

News & Notes

MEMBERS' MAGAZINE

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EATING IN THE ANCIENT NEAR EAST

Eating Like a
Babylonian

Food Traditions in
Hittite Anatolia

Ancient
Egyptian
Cuisine

PLUS: Persepolis
Fortification Tablets,
Assyrian Recipes,
Coins and the Silk
Road, Programs and
Events, *and more*



THE
**ORIENTAL
INSTITUTE**
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FROM THE DIRECTOR'S STUDY

For this issue of *News & Notes*, we break from our regular eclectic format and devote our pages, primarily, to a single theme — namely, food, that most basic of human requirements. It is a topic, obviously, of universal interest and concern, but perhaps not all readers are aware of how much of the record from the ancient Near East is devoted, broadly, to food, where we have images of hunting and fishing, the use of grains as a medium of exchange and payment, and texts describing the distribution of rations and cereal production. Indeed, some of the earliest writing known in the world — perhaps, the earliest — from Mesopotamia in the second half of the fourth millennium (ca. 3300–3000 BCE) is devoted largely to grain distribution, the growth and use of cereals, and, notably, beer production, a staple, along with bread, of the ancient Near Eastern diet. Such mundane, terse, and often individually cryptic texts can provide unique and surprising insights into the ancient world when taken *en masse* — from daily life, to economic organization of empires, to administration of cult and palace.

Although the essential elements of the ancient Near Eastern diet are well known from the abundant records of provisions and food products, these texts tell us little about individual dishes and their preparation. This point is made by Susanne Paulus in “Eating Like a Babylonian.” As Susanne points out, details of individual recipes must be gleaned, with considerable speculation, from offering lists of provisions to the gods, which may list ingredients and possibly their quantities for a given dish but are silent on their preparation. A remarkable exception is presented by the so-called culinary texts, which are the closest the ancient texts come to representing recipes in the modern sense. But even here our understanding encounters considerable obstacles as they often include technical, rarely used culinary jargon, and names for ingredients that can be ambiguous or difficult to align with modern terminology.

In “Ancient Egyptian Cuisine,” Brian Muhs provides a full account of the ancient Egyptian diet, outlining what is known of its evolution over three millennia. Two elements of Egyptian culinary endeavors are conspicuous, particularly in contrast to its Near Eastern neighbors — namely, the rich source of visual evidence, and, relatedly, the role food plays in beliefs of the afterlife. Egyptian tombs often contain physical remnants of food in vessels, in addition to inscriptions requesting food offerings, presented with the belief that such provision would maintain the dead in the afterlife. More striking, however, are the scenes, as well as the models, which depict scenes from daily life that often include food and beer preparation, harvesting, herding, fishing, and hunting. Ironically, it is in the context of death that we have some of our most vivid evidence for the life-sustaining consumption of food in the ancient Near East.

I hope you enjoy this thematic issue of *New & Notes* — we look forward to further exploring this format in the future to examine common themes across the ancient Near East.



— *Christopher Woods*,
Director

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On the Cover: The Assyrian king Ashurbanipal (668–627 BC) dines with his queen in the gardens. Relief found in the North Palace of Nineveh, now in the British Museum. ©Trustees of the British Museum

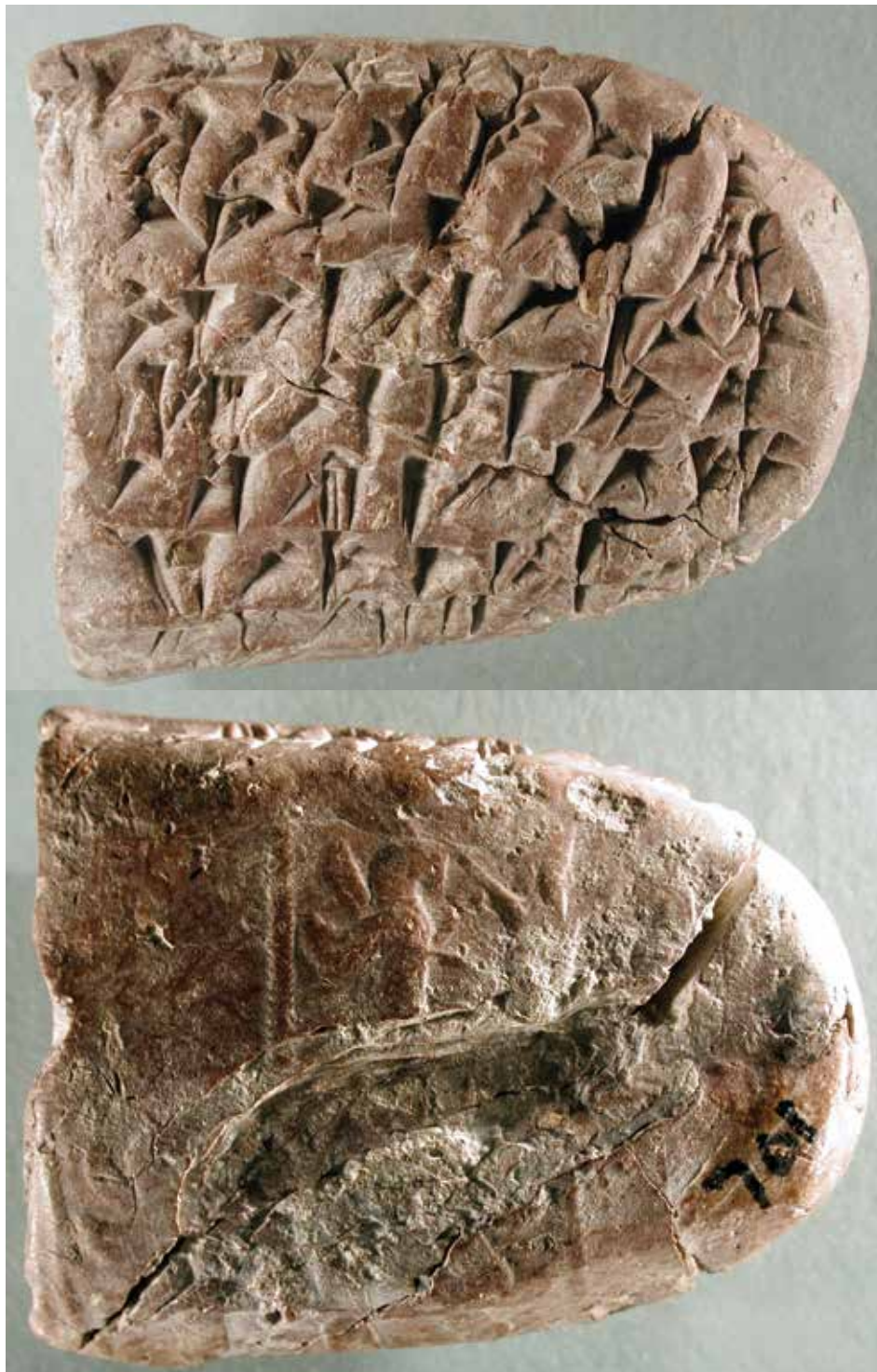
PERSEPOLIS FORTIFICATION TABLETS

GROCERY RECEIPTS WRITTEN IN CLAY

On the third floor and basement of the Oriental Institute, researchers led by Professor Emeritus Matthew Stolper are working to read and archive over 20,000 clay tablets and fragments found during Oriental Institute excavations in Persepolis in the 1930s. The tablets were found in two rooms of a gatehouse in the fortification wall; they record food distribution during a sixteen-year period during the reign of Darius I the Great, 509–493 BC. By studying the records of these transactions, researchers are able to piece together an intimate look into daily life, agriculture, administration, trade, religious practices, and economy of Persepolis and other parts of the Persian empire.

The text on this tablet was published by Richard T. Hallock in *Persepolis Fortification Tablets*, Oriental Institute Publications 92 (Chicago, 1969), and expounded with similar texts by Wouter F. M. Henkelman, in “Consumed Before the King, the Table of Darius,” in *Der Achämenidenhof* = *The Achaemenid Court*, *Classica et Orientalia* 2 (Wiesbaden, 2010), pp. 676–697.

The full text of Oriental Institute Publications 92 can be read online in our Integrated Database, <https://oi-idb.uchicago.edu>, and a copy of *Der Achämenidenhof* can be found in the stacks of the Research Archives located on the second floor of the Oriental Institute. While anyone can access the Integrated Database online, a perk of membership is library privileges in the Research Archives.



The tablet pictured here is PF 0701 from the Persepolis Fortification Archive. The text records the outlay of 126,100 quarts of flour at Persepolis, literally “consumed before the king,” that is, issued to support the evidently large retinue of Darius I.

EATING LIKE A BABY

by Susanne Paulus

“I will arrive at yours on the 28th day without fail. The banquet of ten days shall be [abundant]. (...) Good flour, big jars of drinks, and thick beer shall be plentiful! Wood, *ḥašbu*-vessels, torches, salt, and supplies, as many as there are, shall be plentiful. Two cooling vessels for drinks shall be soaked (with water). Do not be negligent!”

— *Middle Babylonian Letter from Nippur* (ca. 1300 BCE)

In this letter, a Babylonian nobleman announces his upcoming arrival and requests that the following ten-day banquet will be well-prepared. While he makes it clear that many cold drinks, firewood (a rarity in Babylonia), torches, and dishes should be provided, we learn nothing about what will be served during the meals. We can assume that most dishes were made from the agricultural products mentioned in the letter’s archive: barley, emmer, sesame, and dates. Furthermore, offering lists to the most illustrious consumers of Mesopotamian cuisine — that is, the gods — can tell us more about what the elites may have eaten. After the gods finished their meals, the prepared food was distributed to the shareholders through a prebend system. The following is a list of the food received by a priest who held prebends in several temples:

One loaf of bread, one liter of beer
before (the goddess) Nanāja,
One loaf of bread, one liter of beer
before (the goddess) Kanisurra,
One loaf of bread, one liter of beer
before (the gods) An and Enlil,
Bread, beer, *mirsu*-cake, meat, fish,
fruits, and vegetables
as much as three common priests get,
Four bowls (of food) during the *šalam*
bīti-ceremony,
One sheep before the gods, one chuck
of beef, one shoulder of mutton.

— *Endowment of an Early Neo-Babylonian priest from Uruk*, ca. 850 BCE



Figure 1: Courtiers are bringing dried locust kebabs, game birds, and hares. Palace of Sennacherib at Nineveh, ca. 700 BCE.

