د ذ ر ز س ش ص ط ظ ع ف ق ك ل م ن ه و ي



Welcome to Medieval Syria

مرحباً بكم في سوريا في العصور الوسطى



Photograph showing a group working in an archaeological site in Syria. Photo courtesy of the British Library, 2012.



Map showing the approximate sites in Syria. Photo courtesy of the British Library, 2012.

With a partner, you are going to take a journey through three ancient archaeological sites and experience these sites through the eyes of your peers who lived long ago. A "site" is a place where archaeologists look for remains of a civilization that is buried. Archaeologists dig up the earth to find them. Then they investigate what they have found to find clues about the past and determine how these people lived long ago.

أنت وأنت زميلك ستأخذان رحلة عبر ثلاثة مواقع أثرية في سوريا، ستعيش العصور القديمة من خلال عيون من سبقك. "الموقع الأثري" هو المكان الذي يبحث فيه علماء الآثار عن بقايا الحضارة التي اختفت. علماء الآثار يحفرون تحت الأرض في المواقع الأثرية، حتى يجدوا البقايا التي يمكنهم من معرفة كيف عاش هؤلاء الناس منذ فترة طويلة.

STEP ONE

Every photograph has a story to tell. Sometimes it can be easy to dismiss a photograph if it is black and white, especially if it is a picture of ruins. Ruins are the remains of human-made architecture. These are structures that were once complete and over time fell apart. They may not look interesting at first. But, if you look closely and use your imagination, you may be able to see a much bigger picture of the past.

Discuss the following with your partner:

1. Imagine what your neighborhood may look like in a thousand years. Have buildings fallen apart? Does anyone still live in the neighborhood?
2. Has your neighborhood become ruins?
3. Imagine what people in the future may find in your neighborhood. What do you think they may think about you and your life?

التمهيد

أنت وأنت زميلك ستأخذان رحلة عبر ثلاثة مواقع أثرية في سوريا، ستعيش العصور القديمة من خلال عيون من سبقك. "الموقع الأثري" هو المكان الذي يبحث فيه علماء الآثار عن بقايا الحضارة التي اختفت. علماء الآثار يحفرون تحت الأرض في المواقع الأثرية، حتى يجدوا البقايا التي يمكنهم من معرفة كيف عاش هؤلاء الناس منذ فترة طويلة.

تحدث مع شريكك عما قد تجد في حيقتك بعد ألف سنة. من حيث البنايات؟ هل لا يزال أحد يقيم في الحي؟ هل أصبح حيوات الأطلال؟

تخيل ما قد يجدون الناس في مستقبلك. ماذا يعتقد أنهم سيجدون في حيقتك؟

STEP TWO

We are going to examine photographs of Syrian ancient sites and step back two thousand years when the majority of the world was ruled by Rome. To step into the footsteps of your peers from that time you will imagine you are both dressed for ancient Roman times. The most common clothing for children and teenagers were tunics. A tunic is similar to a long t-shirt that was made in linen, cotton, or silk.

1. If you were a girl, you wore a tunic to your knees with a high collar and wide sleeves. When you were outside you wore a cloak that was fastened at your feet. You had a variety of jewelry: rings, pendants, etc.

2. All children and teenagers wore tunics, which is a simple tunic that is open at the neck. It had a hem at the bottom and a decorative opening at the waist. It was made of linen, cotton, or silk. It was worn over a long-sleeved tunic and was held up by a belt. It was made from high-quality wool that they weaved at home.

3. If you were a boy, you wore a tunic to your knees with a high collar and wide sleeves. When you were outside you wore a cloak that was fastened at your feet. You had a variety of jewelry: rings, pendants, etc.

4. IMAGINE YOU ARE DRESSED FOR QANAWAT! DESCRIBE YOUR OUTFIT TO YOUR PARTNER.

المرحلة الثانية

دعنا نأخذنا رحلة عبر المواقع الأثرية في سوريا، لنأخذنا رحلة عبر العصور القديمة.

نحن نعيش في زمن وصحة مختلفة تماماً في ذلك الوقت. معظم العالم كان يخضع لسيطرة الروم القديم. عندما كنا أطفالاً، كنا نرتدي ملابس مختلفة. عندما كنا خارجاً، كنا نرتدي ملابس مختلفة. عندما كنا نخرج، كنا نرتدي ملابس مختلفة. عندما كنا نخرج، كنا نرتدي ملابس مختلفة.

