

Crossroads of Civilization

Virtual Tour Script

Note: Highlighted text signifies content that is only accessible on the 360 Tour.

Welcome to *Crossroads of Civilization*. We divided this exhibit not by time or culture, but rather by traits that are shared by all civilizations. [Watch this video](#) to learn more about the making of *Crossroads* and its themes.

Entrance

Crossroads of Civilization: Ancient Worlds of the Near East and Mediterranean

Crossroads of Civilization looks at the world's earliest major societies. Beginning more than 5,000 years ago in Egypt and the Near East, the exhibit traces their developments, offshoots, and spread over nearly four millennia. Interactive timelines and a large-scale digital map highlight the ebb and flow of ancient cultures, from Egypt and the earliest Mesopotamian kingdoms of the Akkadians, Babylonians, and Assyrians, to the vast Persian, Hellenistic, and finally Roman empires, the latter eventually encompassing the entire Mediterranean region. Against this backdrop of momentous historical change, items from the Museum's collections are showcased within broad themes.

Popular elements from classic exhibits of former years, such as our Greek hoplite warrior and Egyptian temple model, stand alongside newly created life-size figures, including a recreation of King Tut in his chariot. The latest research on our two Egyptian mummies features forensic reconstructions of the individuals in life.

This truly was a "crossroads" of cultural interaction, where Asian, African, and European peoples came together in a massive blending of ideas and technologies.

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Layout of the Exhibition

Following an introduction to the ancient world through the nearby interactive timeline, the exhibit is divided into several themes, common areas of concern to all cultures, ancient or modern, simple or complex. The selection of themes was chosen to highlight some of the best and most appealing of the Museum's Near Eastern and Classical archaeological collections. The themes are for organizational convenience; any given exhibit element may have relevance to more than just the theme in which it appears here. For example, the Egyptian temple model is found under the Construction theme, but aspects of the model feature written texts (Communication theme), relations with the Egyptian gods (Communion theme), and military exploits of the king (Conflict theme).

The themed areas are:

- Construction (cities and building - temples, palaces, tombs)
- Communion (religion and belief systems)
- Community (aspects of everyday life)
- Communication (language and writing)
- Commerce (economy, coinage, and trade)
- Conflict (warfare, weapons, and laws)

MPM and the Crossroads

The Museum has had direct involvement in researching ancient history in various ways. In the 1970s, Dr. Rudolph Dornemann, then-Head of the History Department, led a five-year excavation at the Bronze Age site of Tell Hadidi on the Euphrates River in Syria.

During the early 1980s, *Crossroads* exhibit curator Carter Lupton, who worked at Hadidi for three seasons, participated in the American dig at the Predynastic center of Hierakonpolis, Egypt. Since 1986, he has been involved with CT scans of Egyptian mummies internationally.

Photo Caption

- Excavation (1976) of the burned building from which this pot originated. Mapping the building is Carter Lupton; working on the floor with other pottery smashed by the collapsed roof is former museum conservator Jim Burnham. More details about Hadidi can be found further along in the exhibit.

Object Labels

- Large storage vessel with simulated barley from a Late Bronze Age home. Tell Hadidi, Syria,

c.1550-1400 BCE

Timeline Map

The interactive timeline highlights major accomplishments starting just before 3000 BCE (BC), when the earliest civilizations arose, extends through the Bronze Age, which ended about 1200 BCE, and into later historic periods up to the fall of the Western Roman Empire and the beginnings of the medieval era shortly after 500 CE (AD). The named and colored geographic bands on the timeline—Egypt, the Near East, and Mediterranean Europe—correspond to the colored regions on this map. Modern political borders are outlined.

Geographic Regions: Egypt, Near East, Mediterranean Europe

Selections from Timeline

	<p>Cuneiform</p> <p>The earliest writing systems were developed before 3000 BCE in Sumer and Egypt, based on drawings of things (pictograms). The wedge-shaped (cuneiform) writing of the Sumerians replaced the pictograms with abstract signs which were impressed into clay.</p> <p>Cuneiform writing was originally developed to write Sumerian but was used later by other Near Eastern cultures speaking various unrelated languages, from Akkadian to ancient Persian, just as we can use the Latin alphabet to write many modern languages, from Chinese to Arabic.</p> <p>Writing was probably developed independently in both Egypt and Sumer.</p>
	<p>Step Pyramids</p> <p>Early in the 3rd Dynasty, the pharaoh Djoser had a large mastaba tomb begun by his architect Imhotep, but this was enlarged several times to eventually become a six-tier "stepped" pyramid, the first massive stone building in the world. True pyramids evolved in the late 3rd and early 4th Dynasties.</p>
	<p>Pyramids at Giza</p> <p>There are three major 4th Dynasty pyramids at Giza, two of which are immense; Khufu (Cheops in Greek) built the Great Pyramid, the first, largest (nearly 500 feet tall), and most geometrically perfect of these. Viewed from the desert, it often appears smaller as it is situated on lower ground. Ironically, the single named and undisputed image of Khufu is a tiny ivory figure just a few inches tall. Giza pyramids stand on a plateau across the river from Cairo.</p> <p>Did You Know?</p> <p>Mexican pyramids, such as those at Chichen Itza, often had stairways leading to the temple on the summit. The earliest Egyptian pyramids are described as stepped, but this refers to their architectural shape rather</p>

	<p>than the presence of actual stairs for climbing.</p>
	<p>Pyramid Texts At the end of the 5th Dynasty, the pyramid of king Unas (2375-2345 BCE) incorporated a feature new to Egyptian royal tombs: extensive hieroglyphic inscriptions engraved on the walls of the burial chamber. The exterior of the pyramid is unimpressive, but the texts in the interior are historically important. Dubbed the "Pyramid Texts," these funerary spells were to aid the king in overcoming dangerous, hostile demons of the Underworld. Such texts continued in most royal tombs in the succeeding 6th Dynasty.</p> <p>The pyramid of Unas was erected close to the time-honored Step Pyramid of Djoser.</p>
	<p>Middle Kingdom Pyramids The Middle Kingdom, particularly the 12th Dynasty (1991-1802 BCE), was ruled by pharaohs originating in the southern part of Egypt. These kings established their capital farther north, in the vicinity of the Fayum. The Fayum is a fertile depression connected to the Nile by a long canal. Inspired to build pyramids like the Old Kingdom tombs nearby, they used as the core of these structures the economical mudbrick.</p> <p>Did You Know? Pharaohs of the later 12th Dynasty, mostly named Amenemhet or Senwosret, tend to look aged and careworn in their statue portraits, a far cry from the youthful, serene, and godlike faces seen in statuary of the Old Kingdom pyramid builders.</p>
	<p>Knossos The Minoan civilization, Europe's first, was named after the legendary Cretan king Minos of Greek mythology. This maritime Bronze Age civilization is known for its palaces, which developed from roughly 2000 BCE. The most elaborate, that at Knossos, was restored nearly a century ago, and now features elements of various periods that were not originally contemporaneous.</p> <p>Minoan culture had contact with areas further afield, such as Egypt, as shown by scenes in New Kingdom tombs and frescoes like the one of Cretan-style bull-jumping from the city of Avaris in the Nile Delta.</p> <p>Knossos is found just outside the modern port of Heraklion on the north coast of Crete.</p>



Lion Gate at Mycenae

The Mycenaean culture of mainland Greece developed after 1600 BCE, during the Late Bronze Age, spreading into the Aegean to eclipse the Minoans around 1400 BCE. A warrior culture, the Mycenaeans favored "fortified" palaces distinct from those of the seemingly more peaceful, mercantile Minoans.

Mycenae, after whom the entire culture is named, is just one of several sites throughout mainland Greece.