Y LONIAN

Bread and beer formed the basis of Mesopotamian diet, divine and mundane. This diet was supplemented by vegetables such as leeks, garlic, onions, lettuce, cucumbers, radishes, common peas, lentils, and chickpeas. The most commonly consumed fruits were dates, followed by pomegranates, apples, grapes, and figs. In offerings, the dominant animal products were beef, mutton, fowl, and fish, but it is known that goats, pigs, and game were also consumed, though these were not common in offerings. Special “delicacies” included locusts, turtles, and even rodents (*ušummu*), which were likely a type of mouse or mole rat. The last was considered a delicacy as seen in the following letter:

Tutu-māgir sent me seven *ušummu* from Tur-Ugalla. I sent six (of them) to Šamaš-lamassašu (...). Just one I kept to eat myself, and it was very good! If I would have known how good they were, I would not have sent a single one to Šamaš-lamassašu.

— Old Babylonian letter from Larsa, ca. 1750 BCE

While the basic ingredients of Babylonian cuisine are well-known, descriptions of the preparation of individual dishes are extremely rare. Sometimes quantities of ingredients for important dishes are given in connection with offering lists, yet the goal was not to create detailed recipes, but rather to calculate the daily consumption of the divine household. However, these lists may give us a better idea of what certain dishes may have looked like. The following ingredient list provides us with the components of the *mirsu*-cake, a common type of fruitcake. The original Mesopotamian units are capacity measures. Here fluid ounces are used to facilitate better understanding:

[break] oz.	<i>isqūqu</i> -flour
[break]+17 oz.	dates
17 oz.	dates from Dilmun (Bahrain)
25 oz.	ghee
5 oz.	cream
5 oz.	raisins
2.8 oz.	apples
2.8 oz.	figs

mirsu-cake in one golden dish and two normal dishes.

— Old Babylonian offering list from Nippur, ca. 1750 BCE



Figure 2: Food mold from Mari.
©RMN / Daniel Lébée

While the ingredients sound strikingly similar to those of the modern fruitcake, we do not know how this delicacy was prepared. The word *mirsu* is derived from *marāsu*, “to stir into a liquid.” This etymology suggests that the flour was added to the moist ingredients, the melted ghee, and the cream to make a batter before the fruits were added. We also do not know how the mentioned dish looked. During excavations of Old Babylonian Mari (modern Syria), elaborate food molds were found (see image above), but it is hard to prove that the molds from Mari were used for *mirsu*-cake. Interestingly, texts from Mari also mention *mirsu*-cakes, but these were made out of dates, oil, terebinth (a variant of pistachio), garlic, and coriander to create a savory variant of this “cake.”

Dishes varied not only locally but internationally as well. Babylonians cooked international recipes, which can be seen in names like “Assyrian” or “Elamite” broths, which were ostensibly inspired by their neighbors to the north and east. These recipes survive as part of the so-called Yale culinary texts, which consist of three Old Babylonian clay tablets containing a total of

thirty-five recipes. The first tablet concerns different varieties of broth. An example will be quoted here:

Venison Broth

(Other) meat is not required. You set up water, you put in animal fat; beets (*kašû*), chopped; salt to taste; soaked malted grain(?); [break]; onion; *sāmidu*; cumin seeds; leek; garlic; *zurumu*; mi[lk].

Soak the meat in the remainder of your (venison) blood, and assemble it in a tureen.

— *Yale Culinary Tablet A, recipe 5, modified translation of J. Bottéro, ca. 1700 BCE*

The modern scholar translating those recipes is confronted with several problems. The technical vocabulary used in these texts is often unique, and common terms are employed in very specific ways as typical culinary jargon. It is also difficult to identify some of the ingredients, as we lack pictures or descriptions. For example, we only know that *sāmidu* is a plant or spice that is also

used to cure impotence, while *zumuru* is not identified all. Other terms like *kašû* are still debated; scholars have proposed that the term means a type of cuscutea or beets. For the modern cook aspiring to recreate these ancient recipes, this ambiguity is highly problematic, because beets taste different from dodder. Another problem is that no quantities are given, and the directions for assembly are very terse. It is likely the goal of these recipes was not to provide cooking instructions, but to train junior scribes in uncommon vocabulary. If we want to recreate Babylonian cuisine, we have to bring in our own knowledge about cooking and combine it with the textual and archaeological information. The Oriental Institute cooperates for this endeavor with Atorina Zomaya from the Assyrian Kitchen whose recipes are featured below. These creations can give us a taste of ancient cuisine, but we should not forget that we lack exact recipes, authentic cooking vessels, fuel, and many of the original ingredients, which are very different from the modern breeds we find today in grocery stores.

— *Susanne Paulus* is Assistant Professor of Assyriology at the Oriental Institute

SESAME SEED COOKIES

From Assyrian Kitchen Ancient Cooking

www.assyriankitchen.com/sesame-seed-cookies

These cookies might have been called kukku — one Akkadian word for cookies — and could have been enjoyed by Babylonians and their gods. Shamashammu, the Akkadian word for sesame, is related to our modern word for sesame.

Yields: 2–3 dozen cookies

INGREDIENTS

2 ½ cups (20 oz) toasted sesame seeds
1 lb chopped pistachios
1 lb (4 sticks) of unsalted softened butter
1 ½ cups granulated sugar
½ cup of milk
4 cups all-purpose flour

Egg wash (glue for sesame seeds)

2 eggs

METHOD

Preheat the oven to 350F. Line baking sheet with nonstick baking mat.

Place the sesame seeds and pistachios in two separate wide shallow bowls or in small plates and set them aside.

Next, beat eggs (for your egg wash and glue for sesame seeds) in a bowl and set aside.

In a large bowl, cream together the softened butter and sugar until well combined. Then gradually pour in the milk and flour. Mix until you have a pliable dough of medium consistency.

Take a heaping teaspoon of dough and form it into a flat disc. Then press one side into the plate of pistachios and take it out. Now, brush the other side with the egg wash and press the brushed side into the sesame plate. Repeat with the remaining dough.

Place the cookies on the baking sheet and bake for 15 minutes, or until they turn light to golden brown.

Remove the pan from the oven and set cookies on a cooling rack. Cool completely before storing your delicious golden treats in an airtight container.

Enjoy with hot chai (tea)!



ASSYRIAN SOUP "TU" RECIPE

WITH CHICKPEAS AND LAMB

From Assyrian Kitchen Ancient Cooking

www.assyriankitchen.com/chickpea-lamb-soup

Boiling the meat into stew with spices and other ingredients was the basic culinary technique of the Mesopotamians. Here's a timeless recipe which includes the staple foods of the ancient Assyrians. Albeit a simple dish, this soup will fill you up, warm your heart, soul, and cosmos.

Prep: 20 minutes

Cook: 2 hours (plus soaking time for chickpeas)

Yields: 4–6 servings

INGREDIENTS

2 cups dried chickpeas (requires overnight soaking)
or 15.5 oz canned chickpeas
1 tbsp oil (olive oil)
1 large onion, chopped
4 cloves garlic, minced
1 ½ lbs stew meat (lamb or beef)
1 tsp coriander
½ tsp cumin
½ tsp cayenne pepper
½ tsp brown sugar
1 tsp black pepper
2 tsp salt
3 cups organic beef broth (low sodium)
4 cups hot water
1 tbsp lemon juice, freshly squeezed

Garnish Plate

½ bunch cilantro leaves
½ bunch parsley leaves
½ cup radishes, sliced
1 lemon, cut into wedges (squeeze over soup)



METHOD

Place chickpeas in a large bowl and cover completely with cold water. Allow to soak overnight, about 12 hours. Drain before you transfer to the pot in the step below. (Skip this step if you plan to use canned chickpeas.)

Heat oil in a medium Dutch oven over medium-high heat until shimmering, not smoking.

Add onions and garlic. Cook for 4–5 minutes until softened and the onions are translucent.

Now add the meat and cook over high heat. Turn from time to time and brown on all sides.

Stir in the coriander, cumin, cayenne pepper, brown sugar, black pepper and salt.

Pour the beef broth and hot water into the pot and stir. Bring to a boil.

Add chickpeas, stir and bring to a boil. Reduce heat and simmer 1.5–2 hours, until the meat is tender and ready to fall apart. Stir occasionally.

Pour a bowl and squeeze in some lemon juice. Enjoy with warm pita bread (or samoon), radishes, fresh cilantro, and parsley leaves! Absolutely delicious and mouth-watering.

FEEDING BOTH BODY AND MIND

EATING IN HITTITE ANATOLIA

by Theo van den Hout

There once was a town called Fullton, located in the land of Prosperia on the border of the sea, and there lives a man named Mr. Rich. In the land, he is wealthy: he owns cattle and sheep, lots of them.

Silver, gold, and lapis lazuli he has raked up like a whole heap of grain on a threshing floor.

He lacks nothing. Well ... actually one thing he does lack: he has no son or daughter. The older Fulltoneans sit down in his presence to eat, and one gives his son bread and meat while another gives his son to drink. But Mr. Rich gives bread to no one.

This sad story brings home what is probably a universal truth: eating is above all a social thing. Eating alone feeds the body, but eating in company feeds both body *and* mind. Breaking bread (Latin *panis*) with (Latin *cum*, *com*-) somebody makes that person your com-pani-on. Food as a metaphor for living well or simply surviving is well known from the ancient Near Eastern societies that we study at the Oriental Institute. As in the above quote from the Hittite story of Appu, whose name translates as “fat” or “rich,” wealth was often measured in cattle. Likewise, the image of his riches in precious materials as a large pile of grain on a threshing floor is no coincidence either. As the master of no doubt many slaves, he was supposed to provide their daily bread. Our word “lord” derives from Old English *hlāford* (from earlier *hlāfweard* or “loaf ward”), the person who pays his servants in grain. English *salary* comes from Latin, where salt was the necessary addition to the grain that Roman legionnaires received as wages.

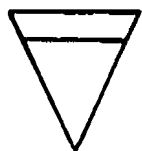
Notions like “lord” and “salary” illustrate that, however satisfying it is to feed the mind, food is first of all a basic necessity. Originally, that is, in ancient Sumer, a daily grain ration to laborers was measured in simple standard cups or bowls that looked like this:



So-called bevel-rimmed bowl from fourth-millennium Nippur (OIM A31656)

BODY & MIND

The roughly triangular shape of this bowl is still recognizable in the early pictographic sign that came to denote “bread” (ninda in Sumerian) and was still used in the Hittite cuneiform:



Earliest pictographic representations of the rationing bowl



The common cuneiform sign ninda “bread”

That food and shelter are the most basic human needs was a lesson taught to Hittite princes when preparing themselves for the duties of kingship:

Care for the sick. Give bread to the hungry one, give water to the thirsty one. Give oil and clothes to the naked one. ... If heat bothers him, move him to a cool place. If cold bothers him, move him to a warm place.