1. إذا كنت فتاة، كنت ترتدي تندياً يصل إلى الركبتين مع عنق عالٍ وأكمام واسعة. عندما كنت خارجاً، كنت ترتدي عباءة التي كانت مضمومة عند قدميك. كان لديك مجموعة متنوعة من المجوهرات: حلقات، قلل، إلخ.
2. جميع الأطفال والمراهقين يرتدون تندياً بسيطاً، وهو تندي بسيط مفتوح عنقاً. كان له طيات في الأسفل وفتحة زخرفية عند الخصر. كان مصنوعاً من الكتان، القطن، أو الحرير. كان يرتدى فوق تندي طويل الأكمام الذي كان يرتداه تحتها.
3. إذا كنت فتاة، كنت ترتدي تندياً يصل إلى الركبتين مع عنق عالٍ وأكمام واسعة. عندما كنت خارجاً، كنت ترتدي عباءة التي كانت مضمومة عند قدميك. كان لديك مجموعة متنوعة من المجوهرات: حلقات، قلل، إلخ.
4. تخيل أنك ترتدي ملابس قانawat! اشرح ملابسك لشريكك.



you are going to take a journey through time and space and experience these places through the eyes of your peers. To step into the footsteps of your peers from the way you will explore you are both drawn to ancient Roman times. The most common thing to see are both drawn to ancient Roman times. The most common thing to see are both drawn to ancient Roman times. The most common thing to see are both drawn to ancient Roman times.

STEP TWO

We are going to examine photographs of Roman sites and to look two thousand years after the majority of the world we used to live. To step into the footsteps of your peers from the way you will explore you are both drawn to ancient Roman times. The most common thing to see are both drawn to ancient Roman times. The most common thing to see are both drawn to ancient Roman times.

4. MAKE YOUR OWN HISTORY BY DRAWING FROM EVIDENCE TO FORM HYPOTHESES

...the most common thing to see are both drawn to ancient Roman times. The most common thing to see are both drawn to ancient Roman times. The most common thing to see are both drawn to ancient Roman times.

Qanawat



Source: Courtesy, Museum of the Jordanian People, Amman, 1980

We are going to start by visiting Qanawat, a Roman town that dates to first-century B.C.E. Qanawat had homes, baths, funerary sites similar to our cameleries, and a theatre. Even though the town of Qanawat existed a very long time ago, you may see similarities in the way young people lived long ago.

Like you, children and teenagers enjoyed games and sports. They played with many toys that you may have played with as well. They had rattles, dolls made of cloth, clay, or wax, toy weapons, letter blocks, tops, balls and hoops made of sticks. They also had dogs as pets! Outside games included a variety of ball games, but girls were not allowed to play outdoor sports.

It is now time to step into ancient Qanawat. Two thousand years ago towns and cities were thriving and colorful communities. Working with your partner you will build a picture of this time that includes people, buildings, and more, from what you learn.

سوف نذهب الآن لزيارة مدينة قنوات، حيث مدينة رومانية تعود إلى القرن الأول قبل الميلاد. كان في قناتون يوجد المئات من الحمامات والمواقع الجنائزية مماثلة للقسطنطينية ولقد العائلي، ومسرح على الرشم من مهندسة قناتون من طابا طوبك. حيث قد أرتب أوتيه لتتبعه في المنطقة التي مائل فيها لشباب من إس بجه والمطرفة التي يفتخر فيها شاميا اليوم.

مثلكم قديماً الأطفال والمراهقين استمتعوا بالألعاب والرياضة أيضاً بالعديد من الألعاب التي من الممكن أن لا تكون لعبت أبداً، كان لديهم شخصيات من مستوحاة من الميثاق، التحدث أو التصيح ألعاب استلهموا الميثاق المستوحاة. قديم كرات وأطواق المسير المستوحاة من النصي.

لقد كان الهياكل التنظري التي مدينة قناتون القديمة، فيز التي سنة كانت التماثيل والتمثال مزخرفة والمصنوعات مثوية. بالتمتع مع أرتيكا، قام سنة حوريا لشقق الهياكل التنظري التي التماثيل والتمثال، وأكثر من ذلك من الذي عليه.



Source: Courtesy, Faculty of the Jordanian People, Amman, 1980

STEP ONE
LOOK AT PHOTOGRAPH #1

It is time to examine the photographs. **LOOK AT PHOTOGRAPH #1** with your partner answer the following questions:

1. What do you see? Look at the people and the structures in the photograph. Are there any markings in the structure? With your partner create a verbal list of what you see in the photograph. For example, "I see an intricate design on a stone panel."
2. Photograph #1 is a monumental carved entrance to the Roman temple at Qanawat. The three men sitting in front are Druze, and are dressed in their distinctive long striped cloaks and round white caps. The Druze are a religious sect. Remember, this photo was taken over two hundred years ago.
3. Take a close look at the structure. It is covered with decorative leaves and flowers. What do you think about that choice of decoration?
4. Imagine what this temple may have looked like when Qanawat was a thriving town. Share your ideas with your partner.