Medinet Habu

This large temple commemorates the exploits of the 20th Dynasty Egyptian king Ramesses III, particularly his victories over foreign Sea Peoples and the Libyans who encroached upon Egypt during his reign (1186-1155 BCE). This temple is the southernmost of a string of mortuary and monumental structures of New Kingdom pharaohs located on the west bank of the Nile at Luxor.

Did You Know?

Many experts believe that Ramesses III was a victim of a conspiracy hatched by members of the royal household. Accounts of the event are found in hieroglyphic records, and recent CT examination of his mummy seems to indicate that his throat was cut.



The Temple Mount

According to Biblical tradition, David's son Solomon, the last king of a united Israelite kingdom, built the Hebrews' original temple in Jerusalem; his reign is generally placed from 971-931 BCE. Supposedly destroyed by the Babylonians, Solomon's Temple was replaced by a Second Temple, originally built in the 6th century BCE and later expanded by Herod the Great, then finally destroyed by the Romans in 70 CE. All depictions of Solomon's temple are based on written descriptions.

The Temple Mount stands today in Jerusalem as a site sacred to Jews, Christians, and Muslims.



Assyria

Assyria went through a series of expansions and contractions during the Bronze and Iron Ages. The awesome reputation they have today stems from the aggressive military activity of the Neo-Assyrian Empire, 934-609 BCE, when it was the strongest state in the world.

Winged and human-headed bulls, called lamassu, often flanked entrances to cities and/or palaces to denote Assyrian power. Seen from the front, these bulls have their forelegs together, but in profile they are shown striding forward. Several Assyrian capitals in northern Iraq, including Nineveh, Khorsabad, and Nimrud, were "destroyed" by terrorists in March

	2015.
	<p>Rome Legend says that the city of Rome was founded in 753 BCE by two brothers raised by a she-wolf. First expanding at the expense of Etruscans, Samnites, and other Italian peoples, Rome eventually controlled the entire Mediterranean and beyond, becoming the most powerful empire of the ancient world by the first century CE.</p> <p>Depictions of the founding twins are found throughout Rome, accompanied by SPQR ("Senate and People of Rome"). Another legendary date from this time is 776 BCE, the year of the first Olympic Games, which continued for well over a thousand years; the original competition was a single foot race. Ancient Greek athletes, all men, competed in the nude.</p>
	<p>Babylon The Neo-Babylonian Empire replaced the Neo-Assyrian Empire after the sack of Assyrian Nineveh in 612 BCE. Babylon came back to political and cultural prominence, with such marvels as the Ishtar Gate, which is reconstructed in the Pergamon Museum in Berlin.</p> <p>Babylon's short-lived glory ended by 540 BCE when it fell before the rapidly expanding Achaemenid Persian empire which had, under Cyrus II, overthrown the Medes a decade earlier. The traditional Persian religious philosophy of Zoroastrianism crystallized about this time; Confucius in China and Buddha in India were spreading their own distinct teachings. In 509 BCE, Rome removed its last king and became a republic; the following year, Athens, having expelled a succession of tyrants, started its experiment with democracy.</p> <p>Despite Babylon's reputation for decadent excess, its most famous wonder, the Hanging Gardens, have yet to be found, and may even be located elsewhere.</p>
	<p>Persia The Persian king Xerxes launched a massive invasion of Greece in 480 BCE to avenge his father Darius's failed assault at Marathon ten years before. A relatively small force, led by 300 Spartans under their king, Leonidas, held off the huge Persian army for three days in one of the most famous "last stands" in history.</p> <p>Before the final defeat of their forces in Greece, the Persians sacked Athens. The magnificent remains we see on the Acropolis today, including the Parthenon, were built in the decades that followed to replace the temples burned in the war.</p> <p>Thermopylae, once a very narrow pass flanked directly by sea and mountain, appears quite differently today as accumulation of silt has</p>

	<p>shifted the shoreline.</p>
	<p>Petra A rocky, isolated area of southern Jordan is the locale of Petra, the "rose-red city half as old as time," one of the most evocative ruins anywhere. Since before 300 BCE, it was the capital of the Nabateans, an Arab culture long controlling overland trade routes; it was annexed by Rome in 106 CE.</p> <p>The tomb called "The Treasury" at Petra has been featured in several films. The tomb called "ed Deir" or "The Monastery" is reached by a long climb. Besides its rock-cut tombs, Petra features a theater, houses, and colonnaded streets.</p>
	<p>Augustus Following the defeat of Marc Antony and Cleopatra and their subsequent suicides in 30 BCE, the nephew and heir of Julius Caesar, previously called Octavian, held undisputed control of the vast Roman dominions. Taking the title Augustus, the name by which he was known as the first emperor of Rome, he brought the end of the Roman Republic, which had lasted nearly 500 years.</p>
	<p>Tarjan's Kiosk One of the most iconic images of ancient Egypt, this structure on the island of Philae is named after the Roman emperor Trajan, during whose reign it was built. The island temple of Philae contains the last stone inscription in ancient hieroglyphs, dated around 400 CE.</p> <p>Modern dams on the Nile resulted in the Philae temple being partially submerged until dismantled and re-erected on a nearby island.</p>
	<p>Constantine Constantine (reigned 306-337 CE) chose a Greek city where Europe and Asia met as a second capital for the eastern half of the Roman Empire, renaming it Constantinople. He ended centuries of Roman persecution of Christians when he adopted Christianity as his personal religion.</p> <p>Byzantium, an earlier Greek city, was renamed Constantinople but is now Istanbul.</p>
	<p>Hagia Sophia Hagia Sophia, the third church on this site, served as an Eastern Orthodox cathedral, the seat of the Patriarchate of Constantinople, for more than nine centuries from its construction in 537 CE, except for a brief period as a Roman Catholic church. In 1453, the city was taken by the Ottoman Turks and the church was converted to a mosque.</p>

	<p>Justinian I, under whom Hagia Sophia was built, attempted in the 6th century CE, with only limited success, to reunite the Eastern and Western Roman Empires.</p> <p>Istanbul straddles the Bosphorus, the waterway separating Europe from Asia.</p>
	<p>Islam Muhammad founded the principles of Islam in the early 7th century in Arabia. An Abrahamic religion, Islam acknowledges the Jewish and Christian prophets, with Muhammad as the last prophet of God (Allah in Arabic). Only after Muhammad's death in 632 CE did Islam spread beyond the Arabian peninsula.</p> <p>The Kaaba is the black-draped cuboid building in the sacred mosque at Mecca.</p> <p>Muhammad's move to Medina in 622 CE, called the Hijra, marks the beginning of the Muslim calendar.</p> <p>Originally from Mecca, Muhammad first successfully spread his teachings in Yathrib, now Medina.</p>

Construction

Construction Cities and Building

Early civilizations are very often distinguished from less complex societies by the presence of urbanism or life in cities. The monumental architecture of ancient cities is a visible hallmark of urban life, seen in palaces, temples and tombs, defensive walls and towers, and public buildings like theatres and baths. The primary materials used in construction can range from various types of stone to basic mud-brick or wood (though the latter is often not well preserved). Tools used in erecting such buildings were made at first from copper and bronze, later iron, as well as stone, wood, and rope. Among the most basic resources, of course, was a large human labor force.

You entered this area by passing under a modeled section of a Roman aqueduct at Caesarea, Israel.

Pyramids

More than 4,000 years ago, the ancient Egyptians started building pyramids, but styles changed over time. [Watch this video](#) to learn how pyramids began and what construction styles came after.

Built to Last

Some ancient cultures had large stone sources for building, including Egypt with limestone,

sandstone, and granite, or Italy with marble. All but the hardest stones could be worked into complex and beautiful forms with wooden mallets, metal chisels, hammers made from yet harder stones, and mineral abrasives like sand. These fragments of Roman buildings, nearly 2,000 years old, were collected in the 19th century, but don't try it today!