This “mirror of princes” has given rise to a certain reputation of humaneness among the Hittites, but it may well be that this lesson only extended to their family and peers. Yet we see it practiced also when such family members become *personae non gratae*. Killing them, even if they are no longer your loved ones, was a real taboo and might haunt you for the rest of your life or that of your children. As a result, such inmates were therefore usually exiled to some place in the country but with the basics of life provided. Here is the fate of a royal stepmother who the reigning king accused of bewitching and ultimately killing his wife:

Even then I (says the king) didn't kill her. ... I gave her a house, she has everything she desires. She has *bread and water*, it is all there, she lacks nothing. She's alive! She sees the Sun God of Heaven with her eyes. She eats the *bread of life*.

A passage from an early kind of oral law collection shows how kings were less squeamish when it came to their underlings. A baker who accidentally left a small piece of the grinding stone in the king's bread was less fortunate:

In the town of Kussar the father of the king found a small stone in his *tunink*-bread. So thereupon they lit a fire on a desolate mountain top and they “blended” him, and as far as the big stone was concerned, they beat it to pieces and made it disappear.

The Hittites loved poetic justice, and although we do not exactly know what the word entails that I rendered here with “blended,” it cannot have been pleasant.

We may hope that in the passage about the evil stepmother, “bread and water” is only an expression and that a Hittite king dispensed more than just that. He certainly did so at the many rituals and celebrations that were performed around him. Participants and participating communities received rations of food that, at least partly, may have lasted beyond the festival itself. One clay tablet with the provisions for a three-day ceremony lists 160 sheep, 18 oxen, 3 pigs, 2 birds, a hare, and a number of fish. All this is accompanied by various cereal products as well as beer, wine, and other beverages. This all grows to mythological proportions in the description of a party the Queen of the Netherworld throws in honor of Teshub, the supreme Storm God of Heaven:

Ten thousand oxen she let slaughter for the Great Storm God, ten thousand oxen she let slaughter! Thirty thousand sheep she let slaughter. Countless were the number of goats, lambs, and kids. That much slaughtering went on! Bakers displayed their goods and cupbearers came in. Cooks took up the breast pieces and carried them inside on trays and with knives. The Storm God sat down for dinner and she [i.e., the Queen] seated the Netherworld Deities to his right.

WHAT WAS ON THE HITTITE MENU?

If we try to reconstruct what was on the Hittite menu, meat and cereals are indeed what we see most: wheat, barley, spelt, rye, oats, and the like. We encounter scores of bread names. They either refer to the shape (flat, round, challah, or in the shape of animals or human beings), ingredients (fat, honey, cheese, figs, peas), color (white, dark, or “red”), or origin (compare Italian pan loaf). There are also warm, sour, sweet, or bitter breads.

Besides beef and mutton, goat and pork were also consumed, and since hunting was important, we may assume that game was also on the menu. Practically all parts of animals were either eaten or at least used. Organs such as liver, heart, and kidneys were usually consumed first since they could not be preserved long, but most other parts could be dried and kept more indefinitely. Head, ears, legs, tail, shoulder, sirloin, breast, and ribs are all mentioned, grilled or consumed in broths, soups, and stews.

Fish seems to have been rare in Central Anatolia. Paleozoologists have identified carp, and even oyster shells have been found in the capital Hattusa, several hundreds of miles from the coast! They may have been imported just for their mother-of-pearl, but it is not inconceivable that they were eaten as an extravagance at the royal court. It

is known that on ice they can be kept “fresh” for up to twenty-five days, and the Hittites knew how to make and store ice. Everybody who has read *Little House on the Prairie* knows how to do it!

Vegetables and legumes provided the necessary fiber and vitamins: lentils, chickpeas, broad beans, and so on. Our texts also mention onions, garlic, leek, cucumber, and cress, and there are lots of other vegetable names that we cannot identify. We encounter grapes, figs, olives, apples, pomegranates, and berries. To spice it all up, they could add cumin or coriander, and of course salt. Sugar was unknown, but as a sweetener honey was used (compare the Roman *ova mellita* or “honeyed eggs” that became our “omelet”).

In terms of dairy, we encounter milk, butter, and cheeses in various shapes and forms. There may be evidence for buttermilk, clabber, and rennet. According to the texts, milk seems to come mainly from goats and sheep. An interesting use of cheese was the cheese-throwing contest traditional in certain local communities in Anatolia.

WHAT HAPPENED TO MR. RICH?

Eventually Mr. Rich or Appu, as the Hittites knew him, managed to sire two sons with the help of the Sun God. But the grumpy old man that he was, he called his first son “Bad” because he was angry that he could not have had him the normal way, that is, without divine intervention. His second son he named “Good.” The story does not have a happy ending in that we now encounter Mr. Rich eating in the company of his sons and his fellow citizens. Instead, after their father’s death, the sons start quarreling and decide to split up and divide the inheritance, Bad taking all the good things, leaving Good only with the worthless stuff. Then the story breaks off, but one thing is clear: the two brothers never broke bread together, never became companions.

— *Theo van den Hout* is Professor of Hittite and Anatolian Languages at the Oriental Institute

LUBEE AH LAHMA

GREEN BEANS WITH LAMB | LEBANESE RECIPE

From Feasts for Pharaohs & Kings

<https://oi.uchicago.edu/research/publications/misc/feasts-pharaohs-kings-cookbook-oriental-institute-museum-university>

Recipe submitted by Mary Jo Khur, Museum Docent

Serves: 8

INGREDIENTS

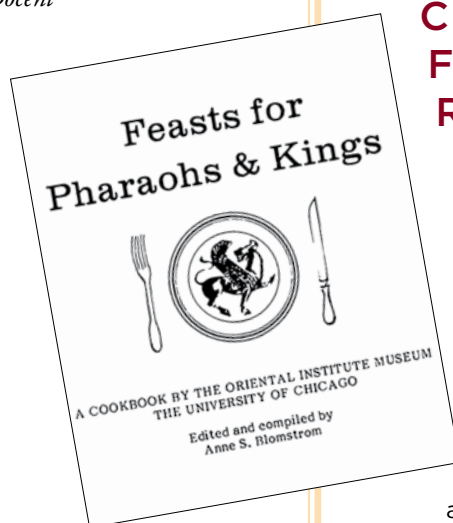
2 lbs green beans, cut
1 lb lamb, cubed
1 medium-sized onion
1 #2 can whole tomatoes
1 small can tomato sauce
1 ½ tsp salt
½ tsp pepper
¼ tsp cinnamon
1 cup water
2 tbsp butter

METHOD

Brown meat and onions in melted butter, add spices and beans.

Cover and steam for 15 minutes.

Add tomatoes, tomato sauce, and water and cook over low heat for about 1 hour. Serve over rice.



REVISIT THE OI PAST

CHECK OUT OUR MUSEUM FRIENDS' FAVORITE RECIPES FROM 1983

FEASTS FOR PHARAOHS & KINGS

Published originally in 1983

Edited and compiled by Anne S. Blomstrom

Dedicated to the Oriental Institute Museum volunteers, this cookbook includes more than 250 recipes contributed by museum docents, museum staff, and museum friends and by Oriental Institute faculty and staff. It is divided into the following subsections: beverages and appetizers; soups and breads; first courses, brunches, and lunches; entrées; vegetables and salads; and desserts.

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FIT FOR A KING'S BANQUET

Stone Tableware from Persepolis

by Kiersten Neumann

In 1936, Oriental Institute archaeologists under the direction of Erich Schmidt excavated a multi-roomed complex in the southeast section of the grand terrace of Persepolis, the Achaemenid dynastic center that was founded by king Darius I (reigned 550–486 BC) in what is now the Fars province of Iran. Preserved throughout the ruins of the structure's columned halls, corridors, and courtyards were skillfully crafted objects made of metal and stone, weapons and tools in bronze and iron, and hundreds of clay tablets and sealings. These finds alongside its architectural features evinced the structure's role as an armory and storehouse of the Achaemenid royal court, housing among other things the booty of conquered lands and the tribute of subject peoples. The expedition appropriately termed the building the "Treasury."

Standing out from among these finds was royal tableware made of stone, including granite, diorite, alabaster, slate, and serpentine. Yet only fragments of vessels were found — the remains of Alexander of Macedon's attack on the city in 330 BC, which, in the words of Schmidt, "made Persepolis the funeral pyre of the Achaemenid dynasty and empire." Greek historians of Alexander tell of his soldiers removing the treasures of Persepolis before the catastrophic conflagration; this included whatever gold or silver vessels were stored in the Treasury, while some of the weightier stone counterparts were damaged and left behind.

Included among the Treasury tableware were plate fragments originally inscribed with the name of Xerxes I (reigned 486–465 BC), Darius' son and successor. Written in a continuous line encircling the exterior, the inscription was written in four languages: Old Persian, Elamite, and Babylonian cuneiform, and Egyptian hieroglyphic. The Egyptian inscription reads, "Xerxes, Pharaoh, the Great," while the others read, "Xerxes, the Great King." The shape and engraving of these fragments is similar to earlier Egyptian vessels, suggesting that the tableware may have been made in Egypt, if not at Persepolis by foreign (possibly Egyptian) or local craftsmen. Such fine craftsmanship alongside the royal titles made these vessels worthy of the king's table — a display of the royal recipient's status and fitting décor for an Achaemenid royal banquet.



Inscribed plate fragments

Stone

Iran, Persepolis, Treasury

Achaemenid period, reign of Xerxes I

(486–465 BC)

Excavated in 1936

A23372, A2338, A23222a, A23221

Robert and Deborah Aliber Persian Gallery

— *Kiersten Neumann* is the Curator of the Oriental Institute Museum and Research Associate of the Oriental Institute

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ANCIENT EGYPTIAN

by Brian Muhs

Egyptologists have a good idea of what ancient Egyptians wanted to eat and drink, as well as what they actually ate and drank, even though no ancient Egyptian cookbooks have survived, apart from some unusual medico-magical prescriptions.

FOOD FOR THE DEAD

Tombs provide considerable evidence of the ancient Egyptians' culinary aspirations, because the Egyptians believed that their dead required sustenance in the afterlife, and that they could cater to their needs in several ways. For example, the deceased could be buried with physical food offerings to accompany them forever in their burial chamber. Models of food offerings and their preparation could also be deposited in the burial chamber with the deceased. Representations of food, like statues of the deceased, were functional substitutes for the originals in the afterlife. Alternatively, physical food offerings could be periodically presented to the deceased in their tomb chapel, which was the public part of their burial. Food offerings could also be depicted in reliefs or paintings in the tomb chapel, so that images of food were eternally present in the chapel, even when physical food offerings were not. Visitors to the tomb chapel could also periodically make a "voice-offering" requesting that the deceased be provided with food offerings, in addition to or instead of making physical food offerings. Verbal invocations of food, like representations of it, could also substitute for physical food in the afterlife.