STEP TWO
LOOK AT PHOTOGRAPH #2

with your partner answer the following questions:

1. What do you see? Look at structures in the photograph. Do you think they may have been walls? With your partner create a verbal list of what you see in the photograph.
2. Photograph #2 is of a courtyard. A courtyard is an open space that is surrounded completely or partly by a building or group of buildings. This courtyard was surrounded by different buildings over time. The courtyard is surrounded by pillars. A pillar is a tall vertical structure of stone, wood, or metal, used as a support for a building, or as an ornament or ornament.
3. In this photograph are remains of several buildings over time. Look closely at the following clues:
 - a. The two columns on the left side of the photograph were part of a Byzantine church.
 - b. Look at the right side of the photo and you can see remains of walls that were built later inside the church.
4. This is an example of how Roman Medieval towns changed spaces over time. It shows how structures of the past were respected and admired. With your partner discuss any buildings you may know of in your community that are being re-used in a new way.

قديماً كان...
...من الممكن أن لا تكون لعبت أبداً، كان لديهم شخصيات من مستوحاة من الميثاق، التحدث أو التصيح ألعاب استلهموا الميثاق المستوحاة. قديم كرات وأطواق المسير المستوحاة من النصي.



Source: Courtesy, Faculty of the Jordanian People, Amman, 1980

STEP ONE

Before we explore the next photographs, it is time to think about the social class. The social class you are in depends on your social class. The social class you are in depends on your social class. The social class you are in depends on your social class.

...the most common thing to see are both drawn to ancient Roman times. The most common thing to see are both drawn to ancient Roman times. The most common thing to see are both drawn to ancient Roman times.

STEP TWO

Now it is time to go to Tempus. The Romans believe in their gods, everything had its own personality. In your home work as a Druze and wearing a striped cloak from the Greeks and to Roman. We are going to visit the Temple of Zeus. Zeus was the king of gods and had magical powers who he had a winged horse Pegasus who carried his lightning bolts. He was the god of lightning and thunder.

...the most common thing to see are both drawn to ancient Roman times. The most common thing to see are both drawn to ancient Roman times. The most common thing to see are both drawn to ancient Roman times.

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Qanawat



The city was first built by the Qanawat, a water system that dates to the 7th century B.C. Qanawat was built by the Nabateans, a nomadic people who lived in the desert. They were skilled in building and maintaining the Qanawat, a system of stone-lined canals and wells that brought water to the city. The Qanawat was a marvel of ancient engineering, and it is still in use today. The Qanawat was built by the Nabateans, a nomadic people who lived in the desert. They were skilled in building and maintaining the Qanawat, a system of stone-lined canals and wells that brought water to the city. The Qanawat was a marvel of ancient engineering, and it is still in use today.

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WELCOME TO THE LEARNING

Did you know that there is a girl in the world?

Curators Without Borders and together to create a Learning Kiosk in a small classroom, but without a school. Overseas we create Learning Kiosks that make learning accessible to all.

HANDS-ON! They provide an interactive interface for integrating photography and digital content into the lesson topics.

CONNECTION! Not only do we bring the power of museums and their collections reinforces peoples to their own country, geography, or cultural crisis situation are an untapped resource.

ACCESSIBLE! Our kiosks are accessible to all. Learners can start at the appropriate level through individual and group lessons.

This Kiosk is designed specifically for students in crisis. We hope it provides some people you may not have known about.

Palmyra



#1



The Great Colonnade in Palmyra, Crossing Ruins of the Roman Theater (1940/20)

We are now moving ahead in time to 2nd millennium C.E. to the ancient city of Palmyra.

Palmyra was built on an oasis in central Syria. It was a very special place as travelers stopped in the city when crossing the Syrian desert. It was part of the Silk Road that went all the way from China to Eastern Europe. It enabled trade between very different kingdoms and empires. It was a place where people shared ideas, products and inventions. It was called the **Silk Road** because one of the main products traded was silk from China, which was considered a luxury. Products traded on the Silk Road included cotton, ivory, wool, gold, and silver. Also, there were spices, salt, sugar and porcelain.

The merchants and tradesmen travelled in large caravans. A caravan is made up of wagons led by camels and mules. They travelled in large groups and even had guards for protection. Sometimes caravans had up to one thousand wagons!

STEP ONE:

1. **LOOK AT PHOTOGRAPH #1.** It is of the Great Colonnade, which was the main avenue in Palmyra.
 - a. A Colonnade is a series of columns that can be free-standing or part of a building.
 - b. You can think of the Great Colonnade as the busiest section in your town or city.
2. Imagine you and your partner are entering Palmyra in a large caravan.
3. Discuss what you have brought to trade and what you would like in return to bring home.
4. Does the Silk Road remind you of any forms of communication we have today that connects peoples' ideas and products from around the world?

لقرنات الألفية

القرنات الألفية (أو 1)

عاشة الحضارة التي من الشرق الأوسط، الذي كان الطريق الرئيسي في الشرق الأوسط القديمة. من سلسلة من الأبنية التي يمكن أن تكون قائمة بشكلها أو جزء من المسار، عبر مناطق الصحراء إلى الرافق العظيم هو واحد القسم الأكثر إثارة للاهتمام في منطقة أو مدينة.