Object Labels

- Several carved bits of marble from the Forum in Rome
- Fragment from the Temple of Saturn in Rome
- Fragments from emperor Hadrian's villa at Tivoli, Rome
- Mosaic from the Roman baths at Trier, Germany
- Brick tiles from the subfloor of the Colosseum
- Brickwork from a Roman villa on the Isle of Wight, UK
- Marble from the Roman catacombs inscribed with $\chi\rho$ (XP - Chi Ro), the first two letters of XPIETOE (Christos) in Greek
- Numbers or notes are left on some objects as they have become part of the piece's history

The Ramesside Era

Egypt's New Kingdom began with one of its most glorious eras, the 18th (Thutmosid) Dynasty (1549-1292 BCE), but the second half was dominated by kings named Ramesses. Of the 11 pharaohs bearing this name, two stand out, though each is from a different dynasty or ruling lineage. The most famous was Ramesses II (the Great), whose lengthy reign (1279-1213 BCE), encompassing much of the 19th Dynasty, allowed time for widespread construction projects. Many of his temples boasted of his early battle at Kadesh in Syria with another superpower, the Hittites. The limestone fragment in the nearby case could very possibly represent Ramesses II, based on his overall look and pose.

Unrelated to Ramesses the Great or his successors, the next ruling line inherited a kingdom no longer controlling an empire in southwest Asia. The second king of this 20th Dynasty, however, received the name Ramesses, to suggest a link with the earlier pharaoh, who had died less than three decades earlier. Ramesses III, as we label him today, though in no position to challenge Asian kingdoms for foreign territory, nevertheless fought several major battles to repel invading armies from Libya to the west and the "Sea Peoples" attacking from the Mediterranean. His temple at Medinet Habu memorializes the specifics of these and other accomplishments while copying the basic style of the Ramesseum temple of his illustrious predecessor.

Object Labels

- Face and torso of an early Ramesside king, c. 13th century BCE

Temple of Ramesses III at Medinet Habu

Ramesses III (reigned 1186-1155 BCE) is commemorated in this temple, one of several erected by pharaohs of the New Kingdom near their tombs in the Valley of the Kings. You are standing before

a model of the First Courtyard of that temple while it is under construction. Through the door straight ahead would be a Second Courtyard, and beyond that, successively smaller, roofed rooms, until you reach the Inner Sanctuary. The video screen to your right features a digitized reconstruction of several of these areas, also under construction, through which you may guide yourself to learn more.

Large temples like this took many years to build and decorate. Tomb scenes show scaffolding used in work such as this, and actual remains at Karnak temple indicate that construction ramps of mud-brick gave access to the higher parts of the pylons.

Stones were laid in place with rough surfaces and chiseled smooth later. Scenes and texts were carved into the stone according to a precise grid pattern and later colored with primarily mineral pigments. Some parts of a construction might be totally finished while others were barely begun, as teams of artists and artisans worked in different areas.

Symbolic Colors

Colors used in ancient Egyptian construction often had religious significance. [Download the PDF to learn more.](#)

Medinet Habu

The model to your left was created by a Museum artist in the 1960s. It depicts the First Courtyard of the temple of Ramesses III as seen from the entrance portal looking in. The area is under construction. The digital reconstruction here shows details of several additional courtyards, pillared halls, and smaller rooms further into the temple. This area must also be imagined as under construction, without finished stonework, detailed scenes, or completed roofing.

Not Written in Stone

Mesopotamia had no major stone quarries, only river silts from which to produce mud-bricks, but, as seen in this example, these were substantial building materials. This brick is inscribed in cuneiform for Shalmaneser III (859-824 BCE), the Assyrian king whose father had created a new capital at Nimrud (Kalhu). Nimrud, like many Mesopotamian cities, boasted a large ziggurat, or temple platform, from which this brick was excavated by British archaeologist Max Mallowan.

The inscription bombastically proclaims: "Shalmaneser, Great King, Powerful King, King of the Universe, King of the land of Assur, son of Tukulti Ninurta, King of the land of Assur."

Cones or "nails" of clay were often inscribed in cuneiform, indicating the god to whom a temple was dedicated. These were inserted into the mud-brick walls of the structures. The Sumerians also created geometric patterns at Uruk with the heads of colored cones set into engaged columns; unlike the Egyptian, Greek, and Roman columns recreated throughout this exhibit, such decorative columns were not structurally independent.

Object Labels

- Brick Cones

Image Captions

- Max Mallowan with his wife, mystery novelist Agatha Christie, at Nimrud, with the unrestored ziggurat in the background
- Ziggurat of Ur restored in modern times

Education Alcove

The Egyptian Afterlife

Egyptian tombs were usually on the desert edge to avoid the valuable fertile land near the Nile. The jackal - seen prowling these desert burial grounds - was an appropriate animal to associate with mummification, as seen in the nearby scene (from the tomb of Sennedjem) of a priest with a jackal mask.

Since the afterlife was believed to be much like this one, everyday items including food, clothing, jewelry, and furniture were buried with the dead. Some items, like heart scarabs and bead nets, were used only in tombs.

Object Labels

- Net of faience beads to place on a mummy
- Large scarab beetle with attached wings

Communion

Communion: Religion and Belief Systems

Communion as used here does not refer to the specific Christian practice, but to the broader concept of people sharing an emotional or spiritual bond with deities or with their own deceased. Religious and political belief systems, which frequently overlapped, were central to early civilizations. Most ancient religions featured large pantheons of gods, both male and female, and in some instances, the dead were elevated to divine status. Early monotheism, the worship of a single deity, which thrives today in the Abrahamic religions of Judaism, Christianity, and Islam, originated among the pagan cultures of the Near East.

A Sole God

Some have credited the pharaoh Akhenaten with creating the first monotheistic religion around worship of the Aten, or sun disk, but this highly personal cult died with him in the 14th century BCE. Another monotheistic religion centered on a celestial deity, Zoroaster's Ahura Mazda, developed in Persia (Iran) in the 6th century BCE.

The modern world's most widespread monotheistic religions - Judaism, Christianity, and Islam - despite their diverse outlooks, worship a single deity, the god of Abraham, originating with the early Hebrews. The oldest surviving physical elements of the Hebrew Bible found thus far are the Dead Sea Scrolls, some dating as early as the third century BCE. This case contains a reconstruction of their discovery by Bedouins in the late 1940s in jars found in caves adjoining the settlement of Qumran on the western shore of the Dead Sea.

An Egyptian Holy Family

Osiris was a god of great antiquity, attested at least by Egypt's Old Kingdom in the third millennium BCE. His story centers around his early kingship and murder by his jealous brother Set. Osiris' sister/wife Isis magically restores him to life to impregnate her with their son, Horus, after which Osiris rules over the Underworld, giving hope of similar resurrection to all people.

Egypt was one of the first areas to embrace Christianity. In the Bible, Matthew tells that Joseph, Mary, and their infant son Jesus fled to Egypt until after Herod's death. The family of Osiris, Isis, and Horus may have pre-conditioned Egyptians to accept a foreign concept with similarities to one of their cherished beliefs.

Corn mummies are small items sometimes placed in Egyptian tombs to invoke the power of regeneration. The Osiris-shaped mud figure is packed with grain ("corn") which will germinate and grow new life. The coffin enclosing the "Osiris" is hawk-shaped, suggesting that the deceased inside will be resurrected as the living Horus, one of whose aspects is a hawk, just as deceased kings were Osiris and living kings were Horus. Alternatively, the hawk could represent Sokar (see right).