Evidence from tombs shows that Egyptians were primarily concerned with access to basic foods and beverages in the afterlife, namely bread and beer. Many tombs contained at least some provisions for more elaborate foods and beverages, however, such as roast meat, fowl, and wine, and some tombs provided extensive menus. The physical offerings that accompanied the deceased tended to be a sample, since even kings had limited space in their burial chambers. Emmer wheat, barley, beer, and wine were commonly provided in jars because they stored well, but occasionally a few loaves of baked bread and some preserved haunches of cattle and gutted fowl were included as well. A similar range of food offerings were depicted in models of daily life frequently placed in burial chambers in the First Intermediate Period and Middle Kingdom. Physical offerings presented to the deceased in their tomb chapels could have been more diverse than those buried with the deceased. After being presented to the deceased, however, the physical food offerings were usually consumed by family members or priests representing them, sometimes at the tomb chapel, and sometimes at home. Consequently, archaeological evidence for physical offerings in tomb chapels often consists of now-empty plates for food and cups for beverages. Depictions of offerings in tomb chapels and on funerary stela often show a table piled high with food before the deceased. This is not a feast, but another sample of the types of offerings that the deceased wished to receive. A loaf of bread and a jar of beer are commonly depicted, and one or two cuts of meat and a whole roasted fowl, as well as several herbs and vegetables, since reliefs and paintings did not spoil. Larger tomb chapels, however, can also contain scenes of daily life showing the preparation of a much wider variety of foods and beverages. Wild animals, fowl, and fish are hunted or trapped; domesticated animals are herded and butchered; a variety of grain and garden crops are harvested and prepared; and some commodities are even purchased at markets, so that processions of offering bearers can be shown presenting them to the deceased at his or her offering table. Many inscriptions in tombs and on stela that request visitors to make "voice-offerings" do not specify the offerings, or only mention bread and beer, but longer inscriptions also request cattle and fowl. Some tomb inscriptions contain more elaborate lists of desired offerings, however. In the Old Kingdom, these offering lists include water, several types of beer, several types of bread, various cuts of beef, several different species of goose and duck, several different types of wine, and several types of fruit. In the Middle Kingdom, the lists also add milk, grapes, and onions, and in the New Kingdom, they expand further to include pigeons, honey, figs and dates as well. The largest lists represent idealized aspirational menus literally fit for the gods, because similar lists are also found in some temples.

I CUISINE



OIM E18275A and E18276, virtual mummy of a goose and its coffinet from Deir el-Bahri, dating to the New Kingdom. One of a collection of seventy-nine virtual mummies buried with Prince Amenemhat Q, including thirty-four pieces of meat, twenty-three geese, twelve ducks, and ten pigeons or doves. Excavated by A. Lansing for the Metropolitan Museum of Art in February 1919.

OIM E11495, a painted wood and plaster model of butchering, baking and brewing from Sedment el-Gebel, dating to the First Intermediate Period. Excavated by W. M. Flinders Petrie for the British School of Archaeology in Egypt between December 17, 1920, and April 25, 1921.





FOOD FOR THE LIVING

Accounts and ration lists on papyri and ostraca, on the other hand, provide good evidence for the regular culinary habits of some ancient Egyptians, which rarely attained all of the aspirations expressed in elite tombs. For example, the workmen who built the New Kingdom royal tombs the Valley of the Kings lived in the village of Deir el-Medina to the west of Thebes, and their papyri and ostraca record deliveries of rations to the village that served as salaries for the workmen. These rations consisted of monthly distributions of emmer wheat and barley from state granaries; daily, weekly, or monthly deliveries of water, fuel, fish, and pottery by

support personnel assigned to the village; regular deliveries of cakes, dates, and beer by various mortuary temples; and irregular deliveries of salt, oil, and meat from high officials. The villagers' diets thus primarily consisted of bread baked and beer brewed from the monthly grain distributions and the supplies delivered by the support personnel, with cakes, dates, and beer delivered from nearby mortuary temples after they had been offered to the deceased kings. Fish was a frequent source of protein in the village, but meat was a rare gift, and wine was completely absent, in contrast to the aspirations expressed in tombs. The ration lists probably do not give a complete picture of the diet of the workmen, however, because the villagers could also exchange some of their grain rations, which were larger than necessary for subsistence, for other foods in order to vary their diets.



OIM E16959, painted limestone stela depicting the deceased and an offering table with offerings, probably from Dendera, dating to the First Intermediate Period. The offering formula requests voice-offerings of bread and beer for the deceased, and there is a short offering list of a thousand loaves of bread, a thousand jars of beer, a thousand (pieces of) cattle, and a thousand fowl.



Nina de Garis Davies tempura from 1932, in the Oriental Institute. The tempura records a painted limestone wall relief from the tomb of Nebamun in Thebes dating to the New Kingdom. The lower register depicts a delivery of live geese as offerings to the deceased.

NEW FOODS AND CHANGING TASTES

The ancient Egyptians primarily cultivated two grains, emmer wheat and barley, which were used to make bread and beer. Most pharaonic Egyptian bread was made with emmer wheat, which has less gluten than modern bread wheat, and consequently does not rise much. Perhaps for this reason, in the Old Kingdom bread was frequently baked in ceramic bread molds, but their use became restricted to ritual offering loaves by the New Kingdom. Barley cakes were rare, but sweet breads or cakes were sometimes made by the addition of figs or dates. Emmer wheat could also be boiled into a kind of porridge. Beer was usually made from barley, and occasionally from emmer. The cereals were probably first germinated or malted, and then cooked or mashed in heated water. In some cases, the cereals may have been made into dough and lightly baked before being added to the water. After fermentation, the beer was decanted into storage vessels. Dates may occasionally have been added as a flavoring agent. During the Ptolemaic period, harvest taxes in grain began to be calculated in bread wheat rather than the traditional emmer wheat. Payments in barley were valued at two-thirds of the equivalent volume of bread wheat, and payments in emmer wheat at only four-ninths. Not surprisingly, bread wheat rapidly replaced emmer-wheat cultivation in the Ptolemaic period.

The ancient Egyptians had access to a variety of meats, fowl, and fish, as well as milk and honey. Beef was the favored meat in ancient Egypt for offerings and consumption, though most Egyptians rarely had access to it. Royal palaces and temples maintained herds of cattle to provide beef and also fresh milk, from which cheese was occasionally made. Sheep were also herded and were probably eaten on occasion, but they were not used for offerings. Pigs were also raised and eaten, though they were rarely

mentioned in tombs and texts, probably for religious reasons. Fresh cuts of meat could be roasted, or hung and air dried, or dry salt-cured. Geese and ducks were the favored fowl. Wild fowl were caught with nets and throw sticks in marshes, especially during their biannual migrations, while temples and some officials consigned herds of domesticated geese to private individuals, in return for a steady supply of live geese. Starting in the New Kingdom, pigeons also became popular as food, and starting in the Ptolemaic period, dovescotes were constructed. Chickens also appear in the New Kingdom, but did not become popular as food until the Ptolemaic and Roman periods. Gutted fowl could be roasted, or brined or pickled, or dry salt-cured. The Nile provided the Egyptians with a variety of fish, of which tilapia are now the best known. Fish were usually caught in nets and may have been most readily caught when the annual Nile flood began to subside, trapping fish in pools and basins. Fish were frequently gutted and brined or pickled, or dry salt-cured. The ancient Egyptians kept beehives in ceramic vessels or tubes, which could be transported as necessary, in order to produce honey for sweetening and beeswax.

Fats and oils are an important part of most cuisines, and usually help to define them with their strong flavors, but it is uncertain whether the usual Egyptian term for oil (*nhh*) was generic, or whether it referred to a specific oil, and if so which one. Goose fat and other animal fats were certainly available and were probably used from the earliest periods. Olives were known in Egypt since the New Kingdom, but did not grow well there, though imported olive oil became popular as trade made it increasingly available in later periods. Castor beans appear to have been native to Egypt and with the introduction of pressing became an important source



OIM E17974-5, portion of a painted limestone wall relief from the tomb of Montuemhat in Thebes, dating to the late Third Intermediate Period. The upper register depicts fishermen trapping fish, while the lower register depicts offering bearers carrying a variety of prepared foods to be offered to the deceased.

of oil for lighting in the Saite and Persian periods, though not for consumption due to their unpleasant taste and potential toxicity. Sesame seeds became an important source of pressed oil by the Ptolemaic period, but it is unknown when sesame was introduced to Egypt. Safflower, radish, and even lettuce seeds were also pressed for oil in Ptolemaic and Roman Egypt.

The ancient Egyptians grew a variety of fruits, vegetables, pulses, and herbs. Prior to the Ptolemaic period, the main fruits were grapes, pomegranates, figs, sycamore figs, dates, dom-palm fruit, argun-palm fruit, persea-fruit, and locust or carob-beans. The argun-palm was long known to European scholars only from desiccated examples of its fruit found in ancient Egyptian tombs and was considered extinct in the wild until rediscovered in Sudan in 1995. Vegetables included onions, leeks, garlic, lettuce, celery, various melons, cucumbers, and radishes, and pulses included lentils, peas, chickpeas, and broad or fava beans. Fava beans are important in modern Egyptian cuisine as ingredients in ful (stewed and mashed fava beans) and tamiya (Egyptian falafel). The most common herbs were coriander, cumin, black cumin, dill, and fenugreek. Starting in the Ptolemaic period, Eurasian fruits like apples, pears, plums, and cherries were introduced into Egypt.

Domestic and imported wines were both appreciated in ancient Egypt. Domestic wines were mostly produced from grapes, but occasionally from other fruits such as pomegranates, dates, and figs. Sweeter, more alcoholic, and longer-lasting wines were favored and could be produced by drying grapes before pressing as in modern straw or raisin wines, or by evaporating the juice afterward in sun-basins (*heliasteria*), to concentrate the sugars. Evaporation may thus explain why arid regions like the oases or the margins of the Delta became famous for wine production in Egypt. Exotic imported wines were also popular from the beginning of Egyptian history. Wines from Canaan were popular in the Early Dynastic period and the New Kingdom, and from Phoenicia in the Saite and Persian periods. Imported Greek wines also became popular in the Saite and Persian periods, and along with them the elaborate Greek drinking culture, which was imitated in Egypt just as it was in Etruria in Italy, as part of the interconnected Mediterranean.