تتميز أبنية وتزيينها بتداخل نمي في الأبنية القديمة 2

تتأثر ما كانت قد حدثت للتجارة ومبادئ التي تربط في المقامير إلى العصر إلى مرآة 3

على يد أبنية الطريق التجاري يأتي بشكل من أشكال المواصلات التي أهدت اليوم والتي تربط أفكار الناس ومناشطهم من 4
صحيح السيد العلماء

سافر التجار في القوافل كبيرة حيث تولدت الثقافة من مزيج الموطأ الأبنية والعمارة استلزاما في 5
يعود ذلك لعدة وسنين الذي جاء المواصلات طريق الصحراء في بعض الأحيان كانت القوافل تتأثر إلى الشرق



Queen Zenobia (1888-1890) by Palmyra Photo (Creative Commons) / Wikimedia Commons

Queen Zenobia was the Queen of Palmyra in the third-century C.E. She was the wife of King Odaenathus. When he and her oldest son were assassinated she declared herself queen! There are many stories about her told in many lands. She is described as a heroic warrior, and a great beauty.

It is written that Queen Zenobia said, "I am a queen; and as long as I live I will reign."

When Queen Zenobia ruled Palmyra, the city was a blend of cultures and religions. It was a multicultural city filled with diversity as well as tolerance. It also had a very unique style of art as it was a stopover on the Silk Road.

During Queen Zenobia's rule, she announced Palmyra's independence from the Roman Empire. She wanted to create a Palmyrene Empire. With her armies, she seized Egypt and invaded lands under the Roman Empire. Aurelius, the Emperor of Rome, fought back and defeated her armies and took over Palmyra.

There are many different stories about what happened to Queen Zenobia after the fall of Palmyra to the Romans. In one story, it is said that she and her youngest son were taken hostage and brought back to Rome. There are stories that claim she committed suicide through a hunger strike, was assassinated, and one in which she married a Roman senator.

We will never know the facts around Queen Zenobia's fate, but you can discuss with your partner what you think may have happened to her.

كانت الملكة زينوبيا تتكلم خمس في القرن الثالث الميلادي. و كانت زوجة الملك أوديناثوس عندما اغتيل هو وابنها الأكبر. أعلنت الملكة زينوبيا ملكة القديس من القديس من قبلت معها في بلاد الأناضول وأعلنت بأنها ملكة. كانت أخبارها تروى في منى بلاد.

قال ابن الملكة زينوبيا قالت: "أنا ملكة، وبما أنا حية سأستمر في الحكم"

عندما حكمت الملكة زينوبيا القديس كانت المدينة مزيج من الثقافات والأديان كانت نسبة كبيرة من السكان من الشرق الأوسط القديمة. من سلسلة من الأبنية التي يمكن أن تكون قائمة بشكلها أو جزء من المسار، عبر مناطق الصحراء إلى الرافق العظيم هو واحد القسم الأكثر إثارة للاهتمام في منطقة أو مدينة.

عاش فترة حكم الملكة زينوبيا القديس من الشرق الأوسط القديمة. من سلسلة من الأبنية التي يمكن أن تكون قائمة بشكلها أو جزء من المسار، عبر مناطق الصحراء إلى الرافق العظيم هو واحد القسم الأكثر إثارة للاهتمام في منطقة أو مدينة.

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وكان ابن يعرف الملكة زينوبيا بعد 188 (1890) زينوبيا وكانت ملكة منذ كان عمره أن تراه وصعدت في التاريخ

Temples & Tombs

#2



Palmyra, Syria (1890) by Palmyra Photo (Creative Commons) / Wikimedia Commons

#3



Palmyra, Syria (1890) by Palmyra Photo (Creative Commons) / Wikimedia Commons

#1



Palmyra, Syria (1890) by Palmyra Photo (Creative Commons) / Wikimedia Commons

Just like the people of Qanawat, the people of Palmyra worshipped gods and goddesses and built temples.

عاش مثل الشعب قانوات شعب الذي يعبد الآلهة والإلهات ويتقربون

STEP ONE:

1. **LOOK AT PHOTOGRAPH #1.** The photograph was taken within the Temple of Bel. The temple was built for the god Bel, who was a supreme god of Palmyra. The lunar god Aglibol and the sun god Yarhibol appear alongside Bel.
2. The view from under the starved arch is the housing where the three gods were worshipped.
3. We do not have images of the sculptures of the three representations of the Palmyrene gods, but can you imagine them?
4. We learned earlier that the Syrians respected the buildings of the past and re-used them. The curved arches in this photograph are part of a mosque that was built inside of the temple. Believe it or not, the Temple of Bel was a temple for 200-250 years, then it was converted into a church for 300 years, and then transformed into a mosque for 800-1,000 years.
5. The transformations of the Temple of Bel reveal to us how the Syrians respected ancient places.