The Egyptians also viewed Osiris as a composite deity, embodying aspects of Ptah, a creator god, and Sokar, a hawk-bodied god, also associated with the afterlife. These mummiform statues sometimes had compartments for papyri with the Book of the Dead, containing prayers and rituals for rebirth, but in a few instances they held small corn mummies. This example has neither.

Object Labels

- Osiris, c. 825-750 BCE
- Isis with Horus the child, c. 400-220 BCE
- Horus as child, c. 664-305 BCE
- Corn mummy with Osiris effigy, c. 399-343 BCE
- Ptah-Sokar-Osiris figure, c. 730-525 BCE

Images of Divinity

Perhaps the most familiar of all ancient deities are those of ancient Greece, though there are many more than the 12 famous Olympians. Later, the Romans adopted many of the Greek gods and goddesses, giving them different names, but essentially keeping their basic characteristics such as power, wisdom, beauty, or speed. Many of their portraits are captured on ancient coins.

Many aspects of religious belief and daily life became intertwined in curious ways in the centuries following the conquest of the eastern lands of the Persian Empire by Alexander the Great in the 4th century BCE, and their ultimate incorporation into the Roman Empire. This funerary stela comes from an Egyptian tomb, but the deceased figure is reclining while dressed in Classical (Greco-Roman) style. Relatives would place food offerings here to "commune" with the dead man through a shared meal. The small dog at the man's feet suggests Anubis, the Egyptian god of the necropolis.

The Egyptians had hundreds of deities which had differing aspects depending on when and where they originated. Some were powerful state gods with major temples for their cults, such as Re, the sun, while others were related to aspects of everyday life like Bes, the protector of newborn children. Great or common, almost all were depicted in figurines of some sort.

Object Labels

- Greek god Dionysus - silver tetradrachm, Thrace, after 146 BCE
- Greek goddess Athena - silver stater, Corinth, 500-430 BCE
- Roman goddess Venus - silver denarius, Julius Caesar, 49-44 BCE
- Roman god Janus - bronze aes grave, Roman Republic, 250-225 BCE
- Greek god Zeus - silver tetradrachm, Alexander III, 336-323 BCE
- Roman god Jupiter - silver wash antoninianus, emperor Caracalla, 212-217 CE
- Roman goddess Juno - silver denarius, Roman Republic, 78-77 BCE
- Roman god Apollo - silver denarius, Roman Republic, 68-66 BCE
- Roman goddess Minerva - copper sestertius, emperor Commodus, 180-192 CE
- Funerary stela from Kom Abu Billou, c. 1st-3rd centuries CE
- Mold for making figurines of Bes, a god seen as defender of homes and children, C. 1550-525 BCE
- Sekhmet, lioness-headed goddess of war and vengeance, but also healing, c. 305 BCE - 100 CE
- Horus, hawk-headed god with varying attributes, from war to protection, c. 664 525 BCE
- Anubis, jackal-headed god of mummification and the afterlife, c. 450-200 BCE

Label Nearby

- Osiris, ruler of Eternity, whose green skin symbolizes rebirth

Amarna Revolution

Despite their large number of gods, the Egyptians at various times elevated a major state deity to special status. During the Old Kingdom or Pyramid Age, this was Re (or Ra), the sun. In the New Kingdom, it was Amen (Amun or Amon), sometimes joined with the sun god as Amun-Re. The so-called heretic pharaoh Akhenaten spent his reign attempting to supplant Amun, and ultimately all other gods, with another aspect of Re, the actual disk of the sun, called the Aten. Akhenaten's "religious revolution" actually had a period of slow growth as it was his grandfather, Thutmose IV,

who first began elevating the Aten to a more prominent position.

Tablets

Object Labels

- Supplicant before the Horus name of Thutmose IV, giving adoration to the deceased king's ka, c. 1300-1250 BCE
- Stylized art from Akhenaten's dismantled temple at Amarna, c. 1344-1334 BCE

Homage to a Goddess

Scenes like this were brightly painted, but only traces of black and reddish brown remain. Likely from a tomb wall, this slab depicts the deceased (the Osiris) named Ramose standing with a female relative, both figures paying homage to the goddess Hathor who faces to the left, wearing her identifying horned solar disk.

C. 1350-1200 BCE

The incomplete translation reads:

"Mistress of the West and lady of the silent land." "The Osiris, the scribe Ramose (functionary) in the Mansion of (Secrets) near the god. His beloved sister, the house mistress (the singer) of Amun-Re."

Image Caption

- This scene from the temple of Hatshepsut still preserves its bright colors

Mummification for the Birds

Some of the earliest cemeteries in Egypt contain several graves devoted to animals. One example is at Hierakonpolis (Nekhen), which has evidence of deliberate mummification going back to the 4th millennium BCE. Eventually, many different animals - from cows, bulls, rams, and crocodiles to cats, dogs, snakes, and fish - were mummified, some as pets, others as food for the deceased. Many Egyptian deities were depicted with the heads of animals to suggest the gods' dominant characteristics (violence, wisdom, tenderness, etc.). By the Greco-Roman era, enormous numbers of animals associated with particular gods were mummified as votive offerings to gain favor with the particular deity.

Thoth, the god of wisdom, is often depicted as an ibis, a water bird with a long curved beak. Ibis mummies were buried by the thousands in catacombs at Saqqara and elsewhere in Egypt. Also mummified in fairly significant numbers were birds of prey, particularly hawks and falcons, closely associated with the god Horus and other deities like Sokar. Our eagle mummy is considerably less common.

Bird Mummies Case

Object Labels

- Mummy of an eagle, c. 100 BCE-200 CE
- Mummy of an ibis, c. 100 BCE-200 CE
- Stela depicting Thoth as a form of Osiris. A Ptolemaic king, probably Ptolemy VI or VIII, presents Maat (order or justice) to a lunar form of the god Osiris, named Iah-Thoth, described as lord of the land of life (neb ta-anekh), c. 180-116 BCE.

Animal Mummies

As these birds show, the ancient Egyptians mummified more than just people. Pets and food, including meat, might be buried with a person to bring into the afterlife. Animals with religious significance might be mummified as a sacrifice or to honor a god. Learn how to make your own mummified apple with our [apple mummy video](#) and [PDF](#).

Inhumation and Cremation

Egyptian mummies are well known, but many ancient peoples developed other treatments for their dead. The ancient Greeks practiced formalized funeral rites and had, at different times, group or individual tombs, secondary or reburial, as well as cremation. The Etruscans in west-central Italy, ultimately absorbed by the expanding Romans, created funerary boxes of stone or terracotta, often painted, with a reclining figure of the deceased modeled on the lid. Such boxes held either ashes or bones. Later, the Romans created simpler glass cinerary urns.

Object Labels

- Etruscan funerary box; front scene depicts a man battling warriors using a plow, a common scene on such urns, c. 5th century BCE
- Greek lekythos (oil bottle) showing two female mourners at a tomb stele, c. 430 BCE
- Well-preserved Roman cinerary urn of glass, c. 2nd century CE

Image Captions

- These stelae at Kerameikos cemetery, Athens, Greece, are like that depicted on the lekythos (below)
- Etruscan tomb

Immersive Museum

The details on the arch in the exhibit, including a bird and vine, are examples of an immersive exhibit experience. MPM exhibit artists have a history of bringing objects to life by designing galleries to feel as though you are in the place represented. Watch the video to learn more about MPM's [history of immersive exhibits](#).

Mummies

Egyptian Mummification - Why?

Preserving human bodies in tombs was essential to the Egyptians' beliefs about an afterlife. To the Egyptians, as to many ancient peoples, the connection between what we call the living and the dead was vital and ongoing. Life would continue after death of the physical body, but only if certain steps were taken to preserve that body for the continued well-being of the less tangible aspects of the individual. In addition to the body or physical shell, Egyptians believed that humans were composed of several additional components, among them the person's name and shadow, as well as various "spiritual" elements.