— **Brian Muhs** is Associate Professor of Egyptology at the Oriental Institute

COINS AND THE SILK ROAD

THE ORIENTAL INSTITUTE MUSEUM COLLECTION OF INDO-GREEK COINS

by Tasha Vorderstrasse

The Oriental Institute has a small number of coins that were collected by Albert ten Eyck Olmstead (1880–1945), who was an Assyriologist and professor of Oriental history at the Oriental Institute from 1929 until his death in 1945. Olmstead authored several books, but his most famous work, *History of the Persian Empire*, appeared after his death. Since Olmstead was not alive to work on the book in its final stages, his student George Cameron notes in the foreword to the book that several colleagues had to do so, while his daughter, Cleta Olmstead Robbins Boughton, had the task of preparing indices to the publication, as well as reading the page proofs and finding the illustrations for the book. The importance of this book for our understanding of Achaemenid Persian history meant that it became a classic, and it still remains an important source for anyone studying this history today.

In addition to his publications, however, Olmstead also collected coins, which his wife donated to the Oriental Institute Museum after his death. The coins in the Oriental Institute collections consist of two groups: Roman coins from Caesarea in Cappadocia and Indo-Greek coins of the rulers Antimachus II (174–165/168–160 BC) and Menander (circa 160 or 155/150–130 BC) that would have been minted somewhere south of the Hindu Kush in what is now Afghanistan or the northwest Indian subcontinent. It is unclear where Olmstead obtained his coins, perhaps buying them from a private dealer or obtaining them on one of his trips abroad. Olmstead had been a fellow at the American Schools of Oriental Research in Jerusalem in 1904–1905, while in 1907–1908 he was a member of the Cornell Expedition to Asia Minor and the Assyro-Babylonian Orient. In 1936–1937 he was professor at the Schools of Oriental Research in Baghdad. It is possible that Olmstead might have obtained the coins on one of those trips. It seems most likely his Caesarea in Cappadocia coins were obtained on his visit to Asia Minor, but this cannot be proven. It is unclear where he would have obtained his Indo-Greek coins.

The Indo-Greek coins are interesting because they demonstrate how knowledge and ideas traveled along the Silk Road from west to east. Coins from the west first arrived in Central Asia during the Achaemenid Persian period. They were primarily from ancient Greece, but some were minted in the Achaemenid-controlled region around Sardis in western Turkey. The arrival of coins in Central Asia led to the use of coinage in the region by the local population as well as the emergence of new regional coin types as Cribb has suggested in a 2003 article, “The Origins of the Indian Coinage Tradition,” published in *South Asian Studies*. He posited that coins were struck in India thanks to the influence of western coinage, although not everyone agrees with these conclusions.

These local Indian coins did not precisely copy Greek or Achaemenid Persian types, however, but rather were their own distinct type.

After the fall of the Achaemenid empire and the death of Alexander the Great, parts of Central Asia were incorporated into the Seleucid empire. As part of their control of Central Asia, the Seleucids began minting their own coins in Bactria north of the Hindu Kush, although the location of the mints is disputed. In the middle of the third century BC, the Seleucids found it increasingly difficult to control the situation in Bactria due to its distance from the center of their empire. The Seleucid satrap of Bactria, Diodotus, became independent of his Seleucid overlords, and this began what is known as the Greco-Bactrian kingdom, which ruled parts of Central Asia and India. Although the Seleucids tried to reclaim the region, they were never able to do so. Sometime in the beginning of the second century BC, the Greco-Bactrian throne was usurped by Eucratides and the previous Greco-Bactrian ruling family ceased to rule all of Bactria. The family still ruled the region south of the Hindu Kush, and are known as Indo-Greeks from this period onward. The difficulty in reconstructing the history of the region in this period is that there are limited types of primary sources that describe the sequence of events that happened. The Greco-Bactrian and Indo-Greek rulers did not leave behind any histories that survive, meaning that we are dependent on the limited mentions of these rulers in classical and Indian sources as well as the numismatic evidence from the region.

While the numismatic evidence provides valuable information about the rulers, it does not tell us anything of the sequence of the rulers or the length of their reign. Nevertheless, it does show that the tradition of minting Greek-style coins continued in both the Greco-Bactrian and Indo-Greek kingdoms. Nevertheless, some changes began to occur on the coins themselves. First, the language of the coins began to change to take into account the local population. The Seleucid and initial Greco-Bactrian rulers minted their coins in Greek only, but later rulers began to change the language of these legends in response to local factors. In addition, some coins were struck that were square rather than round in shape, reflecting trends in Indian rather than Greek numismatics.

The Oriental Institute Museum Indo-Greek coins are all round and have inscriptions in Greek and Kharoṣṭhī. The presence of Greek on the coins reflects the continuation of Hellenistic influence and the use of Greek as an administrative language, as indicated by the





Top to bottom: A25495. Coin of Antimachus II; A25498. Coin of Menander showing bust of ruler form behind; A25502. Coin of Menander with bust looking right; A25503. Coin of Menander with a helmeted bust

surviving Greco-Bactrian documents and the Greek texts of the Ashoka inscriptions at Kandahar that date to the mid-third century BC. These inscriptions were made on behalf of Ashoka, the founder of the Mauryan empire, which controlled parts of the territory that had been controlled by the Achaemenids and Alexander the Great as well as much of the Indian subcontinent. The other language on the coins is Kharoṣṭhī, which is the script that is used to write Prakrits, which are Middle Indic or Middle Indo-Aryan languages, and also is used in rarer instances to write Sanskrit. While the language used

on the coins is Indic, the script is not derived from Indian models. Rather, it is derived from the Aramaic alphabet, which came into the region when the Achaemenid empire occupied it in the sixth to fourth centuries BC, although many aspects of the exact way the script developed from Aramaic remains debated. Nevertheless, the fact that Aramaic was an important script is supported by the Aramaic documentary texts from Bactria that date to the late Achaemenid period or Alexander the Great, a third-century BC ostrakon, and a Greek-Aramaic bilingual inscription of Ashoka at Kandahar.

Aramaic	Ālap	Bēth	Dālath	Hē	Waw	Zain	Ḥēth	Yodh	Nun	Semkath	Ṣādē	Rēsh
												
												
												
Kharoṣṭhī	a	ba	da	ha	va	za	śa	ya	na	sa	ca	ra
												

Table 1. Equivalency table among some Aramaic and Kharoṣṭhī signs. The first line of Aramaic signs comes from the seventh-century BC plaster texts at Deir 'Alla in Jordan, the second line comes from a sixth-century BC papyrus from Elephantine in Egypt, and the third comes from mid-third-century BC Ashokan inscriptions in Afghanistan (Adapted from Andrew Glass. *A Preliminary Study in Kharoṣṭhī Manuscript Paleography*. Unpublished MA Thesis, University of Washington. 2000, p. 14).

Antimachus II, whose coins are represented by two examples in the collection, has remained a rather obscure ruler, but is also known from a Greek tax receipt. The tax receipt shows that the Indo-Greek kingdom continued Greek institutions probably introduced under the Seleucids, producing documents that appear very similar to those from Ptolemaic Egypt in their appearance, as well as in their wording and titles. This once again points to how Hellenistic ideas and institutions as well as the Greek language traveled a considerable distance along the Silk Road. The obverse of Antimachus's coin shows Nike advancing left, with a palm in her right hand, and a wreath in her left hand with a Greek inscription naming Antimachus. On the reverse, there is a king on horseback and a Kharoṣṭhī inscription.

While Antimachus II remains a rather enigmatic figure, the same cannot be said of his successor Menander, who is a well-known patron of Buddhism as recorded in Indian literature particularly in the *Milinda Pañha*, which is a dialogue between the king and a Buddhist sage Nāgasena. His reign was also recorded by classical authors such as Strabo and Plutarch. The Olmstead collection contains nine coins of Menander. Almost all of these coins are of a type that shows a bust of Menander from behind and a Greek inscription on the obverse, and a reverse depicting Athena holding a thunderbolt and a shield and a Kharoṣṭhī inscription. There is one coin that shows Menander's bust in profile and once again the inscription in Greek on the obverse, with Athena holding the thunderbolt and shield and a Kharoṣṭhī inscription on the reverse. There is another coin that

shows Menander with a helmeted draped bust on the obverse and a Greek inscription on the obverse, and a depiction of Athena holding a thunderbolt and a shield and a Kharoṣṭhī inscription on the reverse. All of these depictions copied the statue of Athena in Pella in Macedonia which was thought to be the protector of the Macedonian royal family. In this way, Menander seems to be making a connection between himself and Alexander the Great. His coins also closely resemble some of those of the succeeding dynasty in Macedonia, that of the Antigonids. Menander minted a large number of coins of different types, but these are the only two types that Olmstead collected.

The significance of the coins from the Olmstead collection for the numismatic history of the Indo-Greeks is more in their presence in the Oriental Institute than any new insights into the Indo-Greeks or their coins. The coin types here are well known, and numerous examples have been illustrated in the numismatic catalogs of Mitchiner published in 1974 (*Indo-Greek and Indo-Scythian Coinage*) and Boppearachchi in 1991 (*Monnaies gréco-bactriennes et indo-grecques: catalogue raisonné*). Nevertheless, the coins are interesting as historical artifacts because they clearly illustrate how ideas and languages came together along the Silk Road to produce coins that are unique in the ancient world.

— *Tasha Vorderstrasse* is the University and Continuing Education Program Coordinator and Research Associate of the Oriental Institute

ORIENTAL INSTITUTE HOSTS THE INTERNATIONAL COMMITTEE FOR EGYPTOLOGY

by Emily Teeter

The annual meeting of the International Committee for Egyptology (CIPEG), an international committee of the International Council of Museums (ICOM) for curators of Egyptian collections, met at the Oriental Institute September 5–8. Forty-two participants representing thirteen countries gathered in Breasted Hall for papers addressing the conference theme “The Role of Curators in Museum Research and Exhibits: Tradition, Change, and Looking to the Future.” CIPEG, which meets in a different city each year, has not met in the United States for seven years. The opening day started off with welcome remarks from Oriental Institute director Chris Woods; the consul general of Egypt, Mohamed Abu el-Dahab; and Gabriele Pieke, the chair of CIPEG. The meeting began with reports from the institutions followed by a panel discussion on “The Role of Curators in Museums and Research.” Over the next days, twenty-six papers were delivered. Among the social events were a reception in the museum galleries, a visit to the Field Museum, a reception at the residence of the Egyptian consul general, and a post-conference excursion to Milwaukee to visit the Milwaukee Public Museum and the Milwaukee Art Museum. The conference coordinator thanks the many OI volunteers who assisted in the conference events.