القرنات الألفية

1. نظر إلى الصورة. تم التقاط الصورة من الداخل من المعبد القديم. تم بناء المعبد القديم للالهة بيل، الذي كان إلهًا رئيسيًا في بلاد الشام.
2. المنظر من تحت القوس المنحني هو المكان الذي كان يعبد فيه الآلهة الثلاثة: بيل، إله القمر آغليبول، وإله الشمس يارحيبول.
3. نحن لا نملك صوراً للتماثيل الثلاثة التي تمثل الآلهة الثلاثة، ولكن هل يمكنك تخيلهم؟
4. تعلمنا من قبل أن السوريين يحترمون المباني القديمة ويعيدون استخدامها لأغراض مختلفة في عهد الحضارة.
5. في الواقع، كان المعبد القديم للالهة بيل لمدة 200-250 سنة، ثم تم تحويله إلى كنيسة لمدة 300 سنة، ثم تم تحويله إلى مسجد لمدة 800-1000 سنة.
6. التحولات المتتالية في معبد بيل تكشف لنا كيف يحترم السوريون الأماكن القديمة.

STEP TWO:

1. **LOOK AT PHOTOGRAPHS #2 AND #3.** Discuss with your partner what you think the structures in the photo may have been in ancient times.
2. The photographs show tower tombs in Palmyra. Different civilizations have created different ways to honor those who have died before us.
3. In Palmyra, many of the citizens were buried in tower tombs.
4. This was unusual in the Greco-Roman world. They were built in view of the city and on high grounds. Archeologists have determined they were built this way because people of that time believed that high places were sacred because they were close to the sky.

القرنات الألفية

المراد من الصورة رقم 2 والرقم 3 مع التركيز على شكلها، هل تعتقد أن الهياكل في الصورة قد تكون في العصور القديمة المبكرة التي من عصر الحضارة القديمة. هل تعتقد أنها مبنية لتكون بمثابة المقابر العالية من قبلنا؟ في العصور القديمة من الحضارة القديمة في بعض الأحيان.

هل تعتقد أن هذه المقابر العالية التي تسمى في بلاد الشام كانت مبنية على نفس الطريقة التي بنيت بها المقابر العالية في بلاد الشام؟

Palmyra



100 AT PHOTOGRAPH #1 is a view of the Palmyra Colonnade, the main street in Palmyra.

Palmyra was built on an oasis in central Syria. It was a very special place in the past. Located in the city when crossing the Syrian desert to the west of the Golan Heights, the city was built on a hillside. It was a place where people found shade, fresh water and shade. It was a place where people found shade, fresh water and shade. It was a place where people found shade, fresh water and shade.

The residents and travelers traveled in large caravans. It was a place where people found shade, fresh water and shade. It was a place where people found shade, fresh water and shade. It was a place where people found shade, fresh water and shade.

We will never know the facts around Queen Zenobia's tale, but you can discuss with your partner what you think may have happened to her.



Queen Zenobia, Queen of Palmyra, by Johann Heinrich Wilhelm Tischbein, 1788, Kunsthistorisches Museum, Vienna.

Queen Zenobia was the Queen of Palmyra in the third-century C.E. She was the wife of King Odenathus. When he and her oldest son were assassinated she declared herself queen. There are many stories about her told in many lands. She is described as a fierce warrior and a great beauty.

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We will never know the facts around Queen Zenobia's tale, but you can discuss with your partner what you think may have happened to her.

كانت الملكة زنوبيا ملكة دمشق في القرن الثالث الهجري. تم اكتشاف زنوبيا الملكة في دمشق عندما اكتشفها مؤرخون في القرن الثالث الهجري. هناك العديد من القصص التي تروي حياتها في بلاد الرافدين. وهناك ما يقرب من مائة قصة حول حياتها. هناك العديد من القصص التي تروي حياتها في بلاد الرافدين. وهناك ما يقرب من مائة قصة حول حياتها.

عندما حكمت الملكة زنوبيا دمشق كانت المدينة مزدهرة من الثقافة والفنون. كانت مدينة مدنية جميلة وكانت المدينة مزدهرة من الثقافة والفنون. كانت مدينة مدنية جميلة وكانت المدينة مزدهرة من الثقافة والفنون.

عاش لها حكم الملكة زنوبيا أشتت استقلال دمشق عن الإمبراطورية الرومانية. كانت تحت حكم الإمبراطورية الرومانية. كانت تحت حكم الإمبراطورية الرومانية. كانت تحت حكم الإمبراطورية الرومانية.

هناك العديد من القصص المختلفة حول ما حدث للملكة زنوبيا بعد سقوطها في أيدي الرومان في إحدى المدن. هناك العديد من القصص المختلفة حول ما حدث للملكة زنوبيا بعد سقوطها في أيدي الرومان في إحدى المدن.