The *ka* and the *ba*, sometimes defined in modern terms as elements of a "soul," were essentially non-physical elements of each person's total self and both could theoretically exist forever, but preserving the body in its tomb was important because it served as their ideal eternal home. The *ka* was a double of the deceased person, separable from the physical body but dwelling near it at death. The *ka* demanded magical nourishment throughout eternity, which is why food and drink were placed or depicted in tombs. The *ba* was as free as a bird and shown as such. It could go astray at death, but when redirected to the body, it had the ability to travel between the tomb and the world of the living.

A person who had lived a good life would be judged as *ma'a kheru* ("true of voice" or justified) by Osiris and become an *akh* or transfigured being, which could mingle with the gods and also, as an effective spirit, could influence events in this world.

Some prayers or ritual spells that accompanied specific aspects of the wrapping in linen are preserved from the Roman period, but the Egyptians left no other written records of the technical aspects of mummification. Study of preserved mummies themselves, added to information supplied by the Classical writers Herodotus and Diodorus, has resulted in a fairly detailed understanding of the mummification process, which took about 70 days.

Egyptian Mummification - How?

The beginnings of artificial or man-made (not natural) mummification are now thought to date as early as 4000 BCE. The process developed gradually over the next several thousand years, becoming most elaborate around 1100-1000 BCE. By the Classical era (c. 500 BCE), the most essential steps included:

Removal of the internal organs (evisceration) through an incision in the abdomen. The heart was meant to remain in the body, but other organs were removed and preserved. The brain was often extracted through a nasal perforation, though mummies also exist with brain matter intact.

Desiccation or dehydration of the body and viscera. According to Herodotus, the body cavities were first cleaned with palm wine and aromatic substances. Natron, a naturally occurring compound of sodium carbonate and bicarbonate, did the main work of drying. Despite some

recent experiments to see if liquid natron might have been used, the Egyptians seem to have preferred to desiccate bodies by filling them with numerous bags containing powdered natron, piling more around the cadaver.

Final packing of the body cavities. The brain case was often filled with resin, which was also sometimes used in the chest-abdomen area. Linen, sawdust, and mud could be packed under the skin to "flesh out" the dried appearance, and wigs or false eyes could be added. The dried viscera were wrapped in linen bundles and either placed in canopic jars or returned to the body cavity.

Bandaging of the mummy. After anointing the body, it was covered with liquid resin and then wrapped with linen strips, originally to simulate the wrapped composition of the dismembered Osiris. Prayers and spells accompanied each phase of the wrapping, first the fingers and toes, then the arms and legs, and finally the entire body. Sometimes, amulets were included within the layers of linen.

Minor Deities

Among the hundreds of lesser Egyptian gods and goddesses, four stand out because they are encountered so frequently. Known as the Sons of Horus, these deities are charged with the protection of a dead person's viscera, or internal organs. Of all human organs, those selected for preservation during mummification were the liver, lungs, stomach, and intestines. These were removed and dried separately to inhibit decay, then either placed in what today are called canopic jars, or, in certain periods, wrapped into linen bundles and replaced in the mummy's abdomen. Originally, the jars had simple lids, but later each was distinct: Human-headed Imsety guarded the liver, baboon-headed Hapi the lungs, jackal-headed Duamutef the stomach, and hawk-headed Qebehsenuef the intestines. Sometimes, small figures of these deities were placed on or within the mummy bundle; one such is the baboon on the chest of the mummy of Padi-Heru nearby.

A Minor Mystery

The painted panels here once formed part of a coffin and show four mummified gods flanking a djed pillar which symbolizes the spinal column of Osiris. At first glance, these appear to be the Sons of Horus, but look closely -- in place of a baboon is an ibis. The god of writing, Thoth, is often depicted as an ibis, but can also be shown as a baboon. Depicting Thoth as either baboon or ibis, however, does not necessarily mean that the baboon Hapi, one of the Sons of Horus, can also be shown as an ibis. Is this depiction a mistake by the ancient artist or a meaningful change showing that Hapi the baboon was connected with Thoth?

Object Label

- Canopic jars, c. 875-775 BCE
- Panels from coffin base, c. 525-305 BCE

Face to Face with the Ancients

Archaeological reconstructions of past cultures deal primarily with objects and monuments, but

the stories are ultimately about people. Egyptian mummies allow us to come that much closer to meeting these people. From CT scans, we can create forensic reconstructions based on either digital images of the skull or 3D-printed replicas which are then sculpted in clay.

Using standardized thicknesses for facial tissue based on Egyptian populations, Dr. Jonathan Elias has created these representations of our two mummies in life. Position and size of features -- nose, eyes, ears, and mouth -- are obvious but exact details selected by the individual artist. Skin tone is unknown. Both men served in the temple of Min at Akhmim and would have had shaved heads.

Object Labels

- Djed-hor, mid-40s Funerary specialist, c. 600 BCE
- Padi-Heru-pakhered, early-20s Stolist priest of Min, c. 250 BCE

Not Your Typical Mummy

Djed-hor was at least in his mid-40s at death. His face has been partially unwrapped, but when this occurred is unknown; it is evident in the earliest photos, which date to about 1930. CT-scans revealed several unexpected details of the mummification process, including an embalming incision down the center of the abdomen as well as incomplete desiccation of muscle mass before wrapping. There are no obvious visceral packets but remnants of what might be unwrapped visceral tissues.

A truly rare feature in the top of the skull, still covered by original linen, is an oval hole nearly two inches long resulting from the removal of a significant section of bone. Details seem to show at least some re-growth, suggesting this operation was carried out while the man was alive. An abscess noted in one eye orbit may have resulted from a bacterial infection or tumor, producing severe pain or even loss of vision. Such "trepanations," though common elsewhere, are not well-attested for Egypt, and this may reflect an "experimental" technique introduced from the Greek world, with which Egypt was coming into increasing contact at this time.

Image Captions

- CTs of Djed's skull showing trepanation hole and details of "boring and cutting"

Who Was Mummified?

While many of the most famous Ancient Egyptian mummies were pharaohs, people from all walks of life were mummified. [Watch the video to learn more.](#)

What Are the Ethics of Displaying Mummies?

The Milwaukee Public Museum takes its cues from the countries of origin. Egypt and Peru have no concerns with having mummies from their country on display in their own country or abroad, as long as it is done respectfully. These countries see these mummies as ambassadors, especially in Egypt, that help to explain the history of their country and drive tourism. If this were to change, as

it did regarding the display of Native American ancestors, we would certainly remove them from exhibit. If there were other circumstances, such as a request from the country of origin for return, the Museum would work with that country to achieve a beneficial outcome.

While we understand and acknowledge that mummies are humans, they have been displayed for centuries in museums as evidence of the history of a particular people or country. They provide opportunities to learn about the past as well as death practices different from our own. Many people who feel uncomfortable about human remains on display relate it to their own ethos, morals, religious principles, bias, etc., which is fine on a personal level, but some people feel this is a sweeping and all-encompassing perspective; the Museum does not make such broad and finite decisions on behalf of other countries or peoples.

Mummy of Djed-Hor

Like Padi-Heru, Djed-hor came from Akhmim, but he lived centuries earlier, about 600 BCE during the 26th Dynasty or Saite period. This date derives both from the style of the coffin and from radiocarbon dating on the linen wrapping. The coffin designs and texts are rather elaborate, naming the deceased as Djed-hor, son of Padi-amon and Neshmet-renenut, with titles suggesting he was involved in the cleansing of bodies being prepared for mummification. Intriguingly, a remarkably similar coffin with mummy, naming a Djed-hor with identical parentage, can be found in the British Museum. The green face on the Milwaukee coffin lid associates the mummy with Osiris and rebirth. The painted chest panel is more like the design on the Ptolemaic coffin of Padi-Heru (and may have been part of that mummy's equipment), but the blue-green bead net on the lower torso is not uncommon in the Saite era.