— *Emily Teeter* is an Associate of the Oriental Institute



Conference participants from Egypt, France, Germany, Denmark, Switzerland, Czech Republic, Netherlands, Japan, Russia, Australia, USA, England, Wales. Photo: K. Bryce Lowry.

Top left: Denise Doxey (Museum of Fine Arts, Boston), Lisa Cakmak (St. Louis Art Museum), Lorien Yonker and Ashley Fiutko Arico (both Art Institute, Chicago).

Top middle: William McClusky and Dennis O'Connor, who handled logistics for the conference.

Top right: Lonneke Delpeut (Leiden), Carolyn Graves-Brown (Egypt Centre, Swansea), Keiko Tawaza (Ancient Orient Museum, Tokyo), Wendy Goodridge (Egypt Centre, Swansea).

Bottom left: Wahied Helmy (Chicago), Heba Abdelsalam (Mufreesboro, TN).

Bottom middle: Ahmed Nakshara (Ministry of Antiquities, Egypt), Lucas Livingston (Art Institute, Chicago).

Bottom right: Heba Abdelsalam (Mufreesboro, TN), Mohamed Gamal (Damietta University, Cairo), Melanie Pitkin (Macquarie University), Caroline Rocheleau (North Carolina Museum of Art)





PROGRAMS & EVENTS **SPRING 2018**

ADULT PROGRAMS

WORKSHOPS

Embodied Seeing: Drawing from the Oriental Institute Museum Collections (4 weeks)

Sundays, April 8–29, 2–4pm, Oriental Institute Room 210 and Oriental Institute Museum

Instructor: SaraNoa Mark

General \$296, Members \$257, University of Chicago Students (UChicago Arts Pass) \$149 (includes materials)

Registration Deadline: April 1, 2018

This class highlights the aesthetic aspects of the objects in the Oriental Institute's collections. Students have the opportunity to connect with a selection of artifacts through engaged looking, interpretive drawing, and inspired creation guided by contemporary artistic concerns. Classes incorporate methods of observation drawing, experimental drawing, collage, and low-relief paper sculpting. Through this course students gain a deeper understanding of the museum's collection by physically engaging with the artifacts' embodied memories of production, use, and decay. Classes take place in both the museum and Oriental Institute classroom 210.

Learning Objectives:

Build an intimate connection with the Oriental Institute's collections through sustained looking and creating

Strengthen your perceptual and technical skills by drawing and from direct observation in the museum galleries

An introduction to basic drawing by exploring value, tone, perspective, gesture, mark-making, and drawing from memory

Expand visual vocabulary and acquire a broader understanding of what a drawing might be

Improve your ability to analytically talk about art works: the work in the collections, your own works, and the work of others

Instructor: SaraNoa Mark is interested in what it feels like to touch a surface, how materials decay over time, and how the decay of some materials contributes to the regeneration of others. SaraNoa received a BFA at the Pennsylvania Academy of the Fine Arts. While studying at PAFA, SaraNoa was awarded The Pennsylvania Governor's Award and the Women's Board Travel Scholarship. SaraNoa has been awarded a grant from the John Anson Kittredge Fund as well as an Award of Excellence from VSA Arts. SaraNoa has been an artist in residence at the Lois and Charles X. Carlson Landscape Painting Residency, the Sedona Summer Colony, Art Kibbutz, and the Montello Foundation in

Nevada. SaraNoa has exhibited work in exhibitions across the United States in venues such as Davis & Langdale Company, Snyderman-Works Galleries, Trestle Gallery, Smithsonian Institution's S. Dillon Ripley Center, Herter Gallery, and University of Massachusetts-Amherst. SaraNoa is an artist, museum guard, and teacher living and working in Chicago.

COMING SOON — Beer Brewing and Tasting

(Date & Location TBD)

General \$80, Members \$65, University of Chicago Students (UChicago Arts Pass) \$20 (includes materials)

Join Susanne Paulus, assistant professor of Assyriology at the University of Chicago, and Tasha Vorderstrasse, Oriental Institute university and continuing education program coordinator and research associate, while they take you on a tour of beer in the ancient world. Learn about ancient brewing techniques and have rare access to written evidence for beer in actual Oriental Institute cuneiform tablets. Experience a demonstration on how to make your own ancient beer and try different modern adaptations of ancient beers. 21+



ADULT PROGRAMS meet at the Oriental Institute unless otherwise noted.

REGISTER To register, visit oi.uchicago.edu/register
For assistance or more information, email oi-education@uchicago.edu.

Register for these lectures at oimembersevents.eventbrite.com

ADULT PROGRAMS

HYBRID COURSES (ON-SITE OR ONLINE)

The Art and Architecture of Ancient Egypt (8 weeks)

Saturdays, April 7–May 26, 10am–12pm in Oriental Institute Room 210

Instructor: Megaera Lorenz, PhD

General \$392, Members \$314, University of Chicago Students (UChicago Arts Pass) \$98

Registration Deadline: March 31, 2018

The beauty and distinctiveness of ancient Egyptian art and architecture are among this great civilization's most lasting legacies. This eight-week course provides an introduction to the history and development of ancient Egyptian art and architecture over a time span of 4,000 years. Using lectures, in-depth online tutorials, readings, and discussions, we explore a wide range of resources, from royal monuments to private art. We investigate iconography, style, materials, and techniques within the broader context of their cultural significance in ancient Egyptian society. Meetings take place at the Oriental Institute Museum, room 210, or the class can be attended online.

The World of the Hebrew Bible (6 weeks)

Thursdays, May 3–June 7, 2018, 5:30–7:30pm in Oriental Institute Room 210

Instructor: Joey Cross, PhD candidate, Department of Near Eastern Languages and Civilizations, University of Chicago

General \$295, Members \$236, University of Chicago Students (UChicago Arts Pass) \$74

Registration Deadline: April 26, 2018

The Hebrew Bible, one of the most widely read books in existence, is also arguably the most monumental legacy of the ancient Near East that has been handed down to us. Yet neither it nor the people who created it are striking in a walk-through of the galleries of a museum like the Oriental Institute's. With the advent of modern archaeology, and the decipherment of the lost languages of the ancient Near East in the last two centuries, the world of the Hebrew Bible has now become available for us in a way that was unthinkable for centuries.

In this course, we explore the Hebrew Bible and trace the new discoveries and revolutionary approaches to its literature that have emerged through the research of organizations like the Oriental Institute. By arriving at a deeper engagement with its original historical and cultural contexts, we also arrive at a vivid understanding of some of the more fascinating and extraordinary aspects of the ancient Near Eastern world. Students have an option of taking the course on-site at the Oriental Institute in room 210 or online.

Frank Lloyd Wright's Vision for Greater Baghdad (3 weeks)

Saturdays, June 2–16, 2018, 10:00am–12:00pm in Oriental Institute Room 210

Instructor: Tasha Vorderstrasse, PhD, university and continuing education program manager and research associate, Oriental Institute

General \$147, Members \$118, University of Chicago Students (UChicago Arts Pass) \$37

Registration Deadline: May 26, 2018

This class looks at Frank Lloyd Wright's unrealized design for Baghdad, which consisted of a detailed vision for a civic opera building, shops, a museum, a university, and even a monument to the Abbasid caliph Harun al-Rashid (r. 786–809). In contrast to other Western architects who had been called upon to design buildings in the city, Wright thought very carefully about Baghdad itself and how he could make his architecture fit into the cultural milieu of Iraq. It is clear that Wright was inspired by the monuments and history of Iraq for his designs, specifically the cities of medieval Baghdad and Samarra as well as ancient ziggurats.

Therefore, this class examines not only the buildings that Wright designed, but also why he designed them. It begins with an examination of the architecture of the cities of Baghdad and Samarra, looking specifically at aspects of those cities that appear to have served as an inspiration to Wright and the works about them that he might have read as well as his interest in ancient ziggurats. The class then examines in detail Wright's plans for Baghdad and the different monuments he wanted to create, and to try to understand how they compare to Wright's other buildings, in particular the unrealized Point Park Civic Center in Pittsburgh and the Guggenheim Museum in New York, as well as his other projects outside the United States, in Japan. Finally, the class concludes by studying the monuments commissioned by other Western architects for Baghdad and the future of the city of Baghdad itself.

This course can be attended on-site or online.



ADULT PROGRAMS

EXHIBITION

THE FIRST 100 YEARS: ANATOLIAN STUDIES AT CHICAGO

In the lower level of the Oriental Institute, ongoing

The Oriental Institute is one of the world's main centers of Hittitology (the study of the ancient languages and cultures of Turkey). This exhibit looks at Chicago's contribution to the field, including the early years of Hittitology, the careers of faculty members Hans G. Güterbock and Harry Hoffner, the creation and progress of *The Chicago Hittite Dictionary*, and the Oriental Institute's expeditions to Turkey.

GALLERY TALKS

Sleep like an Egyptian

Thursday, April 5, 12:15–1pm

Free

Registration not required

Join Catie Witt, CMES MA student, for a perusal of the Oriental Institute's Egyptian headrests and related objects on display, and learn how to sleep like an Egyptian. We explore conceptions of daily life and death in ancient Egypt and how these enigmatic objects would have supported their owners in this world and the next. In addition, headrest imagery and amulets' magical implications for rising in the afterlife are discussed, in order to provide a well-rounded and engaging study of the symbolic significance of headrests for ancient Egyptians.

Art with a Message: The Hittite Ivory Plaque from Megiddo

Thursday, May 3, 2018, 12:15–1pm

Free

Registration not required

The Hittite ivory plaque found at Megiddo is one of few remaining Hittite objects with elaborate iconographic depictions, showing figures interpreted as kings, gods, and fabulous creatures such as double-headed lion-men. Join Thalia Lysen, PhD student in Hittitology, as she highlights this object, which recently moved to its own case in the Henrietta Herbolzheimer, MD. Syro-Anatolian Gallery. We discuss different reconstructions of the depicted scene, compare it to large-scale monuments in Turkey such as the Yazılıkaya sanctuary, and address the plaque's references to religious concepts and possible socio-political meanings. By placing the small Hittite plaque in a large cultural and socio-political context, we learn how ancient Anatolian works of art held messages of both religious and political nature.