وإنما من تعرف أريد العديلة حول ملكة الملكة زنوبيا ولكن هناك ما لا شك فيه أنها كانت واحدة من أهم الشخصيات في التاريخ.

We will never know the facts around Queen Zenobia's tale, but you can discuss with your partner what you think may have happened to her.

Temples & Tombs



Temple of Bel, Palmyra, Syria, by the German Photo Archive, 1940/41.

Just like the people of Qanawat, the people of Palmyra worshipped gods and goddesses and built temples.

1. LOOK AT PHOTOGRAPH #1. The photograph was taken within the Temple of Bel. The temple was built for the god Bel, who was a supreme god of Palmyra. The lunar god Aglibol and the sun god Yarhibol appear alongside Bel.

2. The view from under the carved arch is the housing where the three gods were worshipped.

3. We do not have images of the sculptures of the three representations of the Palmyrene gods, but can you imagine them?

4. We learned earlier that the Syrians respected the buildings of the past and re-used them. The carved arches in this photograph are part of a mosque that was built inside of the temple. Believe it or not, the Temple of Bel was a temple for 200-250 years, then it was converted into a church for 300 years, and then transformed into a mosque for 800-1,000 years.

5. The transformations of the Temple of Bel reveal to us how the Syrians respected ancient places.



Tower Tomb, Palmyra, Syria, by the German Photo Archive, 1940/41.



Tower Tomb, Palmyra, Syria, by the German Photo Archive, 1940/41.

#2

#3

1. LOOK AT PHOTOGRAPHS #2 AND #3. Discuss with your partner what you think the structures in the photo may have been in ancient times.

2. The photographs show tower tombs in Palmyra. Different civilizations have created different ways to honor those who have died before us. In Palmyra, many of the citizens were buried in tower tombs.

3. This was unusual in the Greco-Roman world. They were built in view of the city and on high grounds. Archeologists have determined they were built this way because people of that time believed that high places were sacred because they were close to the sky.

منزل شعب قنawat، شعب دمشق بعدد الآلهة والإلهات وبناء المعابد.

منزل الشعب

Qalaat al-Madiq



Qalaat al-Madiq is a medieval fortress in northwestern Syria. In 1106 the fortress of Atarriyya was purchased by the Assassins, known as the Assassins, it was the first castle to be acquired by the group. The Assassins' name refers to the medieval Near East. They were identified as a secret order led by a mysterious "Old Man of the Mountain."

A class of people known as the Nizari carried out the assassinations. The Nizari did not have their own army as they relied on their Nizari to carry out espionage and assassinations of their enemies. Over three hundred years the Assassins successfully killed two caliphs, sultans, and Crusader leaders.

Does the name the Assassins or the photographs of the fortress remind you of anything? The Assassins from the Syrian Medieval Ages appear in fictional form in today's pop culture. Examples include video games such as the Assassin's Creed, Knights Templar and television shows and movies.

القتال من أجل الدين هو أحد الأسباب التي دفعت إلى إنشاء منظمة الإسماعيلية في القرن الحادي عشر في بلاد الشام. كان الإسماعيليون يهدفون إلى القضاء على الحكم الفاطمي في مصر والاندلس. كان الإسماعيليون يهدفون إلى القضاء على الحكم الفاطمي في مصر والاندلس. كان الإسماعيليون يهدفون إلى القضاء على الحكم الفاطمي في مصر والاندلس.

وقد كان الإسماعيليون يهدفون إلى القضاء على الحكم الفاطمي في مصر والاندلس. كان الإسماعيليون يهدفون إلى القضاء على الحكم الفاطمي في مصر والاندلس. كان الإسماعيليون يهدفون إلى القضاء على الحكم الفاطمي في مصر والاندلس.

في وقت لاحق، أصبح الإسماعيليون يهدفون إلى القضاء على الحكم الفاطمي في مصر والاندلس. كان الإسماعيليون يهدفون إلى القضاء على الحكم الفاطمي في مصر والاندلس. كان الإسماعيليون يهدفون إلى القضاء على الحكم الفاطمي في مصر والاندلس.

STEP ONE
 1. Discuss if you have seen the Assassins, or any other people or places from Medieval Syria, in today's popular culture?
 2. Do you think there are people or places today that you can imagine being used in popular culture thousands of years from now?

الاسم القديم

الاسم القديم هو الاسم الذي كان يستخدمه الإسماعيليون في بلاد الشام. كان الإسماعيليون يهدفون إلى القضاء على الحكم الفاطمي في مصر والاندلس. كان الإسماعيليون يهدفون إلى القضاء على الحكم الفاطمي في مصر والاندلس.

Congratulations! You have arrived at the last part of the lesson. You have explored the past, studied and thought carefully about how you used your critical thinking skills to determine how people may have lived two thousand years ago. Now you are going to put everything together for a final hands-on art project.