Details from CT Scan

Image Captions

- The internal organs were dried separately, rolled in linen bundles, and replaced in the body cavity - one large (L. side) and three smaller (R. side) - the heart is gone, a fairly rare occurrence.
- The arms were laid along the sides with the forearms angled inward over the groin - one hand is flat, the other is slightly flexed.
- The brain was removed through the nasal passage - extending from here into the right eye orbit is a bent linear structure which may represent a reed or stick broken during this process.
- Ptolemaic mummies often have a series of painted coverings on the head, chest, legs, and feet, but here is just an atypical blue figurine of the baboon Hapi, almost certainly added later.

Label Nearby

- Slide finger along arrow to proceed through the scans of Padi-Heru's body

[Watch CT Scan Video](#)

Under the Layers

This CT scan shows what lies beneath Padi-Heru's many mummified layers. [Watch the video](#) or [download the PDF](#) to learn more about how Padi-Heru's body was mummified by ancient Egyptian priests.

Mummy of Padi-Heru

Both this mummy, Pa-di-heru-pa-khered, and that nearby, Djed-hor, though separated in time by nearly four centuries, came from the same cemetery in the 1880s, the site of an ancient city called Akhmim, where literally hundreds of tombs were discovered. His coffin style dates him to the early Ptolemaic period, about 250 BCE. The hieroglyphs on the coffin are a brief spell of offering, including his name and title and those of his father, Nes-hor. Padi-Heru was a stolist priest in the temple of the god Min; his function was to attend to the clothing, cleansing, and nourishment of the cult figure of the deity.

Stolist priests shaved their hair and maintained strict cleanliness - in life, Padi-Heru was a young man with an important, yet routine temple function.

CT-scans reveal a body seemingly in good health with no obvious cause of death, but his skeletal condition and lack of wisdom teeth suggest he lived only to his early 20s. The screen to the left shows a series of scans extending through his body from front to back, depicting several details about the mummification technique used.

Image Captions

- Reimagined Padi-Heru when alive
- Tomb entrances at Akhmim

[Visit MPM's Padi-Heru Webpage](#)

Community

Community Aspects of Daily Life

Throughout history, people have responded to material challenges, the most basic being the need for food and shelter. Beyond these essential requirements, and despite one group's customs differing from another's, the people in ancient communities had many of the same daily concerns that we do now, regarding health, personal appearance, and leisure-time activities. Many cultures, past and present, have chosen to see their own people as different from all others -- special -- but it is in the simple activities of everyday life that people, from any time and place, often seem most alike.

Face Case

Object Labels

- Etruscan female head in terracotta, c. 5th century BCE
- Roman era Egyptian mummy mask with white face and slight smile, typical of the late Ptolemaic period slightly before or at the time of Cleopatra, c. 120-30 BCE
- Mummy portrait from the Fayum, Egypt, common in the early Roman period, c. 125-175 CE
- Marble bust of Roman lady named Julia T. with beehive hairdo, c. 1st century CE

Putting Your Best Face Forward

Many people in urban settings, seeking acceptance by a variety of social groups, applied cosmetics and adopted hairstyles in an effort to match expected norms -- to look their best. Combs, mirrors, cosmetic containers and decorative elements of dress were common in ancient times, at least among the more elite classes. Although the ancient Egyptians and Near Eastern peoples were extremely concerned with appearance, their portraits did not distinguish many details specific to individual faces until they became influenced by Classical (Greco-Roman) norms. The Greeks gave the human figure and face a more naturalistic look, and the Romans further developed personal portraiture.

Object Labels

- Egyptian cosmetic jar, c. 1550-1070 BCE
- Roman bodkins of bone and copper, c. 1st-2nd century CE
- Glass alabastron (perfume or oil bottle), c. 1st-2nd century BCE
- Etruscan bronze mirror, c. 3rd-4th century BCE
- Egyptian cosmetic palette in fish form, designed for grinding eye pigment but often found in predynastic burials, c. 3500-3000 BCE
- Etruscan ivory mirror, c. 4th-6th century BCE
- Greek hydria, woman playing lyre, attended by servants with cosmetic items, c. 460-450 BCE

Time to Relax

Ancient peoples worked hard and long, so most got much more exercise than we do today in the course of their daily activities. But they still enjoyed sports, games, and leisure. Although many such activities, from the original Greek Olympic Games to the Egyptian board game senet, had elements of religious significance, it seems likely that people enjoyed them as a break from their work routines. Music was also a major element of leisure activity, as was epic storytelling and theatrical performance.

Object Labels

- Greek band cup showing chariot race, c. 520-500 BCE
- Greek skyphos showing chariots, c. 500-490 BCE

- Greek kylix (wine cup) with women playing lyre and flute, c. 530-520 BCE
- Dice, evolved from sheep "knucklebones" millennia ago, c. 1st-6th century CE
- Syrian figurine of a lute player, c. 1900-1550 BCE
- Egyptian Old Kingdom relief of a harpist, c. 2350-2200 BCE

Image Captions

- Queen Nefertari, wife of Ramesses the Great, playing senet, a game relating to the journey of the dead; several actual senet boards were found in Tutankhamun's tomb
- Achilles and Ajax playing a board game in camp during the Trojan War Reconstructed details of harpist at right

A Home in Hadidi

The excavation of a Late Bronze Age house from the city of Azu, located at Tell Hadidi on the Euphrates River, produced a rich find of materials from a single moment in time (1550-1400 BCE during the Mitannian supremacy in Syria). The house had been destroyed by fire and the collapsing roof and walls had buried most of the artifacts in place; rather than clean up the debris, the locals simply leveled the rubble and built a new structure above it. Much of the recovered material was domestic pottery: large grain storage jars plus smaller bowls, pitchers, and cups for food and drink. Among the few stone items found were grinders and a crude human statuette. Scattered amongst the ruins were cuneiform tablets with personal records of the family (see the Communication area of this exhibit).

Image Captions

- Plan of the house
- Late Bronze Age house from Tell Hadidi, Syria with pottery smashed in place

Hadidi Pottery

Object Labels

1. Pitcher
2. Cup
3. Bowl
4. Plate/Bowl
5. Pitcher
6. Pitcher
7. Bowl
8. Mortar & Pestle
9. Mortar/Vessel

A Sampling of Ceramics

Pottery is one of the most common finds from antiquity. Even though it breaks easily, it usually

does not disintegrate and so is found in large quantities in archaeological sites. Much pottery is for household use, but it was commonly placed in burials as well. Some pottery is plain, some has simple designs, and still other types are elaborately decorated, adding to our understanding of aspects of daily life that may not be well preserved otherwise. They may depict social activities, clothing styles and even religious rites.

Object Labels

- Greek skyphos (cup) with Athenian owl, c. 5th century BCE
- Roman fish plate, c. 4th century BCE
- Egyptian - Predynastic black-topped redware, c. 4000-3500 BCE
- Punic (Carthaginian) vessel from Malta, c. 8th-7th century BCE
- Etruscan plate in Corinthian style, c. 600 BCE
- Etruscan black Bucchero (lustrous ribbed) ware, c. 6th-5th century BCE
- Greek lekythos - woman filling a hydria (water vessel) at well, c. 490-470 BCE
- Egyptian - Amarna period vessel, c. 1400-1200 BCE
- Pitcher with chicken-head spout from Iran, c. 10th-9th century BCE
- Iranian vessel from Amlash region, c. 9th-8th century BCE
- Greek style vessel with warrior - Cyprus, c. 800 BCE

Everyday Items: Glass and Lamps

Glass

The vast spread of the Roman empire resulted in certain items having very wide distribution. The earliest glass beads came from Egypt and Mesopotamia in the Bronze Age, but it remained a luxury item for centuries. Glassblowing developed much later, in the 1st century BCE, and vessels of glass became common in the Roman world. One type, the thin, long-necked unguentaria -- likely for dispensing small amounts of liquids, oils, or powders -- are sometimes called lachrymatories (tear bottles) as they were thought to collect the tears of mourners at funerals.