Shabtis: Servants and Substitutes

Thursday, June 7, 12:15–1pm

Free

Registration not required

The figurines known as shabtis were common components of ancient Egyptian burial assemblages. Brian Muhs, associate professor of Egyptology, discusses how they usually functioned as servants who volunteered to perform compulsory labor in the afterlife so that the dead did not have to. In addition, he discusses how they could also function as statuettes and substitutes for the deceased.



FAMILY & YOUTH PROGRAMS

FREE PROGRAMS

Drawing Hour | AGES 5-ADULT

Saturday, April 14, 1-2pm
Free

Registration recommended

Practice looking closely at art and develop drawing skills. Choose ancient sculptures and pottery to sketch, or grab a drawing worksheet to loosen up and get inspired. All materials are provided, and you are welcome to bring your own sketchbook (only pencil is allowed in the gallery). No drawing experience is necessary. Drop in at any time.



Secret of the Mummies | AGES 5-12

Saturday, May 5, 1-3pm
Free

Registration recommended

Help us prepare our simulated mummy for the afterlife, meet our real mummies, and discover tomb treasures.

Ancient Game Day | AGES 5-12

Saturday, June 2, 1-4pm
Free

Registration recommended

Join us for the annual celebration of ancient games! Try your hand at games from Mesopotamia, Egypt, Persia, and Nubia. Learn the principles of making board games, and create your own.



WORKSHOPS

Intro to Hieroglyphs | AGES 5-12

Saturday, April 7, 1-3pm

General \$14, Members \$10 (1 child + 1 adult); \$7/\$5 each additional registrant.

Registration required; adults must register and attend with child

Learn the basics of the Egyptian hieroglyphic writing system. By the end of this workshop, you will understand some of the principles of reading Egyptian hieroglyphs as well as some key hieroglyphs and phrases that show up on the Egyptian artifacts in many museums. Use our post-visit activities to create an ancient Egyptian-inspired code.

Junior Archaeologists | AGES 5-12

Saturday, April 21, 1-3pm and Saturday, May 19, 1-3pm

General \$14, Members \$10 (1 child + 1 adult); \$7/\$5 each additional registrant.

Registration required; adults must register and attend with child

Let loose your inner Indiana Jones! Children and parents, dig into our simulated excavation while learning about the real science of archaeology at the Oriental Institute's Kipper Family Archaeology Discovery Center. This program includes an interactive guided tour of the galleries. Fun patches available on-site.

FAMILY PROGRAMS meet at the Oriental Institute unless otherwise noted. Children under 13 must be accompanied by an adult.

REGISTER To register, visit oi.uchicago.edu/register
For assistance or more information, email oi-education@uchicago.edu

Thanks to members like you, we are able to continue the pioneering legacy of the Oriental Institute. Whether it's the use of 3D imaging and drones to study archaeological sites, or the hours spent cataloging and digitizing ancient languages, your curiosity and dedication sustain the work of our world renowned faculty and staff. Members are a vital component that keep our scholarship free and available to the public. Your generosity supports the foundation that will allow future generations to look deeper, to explore our shared history. Thank you.

To renew your membership today, please visit <https://oi.uchicago.edu/support/become-member> or call 773-702-9513.

We simply could not do this without your help.

EMILY TEETER RETIRES

CELEBRATING TWENTY-SEVEN YEARS

In October, after twenty-seven years, Emily Teeter retired from the Oriental Institute Museum. Over the years, she has held a variety of curatorial titles, the last being coordinator of special exhibits. On December 1, Oriental Institute director, Christopher Woods, hosted a reception in the museum galleries attended by more than 150 faculty, staff, volunteers, friends, and colleagues from across the city and country. Chris recounted Emily's many contributions to the Oriental Institute including curating the Joseph and Mary Grimshaw Egyptian Gallery — the first of the galleries to be redesigned in the major renovation of the museum in the late 1990s and early 2000s. Working with former museum director Geoff Emberling, she turned to the special-exhibits program made possible by the addition of the Marshall and Doris Holleb Family Special Exhibits Gallery. She conceptualized and curated a full third of the fifteen special exhibits presented since 2010, and she coordinated fourteen of those shows. Among "Emily's shows" were *Meresamun: A Temple Singer in Ancient Egypt*; *Before the Pyramids*; *Our Work: Modern Jobs: Ancient Lives*; and *Picturing the Past: Imaging and Imagining the Ancient Middle East*.

Chris also noted her very strong contributions to Oriental Institute publications, developing and securing funding from the University of Chicago Women's Board for the idea of collection-highlights volumes, and authoring the first in the series *Treasures from the [Egyptian] Collection* (2003). She also published two catalogs of material from the Oriental Institute's excavations at Medinet Habu in the OIP series, and an SAOC on the presentation of Maat, and she was co-editor for another SAOC, a Festschrift for Edward F. Wente. Most recently, she saw a long-planned one-volume concise guide to the museum collection (co-edited by Jean Evans and Jack Green) to fruition. These publications are in addition to many others with other presses.

Chris also noted that Emily had done much to make the Institute more visible locally, nationally, and internationally, cultivating relationships and collaborations with the media, city cultural organizations, and the diplomatic community.



Emily thanking Chris Woods and others for their comments.

Professor Janet H. Johnson made additional comments about Emily's role as an Egyptologist and her contributions to the field. Finally, a delegation of volunteers and docents headed by Shirlee Hoffman spoke, thanking Emily for her generosity of time assisting them, answering their questions, encouraging their research, recommending and loaning them books, and always being available. Shirley noted that Emily was one of the few people on staff who knew and addressed the volunteers by name.

On December 11, Emily was honored again at the monthly Docent Day. Volunteer coordinator Sue Geshwender noted that Emily was always "a cornerstone of docent training," preparing materials for the volunteers, and giving lectures and tours, and that she has a special ability to make the complicated accessible without sacrificing academic content. Special speaker, Carole Krucoff, the former head of Education/Public Programs who worked very closely with Emily for almost twenty-five years, noted the number of what are now standard offerings that were initiated by Emily, including mummies night, and hieroglyphs by mail, the first OI public correspondence course.

Emily continues to be very active in Egyptology, maintaining an affiliation with the Oriental Institute, doing research on our and other collections, finishing a catalog of highlights of the Egyptian collection at the Art Institute, and collaborating on programs and exhibits at museums here and across the country. She continues to be very active in the American Research Center in Egypt, both nationally and locally. Emily commented that retirement is almost like being a graduate student again — having the time and flexibility to do research and writing without the demands of administrative work. Emily and her husband Joe love to travel, which they have taken full advantage of with her newfound flexibility.



Top left: Mohamed Abu el-Dahab, Consul General of Egypt, Emily, and Chris Woods.
 Top right: senior research associate Abbas Alizadeh and Emily.
 Middle left: Janet Hong (Field Museum), Diane Burnham (Executive Director, Southeast Chicago Commission), Emily, and Oya Topçuoğlu (Northwestern University).
 Middle right: Oriental Institute Research Associate Lisa Heidorn, Bernice Williams, Emily, and husband Joe Cain.
 Bottom: Emily with docents Gabriele DaSilva and Semra Prescott.

UPCOMING MEMBER TRAVEL



THE WONDERS OF ANCIENT EGYPT (SOLD OUT) NOVEMBER 26–DECEMBER 10, 2018

Escorted by Emily Teeter

Join us as we drive, fly, and cruise across the landscape of ancient Egypt on a comprehensive journey that includes exclusive access to current excavations, research sites, and world-renowned scholars.

A WEEK IN SUDAN DECEMBER 10–18, 2018

Escorted by Emily Teeter

Travel with us as we journey up the Nile to the ancient lands of the Nubians. Celebrate 100 years of Oriental Institute exploration as we return to Sudan and sites visited by James Henry Breasted on his 1907 expedition. Meet locals as we drive through breathtaking desert landscape, and camp at the site of an ancient necropolis. This is a tour that is truly off the beaten path.

*When you travel with the Oriental Institute
you immerse yourself in **history** and
embark on an exploration of **discovery***



Date & Cost of Tours

The Wonders of Ancient Egypt:
November 26–December 10, 2018
15 days | \$6,900 (SOLD OUT)

A Week in Sudan:
December 10–18, 2018
9 days | \$6,700

(price excludes international airfare)

How to Book

To reserve a place on this tour, contact:

Matthew Welton
1-773-702-9513
mwelton@uchicago.edu
The Oriental Institute
Membership Department
1155 East 58th Street
Chicago, IL 60637



ON THE ROAD...

Reflections from the Oriental Institute's "Journey to Jordan" Tour, October 6-20, 2017

by Judith Baxter and Stephen Smith

The OI's "Journey to Jordan" tour was superbly led by research associates Yorke Rowan and Morag Kersel, who have long worked in Jordanian and Palestinian Neolithic archaeology.

Our group of travelers met in Amman and spent three days touring the area. On the first day, we visited the Roman Citadel of Amman (the classical Decapolis city Philadelphia) as well as the National Archaeology Museum, and the new Jordan Museum, where we viewed the celebrated Ain Ghazal statues (7500 BC) and copper scrolls from the Qumran Dead Sea cache. A special focus of this trip was community relations in the modern field of archaeology, and our lunch at a women's cooperative on the first day started this exploration. In the evening, we were hosted by Director Barbara Porter and the staff of the American Center for Oriental Research. Over the next two days, we visited several Decapolis cities: Jerash, a vast Roman site with an elegant colonnaded oval forum; Pella on its hillside setting; and Gadara, with its dark basalt columns and building blocks, offering an imposing view down to the Sea of Galilee.