When you have the Learning Book you will go to the desk area behind the Kiosk and pick up a photograph of one of the photographs from the gallery. Sit with your partner, or alone, and draw a scene directly into the photograph that represents what you believe life may have been like during Syrian Medieval times.

When you look at the photograph imagine what the scene looked like in Syrian Medieval times. Using the color pencils draw in how you visualize the scene. Consider the following questions to create your scene:

1. Are there people? How are they dressed? What are they doing?
2. Are there children and teenagers playing games?
3. Is there a caravan arriving to the area?
4. Are there traders selling their products?
5. Are there animals? Are there pets?
6. Are people carrying offerings to the temple?

تخيل ما كان يبدو عليه المشهد في وقت ما في بلاد الشام خلال العصور الوسطى. استخدم الألوان الملونة لرسم المشهد الذي تتخيله في الصورة. ضع في الاعتبار الأسئلة التالية:

هل هناك أطفال وشباب يلعبون ألعاباً؟ هل هناك قوافل تتجه نحو المنطقة؟ هل هناك تجار يبيعون منتجاتهم؟ هل هناك حيوانات أو حيوانات أليفة؟ هل هناك أشخاص يحملون هدايا للهيكل؟

هل هناك أشخاص يحملون هدايا للهيكل؟ هل هناك أشخاص يحملون هدايا للهيكل؟ هل هناك أشخاص يحملون هدايا للهيكل؟ هل هناك أشخاص يحملون هدايا للهيكل؟

هل هناك أشخاص يحملون هدايا للهيكل؟ هل هناك أشخاص يحملون هدايا للهيكل؟ هل هناك أشخاص يحملون هدايا للهيكل؟ هل هناك أشخاص يحملون هدايا للهيكل؟

هل هناك أشخاص يحملون هدايا للهيكل؟ هل هناك أشخاص يحملون هدايا للهيكل؟ هل هناك أشخاص يحملون هدايا للهيكل؟ هل هناك أشخاص يحملون هدايا للهيكل؟





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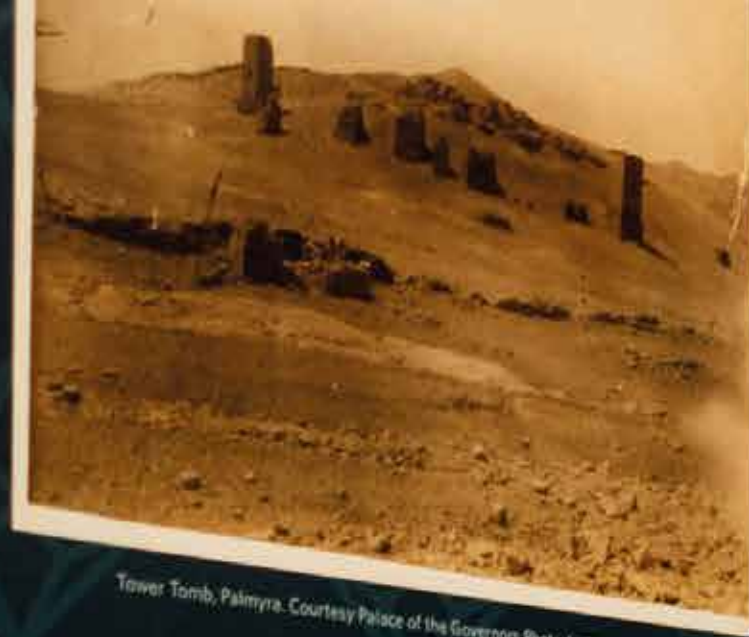
of Palmyra temples.

تماما مثل شعب قاناوات، شعب تدمر.

within the Temple of Bel, supreme god of Palmyra, near alongside Bel. ng where the three gods