Object Labels

- Roman unguentarium with iridescent patina, c. 300 CE
- Roman unguentarium from Syria, c. 1st-4th century CE
- Roman era glass dish from Syria, c. 3rd century CE
- Roman footed goblet, c. 1st-4th century CE
- Discus lamp with mold-impressed figure of Cupid, from Pompeii, c. 1st century CE
- "Factory" lamp with maker's mark FORTIS, C. 1st-3rd century CE
- Mold-made boat-shaped lamp, possibly from Egypt, c. 300 BCE-300 CE
- Christian lamp with Chi-Ro motif, popular after emperor Constantine, 4th century CE

Lamps

Typical Roman red ceramic manufacturers (often with impressed designs) found throughout the

empire are called *terra sigillata* or Samian-ware. Just as widely found are many varieties of ceramic oil lamps, which had been used for centuries to light everything from homes to temples to palaces. Very early lamps were of stone and used animal fats as fuel, but by the Classical era, olive oil was plentiful, and lamps were usually of clay, often impressed with molded designs.

Object Labels

- "Padlock" lamp with three nozzles, c. 6th-5th century BCE
- Byzantine lamp from Samaria, c. 6th-7th century CE
- Roman - Samian-ware (*terra sigillata*) with potters' stamps, c. 1st-3rd century CE
- Epichysis for holding olive oil to fill lamps, c. 350 BCE

[Visit MPM's Mediterranean Oil Lamp Collection Page](#)

Exhibit Center

Jerusalem: 2,000 Years Ago

The earliest cities in the world were in Sumer (southern Iraq) and were founded in the 4th millennium BCE. Ancient Jerusalem, a still-vital city of great importance to many people today, is nearly as old as the long-dead Sumerian cities. Habitation in Jerusalem began in Chalcolithic times (c. 4500 BCE), spanned the entire Bronze Age (c. 3200-1200 BCE) and beyond, and its urban area still thrives today. It became the capital of the Israelites under David and Solomon and was later ruled by pharaohs, kings, emperors, and caliphs. This model depicts the city of Jerusalem as it appeared roughly 2,000 years ago, during the late Second Temple period, around the 1st century CE.

The First Wall encompassed the City of David (the Eastern Hill) as well as the Upper City and "Mt. Zion" (the Western Hill). The wall was built in the Hasmonean period (2nd -1st century BCE) along the route of the older city wall.

The Second Wall bounded the expanded area of Jerusalem on the north. It began from today's Jaffa Gate, continued in a wide arch northward and eastward, and ended near the Antonia fortress, north of the Temple Mount. It is not clear when and by whom this wall was built -- either during the reign of the Hasmonean king Alexander Jannaeus (103-76 BCE) or that of Herod the Great (37-4 BCE).

To the west, just outside the Second Wall, is Golgotha (Calvary), which, according to 4th century Christian tradition, is the site of Jesus' crucifixion. Today, the Church of the Holy Sepulchre covers that spot, in the heart of the Old City of Jerusalem.

The Third Wall enclosed the northern part of the city, which was sparsely populated in the 40s CE, during the reign of Agrippa I. This king's building plan was completed only years later, at the beginning of the Jewish revolt against Rome (66-73 CE).

Solomon's original temple, built in the 10th century BCE, but destroyed in 586 BCE by the

Babylonians, was re-built when the Persians ended the Jewish captivity. The Second Temple was completed in the reign of Darius I in 516 BCE, but King Herod rebuilt it yet again from 20-18 BCE, doubling the area of the Temple Mount and creating an artificial podium on which the temple itself stood.

Jerusalem: 2,000 Years Ago

1. Mount Zion

South of Herod's palace was the palace of Caiaphas the High Priest, mentioned in the New Testament, and it is from here that Jesus was brought to trial before the Sanhedrin. According to Christian tradition, the Last Supper of Jesus and his disciples was held nearby.

2. Herod's Palace

Herod, a client king of Rome from 37-4 BCE, built this palace in the 20s BCE. The palace was surrounded by a wall with three towers, at the meeting point of the city's three walls. The palace itself was built on a high spot from which it was possible to view the Temple Mount. Between the palace and the Temple Mount was a well-to-do neighborhood -- today the Jewish Quarter -- where excavations have uncovered luxurious villas, intersecting streets, stone pavements, and the other features of a wealthy Roman city.

3. The Western Wall

The area surrounding the Temple Mount on the west has been the site of many excavations and studies conducted over the last few hundred years. The Western Wall of the Temple Mount had four entrances; modern scholars conjecture that these entrances led to the street.

4. The City of David

This is the oldest settled area in Jerusalem, populated even before the city was conquered in King David's time. In the days of David and Solomon (10th century BCE), the city was still confined to the Eastern Hill, and only during the reign of Hezekiah (late 8th/early 7th centuries BCE), after the destruction of Samaria, was the city expanded to include the Western Hill.

5. The Antonia Fortress

Herod the Great built a fortress overlooking the Temple Mount area from the north, naming it after his friend Mark Antony. Christian tradition says this is where the Roman procurator Pontius Pilate sentenced Jesus to death, and that it is from here that Jesus walked to his crucifixion.

6. The Temple Mount

The Temple Mount was surrounded by a stoa, or roofed colonnade, and was considered the largest such structure throughout the Roman world. This temple, as depicted in this model, was destroyed in 70 CE under the emperor Titus. In its position on the Temple Mount today stands the Dome of

the Rock, one of Islam's earliest and most sacred structures, erected in 691 CE.

Door Pulls

Bronze lion head door pulls like those seen in this Roman mural, Antioch, Syria, c. 2nd-3rd century C.E.

Ancient Architecture

Buildings in antiquity were often massive, whether composed of stone or mud-brick. Arches of various types were employed early on, but the Romans developed the strongest arches, found throughout the vast Roman Empire. Large temples or tombs in antiquity featured numerous columns to support the heavy roofs. Column styles developed separately in different cultures. Egyptian columns are often modeled after plants -- most notably palm, lotus, and papyrus -- but those called Osiride pillars portray the king in mummified Osiris form. Another type features capitals in the form of the face of the goddess Hathor as a lovely woman with cow's ears. The Classical world of Greece and Rome produced orders of columns with simple elements like plain capitals (Doric), scrolled volutes (Ionic), or leafy acanthus (Corinthian).

The six columns spread throughout the exhibit represent different styles, cultures and time periods.

- Palm leaves - Egypt, c. 2500 - 2000 BCE
- Open papyrus stalk - Egypt, c. 1500 - 1200 BCE
- Closed papyrus - Egypt, c. 1500 - 1200 BCE (top of column only)
- Composite - Egypt, c. 300 BCE
- Doric - Greek, c. 750 - 500 BCE
- Composite, Corinthian acanthus leaves with Ionic volutes, Roman empire, c. 400 BCE - 500 CE

Tutankhamun: The Icon and the Individual

One of the best known figures from the ancient world is Tutankhamun, commonly called King Tut. Since the discovery of his tomb in 1922, he has become recognizable worldwide. But how much do we really know about this icon of antiquity? In 2013, British Egyptologists attempted to prove that certain peculiarities in Tut's mummy showed he likely could have died by being run over by a chariot in battle. In 2014, different European researchers claimed a virtual autopsy based on Tut's CT images revealed a clubfoot, "proving" he could never have ridden in a chariot at all.