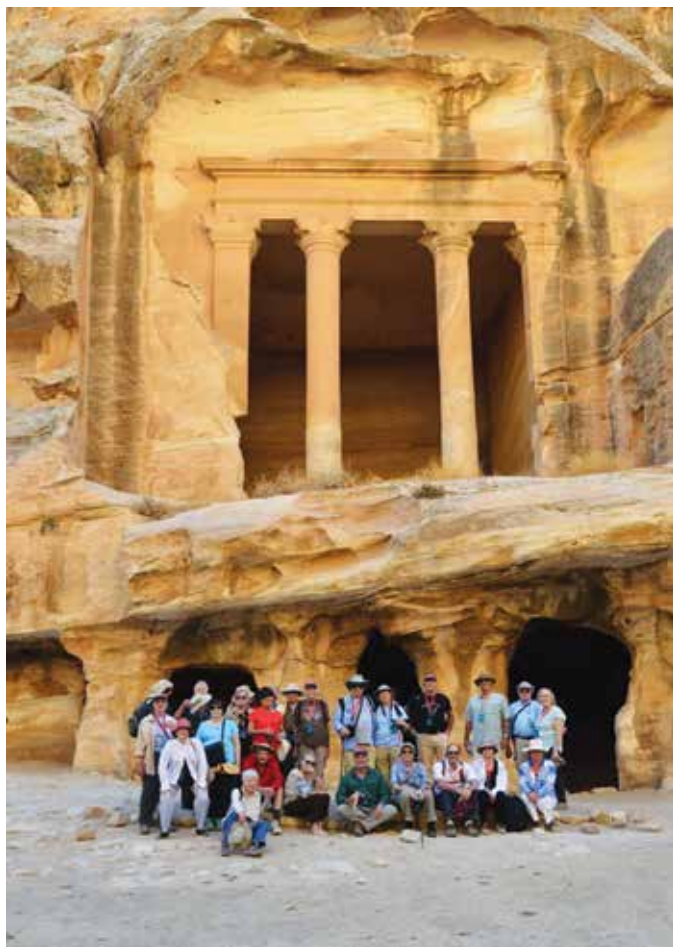
We next moved on to spend two nights in the Azraq area, located in the eastern desert. On the way to our destination, we visited the remarkably well-preserved basaltic ruins of Byzantine Umm el-Jimal and were led around the site by directing archaeologist Bert DeVries. We saw several of the "desert castles": Qasr Amr, Azraq Castle (once a base for Lawrence of Arabia), and Qasr Kharana.

October 11 was a truly unforgettable day. We boarded a caravan of 4x4 vehicles and drove several hours into the Black Desert, through hauntingly beautiful basalt formations. We arrived at Yorke and Morag's site at Maitland's Mesa, where we had the unique experience of climbing a mesa in the midst of Neolithic buildings and walls, all the while accompanied by Yorke's expert commentary.

We spent the next five nights in the Petra area. On the bus trip south, we stopped to tour Madaba, with its very extensive Roman-era mosaics, including the famous mosaic map of the Holy Land from around AD 600. Another stop was at Umm ar-Rasas, where we visited a Roman fort and Byzantine church with excellent mosaics. The next day, we visited the well-preserved Neolithic village at Beidha, as well as Little Petra, a canyon with Nabataean rock-struck structures similar to Petra itself, but on a smaller scale.

October 14 found us boarding canopied pickup trucks to tour Wadi Rum, with majestic volcanic formations made famous in the 1962 film *Lawrence of Arabia* (and the more recent *Mission to Mars*). The next two days were spent in the site of Petra itself. The first day concentrated on the more well-known sites, such as the Siq (the long entrance canyon), the treasury (think *Indiana Jones and the Last Crusade*), and the majestic rock-carved Royal Tombs. The more recently opened sites included a Byzantine church with wonderful mosaics, and areas of the Temple of the Winged Lion and the Great Temple. We spent the second day hiking up the massive monastery site, one of the sacred "high places."

For the final day, we bused down the Great Rift escarpment to the Dead Sea. Along the way, Morag was able to point out a number of sites that had been disturbed by pits dug by looters. We spent our final night at a Dead Sea resort, with a chance to swim in the salty waters.



If you are interested in joining the Oriental Institute for travel that is unique and unforgettable, please visit our travel website at <https://oi.uchicago.edu/programs-events/travel-programs>, or email Matthew Welton at mwelton@uchicago.edu

IN STORE THE SUQ

RECENT ORIENTAL INSTITUTE PUBLICATIONS

Highlights of the Collections of the Oriental Institute Museum

Jean M. Evans, Jack Green, and
Emily Teeter, eds.

\$14.95

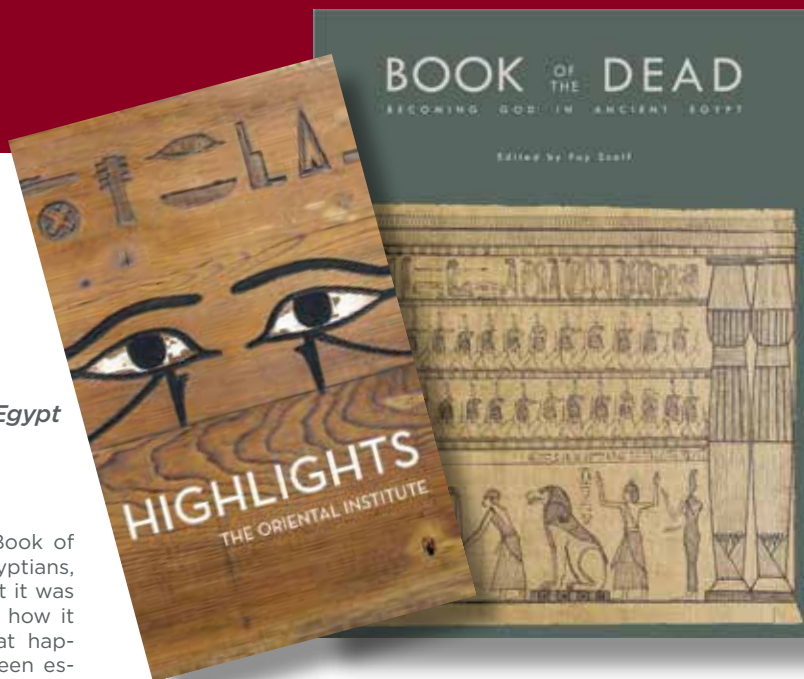
This guide to over 100 highlights of the collections of the Oriental Institute Museum at the University of Chicago presents objects from ancient Mesopotamia, Syria-Anatolia, the Levant, Egypt, Persia, Nubia, and the Islamic collection. This book features all new photography, provenance information, and a brief description of each object, as well as a history of the collections and a concordance.

Book of the Dead Becoming God in Ancient Egypt

Foy Scalf, ed.

\$34.95

This book explores what the Book of the Dead was to the ancient Egyptians, what it means to us today, what it was believed to do, how it worked, how it was made, and ultimately what happened to it. Included are fourteen essays written by thirteen internationally renowned experts showcasing the latest research on the Book of the Dead. This volume also contains a complete catalog of the forty-five objects on display in an associated exhibit at the Oriental Institute Museum.



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VOLUNTEER SPOTLIGHT

TERRY FRIEDMAN

by Shirlee Hoffman

Shirlee, Oriental Institute volunteer, sits down to interview volunteer Terry Friedman.

How did you originally become interested in the Oriental Institute?

I became interested in the Oriental Institute through my friend, Suzanne Bornstein, who was a docent. A newlywed, I had recently moved to Chicago. I wanted to find something interesting and challenging that would bring me into a university environment. Little did I know forty-four years ago what an impact the Oriental Institute would have on my life!

Did you have any interests or training in the ancient Near East?

I had attended Sunday School as a child, where I studied Hebrew and learned about the Bible but had no formal training in the history of the ancient Near East. As a college student and in graduate school, I studied Romance languages, becoming interested in linguistics and the evolution of language development.

What have you done at the OI? What do you do now?

I have been a volunteer, then a staff member, and now, again, a volunteer. For the first nineteen years, I was the Tuesday Docent Captain. I also served on the OI's Visiting Committee from 1992 to 1993 and in January of 1993 joined the OI staff. Cathy Dueñas and I became docent coordinators, thus creating a job-share position to manage the docents and volunteers. Our stewardship of the program would last for more than twenty years. Cathy retired in February 2013; I retired in October 2014.

During our tenure, we would have many challenges, face difficult professional decisions, and have the opportunity to build important bridges that would usher the Volunteer Program into the twenty-first century. The accomplishment in which I take the most pride, however, was the development and implementation of the Outreach Program. In 1995 the OI announced it was closing the galleries to install climate control and build an addition. A shock wave went throughout the docent community. The multi-year project would challenge our ability to keep the program alive and in the public eye. We were determined to find a solution. Outreach was its name. Armed with museum replicas, a slide projector, and dress-up costumes, "let's take the show on the road" was our battle cry. Our docents became traveling ambassadors in Chicago, the suburbs,



and even surrounding states. The program quickly gained in popularity and demand among audiences of all ages. The transition from staff member back to volunteer has been interesting. I have worked in Registration helping to register Nippur sherds for publication, and I have recently started to work for Susanne Paulus, assistant professor of Assyriology, scanning and labeling tablets. Both assignments have allowed me to handle artifacts and to further appreciate what this exceptional program continues to offer its volunteers. I also served on the committee that planned the fiftieth-anniversary celebration of the Volunteer Program in December 2016. I am currently on the Centennial Committee as we prepare for the special events in 2019.

What do you particularly like about being a volunteer now?

I particularly enjoy being "behind the scenes" now. The work has helped me to more fully comprehend the enormous scope of the research that is done here and its impact on current and future scholarship.

What has surprised and impressed you the most during your time at the OI?

I am surprised by how much I have personally evolved and matured intellectually over the years. Through my involvement with the OI, I have been able to develop new skills while studying the history and cultural landscape of the ancient Near East.

I am continually impressed by the commitment to research and depth of knowledge that have built this world-renown institution and by how the faculty and staff willingly share their wealth of knowledge with the volunteers. The Volunteer Program has built an amazing legacy through its continuity of leadership, unity of purpose, and the forging of lasting friendships. I am proud to be able to contribute my time and talents to help further the mission and goals of the OI, and I cherish the many friends I have made along the way.

What would you say to someone who is thinking of volunteering at the OI?

Become a volunteer and see for yourself! For me, it has been the opportunity of a lifetime to be part of this remarkable community.

Explore becoming a volunteer at uchicago.edu/volunteer



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INFORMATION

MEMBERSHIP

YOUR PARTNERSHIP MATTERS!

The Oriental Institute depends upon members of all levels to support the learning and enrichment programs that make our Institute an important — and free — international resource.

As a member, you'll find many unique ways to get closer to the ancient Near East — including free admission to the Museum and Research Archives, invitations to special events, discounts on programs and tours, and discounts at the Institute gift shop.

\$50 ANNUAL / \$40 SENIOR (65+) INDIVIDUAL
\$75 ANNUAL / \$65 SENIOR (65+) FAMILY

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CHILDREN 12 OR UNDER

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MUSEUM & GIFT SHOP HOURS

Closed Monday

Sun-Tue, Thu-Sat: 10am-5pm

Wed: 10am-8pm

THE MUSEUM IS CLOSED

January 1

July 4

Thanksgiving Day

December 25

ACCESSIBILITY

The Museum is fully wheelchair and stroller accessible. The University Avenue west entrance is accessible by ramp and electronic doors.

PARKING

FREE parking half a block south of the Museum on University Avenue, after 4pm daily and all day on Saturday and Sunday.

GROUP VISITS

For information about group visits, please go to:

oi.uchicago.edu/museum/tours