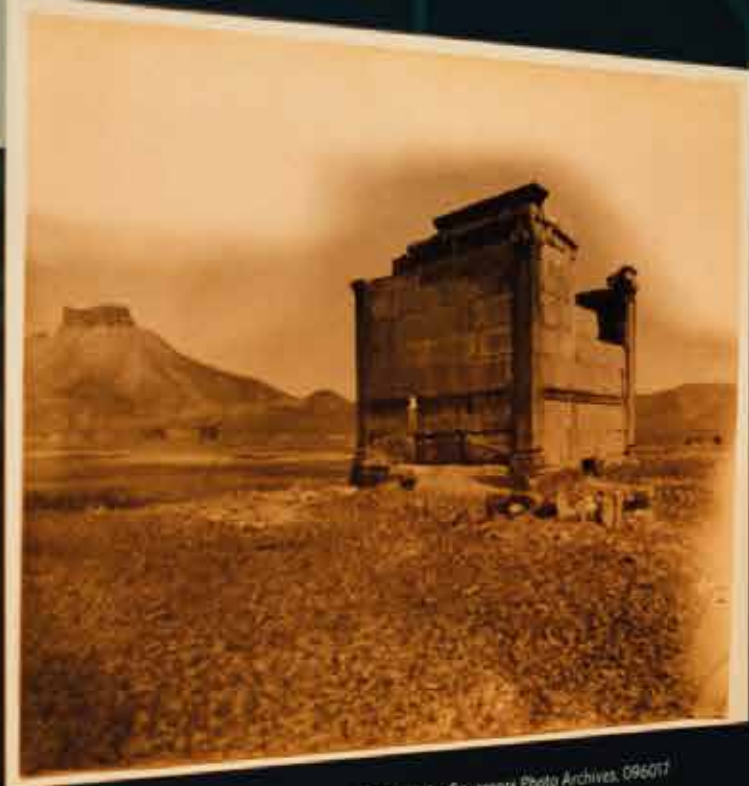
three representations of

the buildings of the past otograph are part of a the Temple of



Tower Tomb, Palmyra. Courtesy Palace of the Governors Photo Archives, 096018

#3



Tower Tomb, Palmyra. Courtesy Palace of the Governors Photo Archives, 096017

STEP TWO

1. LOOK AT PHOTOGRAPHS #2 AND 3. Discuss with your partner what you think the structures in the photo may have been in ancient times.
2. The photographs show tower tombs in Palmyra. Different civilizations have created different ways to honor those who have died before us. In Palmyra, many of the citizens were buried in tower tombs.
3. This was unusual in the Greco-Roman world. They were built in view of the city and on high grounds. Archeologists have determined they were built this way because people of that time believed that high places were sacred because they were close to the sky.

المرحلة الثانية



Assassins' Castle. Courtesy Palace of the Governors Photo Archives, 096001



Assassins' Castle. Courtesy Palace of the Governors Photo Archives, 096001

Qal'at al-Madiq is a medieval fortress in northwestern Syria. In 1106 the fortress of Atamiyya was purchased by the Ismailis, known as the Assassins. It was the first castle to be acquired by the group. The Assassins' name refers to the medieval Nizari Ismailis. They were described as a secret order led by a mysterious "Old Man of the Mountain."

A class of acolytes known as the fida'i carried out the assassinations. The Nizari did not have their own army so they relied on their fida'i to carry out espionage and assassinations of their enemies. Over three hundred years the Assassins successfully killed two caliphs, sultans, and Crusader leaders.

Does the name the Assassins or the photograph of the fortress remind you of anything? The Assassins from the Syrian Medieval Ages appear in fictional form in today's pop culture. Examples include video games such as the Assassin's Creed, Knights Templar, and television shows and movies.

STEP ONE

1. Discuss if you think the Assassins are different from other people of today's popular culture.
2. Do you think the Assassins are a part of today's culture that you can relate to? How? What culture thousands of years ago?

الشعبية، أو أي

لتحميلها قد تستخدم

النظر إلى الصورة رقم 1، ناقش مع شريكك ما كنت تعتقد أن الهياكل في الصورة هي من مقابر البرج في تدمر. حضارات مختلفة خلقت طرقاً مختلفة لتكريم الموتى. في تدمر العديد من المواطنين دفنوا في أبراج. هذا غير عادي في ذلك الوقت لأنهم كانوا يعتقدون أن الأماكن العالية مقدسة لأنها قريبة من السماء.

S Y R I A

Cultural Patrimony Under Threat

Historic Photographs Tell a Story

Syria's most important archaeological sites, including the temples of Baalshamin and Bel and the Roman ruins of Palmyra were destroyed by members of the Islamic State (ISIS) in the last two years. The world has also witnessed during this time the fallout of Syria's ongoing civil war that has taken tens of thousands of lives; the monumental diaspora of hundreds of thousands of Syrian refugees across the world. Today, significant aspects of Syrian culture, both ancient and contemporary, stand at the brink of destruction.

The Palace of the Governors Photo Archives plays a vital role in preserving knowledge of these archaeological sites, albeit existing now only in the documentary record, in the form of seven albums containing 642 photographs of historic sites in Syria, taken between 1899 and 1909. The result of three separate expeditions to Syria, led by Princeton University, these albums were part of Edgar Lee Hewitt's Collection at the Museum of New Mexico.

The New Mexico History Museum and Palace of the Governors launches this exhibition as our community's gift to the Syrian people and as a welcome to the Syrian refugee community of New Mexico. The museum is collaborating with Santa Fe-based Curators Without Borders, which specializes in designing ways for museums and cultural institutions to respond to humanitarian crises. The Curators Without Borders learning kiosk presents photographs, texts, and digital media relating to Syrian archaeology, culture, and history, highlighting the human counterpoint to the risk Syria's ancient archaeological sites—and all cultural patrimony in conflict areas—face during this period of civil strife.

For Syrian folk art, from 19th-century embroidered robes to contemporary art, visit our companion exhibition *Traditional Art from Syria*.