One of the last pharaohs of the 18th Dynasty, Tutankhamun is called the "boy king." Likely the son of the "heretic" pharaoh Akhenaten, Tut is credited with restoring the traditional worship of Amen, though he was quite young, ruling from ages nine to 18 (c. 1332-1323 BCE).

Most of his fame rests on the discovery of his almost-intact tomb and its rich contents. The tale of a curse added another aspect to Tut's legend, though no curse text actually was found. Beautiful

objects by the hundreds came from the tomb, but very little historical information.

Among the tomb's treasures were six chariots and objects showing him fighting from a chariot. Recent study of fragmentary sections from an anciently dismantled temple strongly suggest that Tut personally led his chariot armies in battles against both Nubian and Asian enemies.

Numerous studies, including the mummy's autopsy in 1925, X-rays in 1968, CT-scan in 2005, and DNA analysis beginning in 2008, have produced masses of information resulting in contradictory interpretations. Many people wonder if Tut was "White" or "Black" but such a question would be meaningless to the ancient Egyptians, who portrayed themselves as a distinct people with a dark reddish-brown skintone.

Because Tut lived a fairly short life, much speculation has centered on the cause of his death. Explanations have ranged from infectious diseases, like malaria, to various inherited disorders or even overall genetic weakness resulting from inbreeding. Some writers have tried to create scenarios for murder, while others have opted for severe accidental trauma, including attack by a hippo.

Though research has eliminated several proposed details, nothing so far has decisively proven any of them.

Object Labels

- This simple clay seal, perhaps once attached to a commodity such as wine, is among several items bearing Tutankhamun's name that did not come directly from his tomb, c. 1332-1323 BCE
- Only the nomen Tut-Ankh-Amen appears, but not the prenomen Neb-Kheperu-Re.

[Visit MPM's Tut Clay Seal Webpage](#)

Chariot Image Panels

This is a full-scale replica of Tutankhamun (King Tut) driving a chariot through the desert near Memphis, Egypt. The Step Pyramid of Saqqara can be seen in the distance. The re-creation of the chariot, one of the most accurate ever done, was by Museum Artist Craig Yanek, based on a detailed study of publications of one of the six chariots found in Tut's tomb. The figure of the king was also done by Craig by analyzing the 2005 CT scans of the mummy. Museum Taxidermist Wendy Christensen created the ancient Arabian horses out of urethane foam covered in a clay-like epoxy in which the hair texture was sculpted, and real horse manes, tails, and whiskers were incorporated into the sculptures.

Image Captions

- Replica shield covered in cheetah skin with Tut's names in gold cartouches.
- Quivers on each side of the chariot hold bows, arrows, and short spears.
- Tut's "mail" battle tunic with layered strips of leather.

- Front rail of chariot with bound Nubian and Asiatic prisoners.
- Underside of chariot body - interwoven leather strips act as a shock absorber.
- Golden falcon topped by a disc with the throne name Neb-Kheperu-Re.
- The dwarf god Bes depicted on the yoke saddles.
- Fly whisk hanging from side of chariot depicting a lion with a Nubian in its mouth.

[Watch Creating the Exhibit's Arabian Horses video](#)

[Watch Creating King Tut's Chariot video](#)

Communication

Communication Language and Writing

All cultures, both ancient and modern, communicate ideas through spoken languages used in live conversation. Systems of notation called scripts extend the speech act. This allows spoken ideas to be understood without sound and conveyed later in time and elsewhere in space from any individual speaker. They can be recorded accurately, without fear that ideas will be lost, misinterpreted or distorted. Writing likely began as a way to track economic records but later was expanded to the many other complexities of civilized society, from codifying laws to developing history and literature.

Lost Languages... Found

All of the civilizations featured in this hall achieved greatness, but eventually fragmented and collapsed, no longer able to tend their own written texts. In some cases, the languages they used have been preserved in an understandable form (Latin, Greek, and Hebrew). In other cases, the languages have been nearly lost - writing systems becoming complete mysteries (Ancient Egyptian Hieroglyphic, Mesopotamian, and Persian Cuneiform). In spite of the distance of time, it has, through careful study, proven possible to recover meaning from scripts that had vanished along with the ancient civilizations that used them.

Modern scholars are able to understand ancient writing as a result of a process known as decipherment. Decipherment is a way of proceeding from the known to the unknown, using little bits of preserved information to infer what the unknown scripts might once have meant. Often the retrieval of meaning comes as a result of the discovery of ancient multilingual documents, in which the unknown writing sits next to a text which translated it anciently into a language which was never lost (e.g. Greek). The most famous example of this type of document is the Rosetta Stone, a cast of which is nearby. The presence of Greek on the Rosetta Stone permitted two dead ancient Egyptian dialects to be understood after a gap of fourteen centuries. Jean Francois Champollion is credited with the translation in 1822, but the full decipherment was a far more complex 20-year saga, involving contributions by several scholars, plus study of elements of other inscribed monuments.

Image Caption

- Another example of multilingual decipherment is the Behistun Inscription carved into a large cliff in Iran. From the time of Darius I of Persia (c. 500 BCE), this monument has the same message in three languages -- Old Persian, Elamite, and Babylonian -- all three using cuneiform script. Like the Greek of the Rosetta Stone, Old Persian had similarities to more recent forms of that language, and was the first translated.

Rosetta Stone Three Scripts - One Message

The inscription records a decree made by a council of priests dated to 196 BCE, affirming the royal cult of the king, the young Ptolemy V, shortly after his coronation. The bottom section is in ancient Greek, the official court language of Ptolemaic Egypt for over a century at this point. The other two sections represent distinct dialects of ancient Egyptian. The uppermost text is "classical" Egyptian written in the traditional hieroglyphic script. The middle section is Demotic, a cursive script used to transcribe the colloquial spoken language of "the Egyptian people" in the later epochs of their history. Though this is the most famous text of this decree, instrumental in the original decipherment of hieroglyphs, fragments of other copies have since been found, one with more complete versions of the heavily damaged hieroglyphic portion.

The case to the right holds a full size replica of the Rosetta Stone - as it looked for roughly 200 years. Since its discovery in 1799 by Napoleon's troops at Rosetta, Egypt, it has been inked, waxed and handled by masses of people. In preparation for an exhibition in 1999, the stone was painstakingly cleaned of the accumulated layers of grime and today appears as seen in this photograph.

Rosetta Stone

Much of ancient lifeways, such as languages or belief systems, have become lost over time. The discovery of the Rosetta Stone provided the rare opportunity to unlock one of the greatest archaeological mysteries: hieroglyphic languages of ancient Egypt. [Watch the video to learn more.](#)

Babylonian Cylinder

This hollow clay cylinder, inscribed with three registers of cuneiform writing, was one of many buried in the corners of large buildings erected in the time of Nebuchadnezzar II (605-561 BCE). This cylinder was found with five others at the site of Marad, 20 miles southeast of Babylon proper. It was ritually buried during restoration of the temple to the local god Lugal Marada. These inscribed cylinders serve as royal propaganda, proclaiming that the king has carried out major building restorations and constructed city walls and new palaces. Assuming later kings would also carry out restorations, the king expected such cylinders to be found, testifying to his accomplishments and devotion to the gods, notably Marduk, Babylon's patron deity.

Nebuchadnezzar (or Nebuchadrezzar), the most important king of the Neo Babylonian (Chaldean) Empire, was a prolific builder. Babylon achieved much of its lavish architectural magnificence in his time. The famed Hanging Gardens of Babylon, about which few actual details are known, was

ranked among the Seven Wonders of the Ancient World. The Ishtar Gate, located at the inner fortification wall near one of the palaces, was adorned with elaborate colored brick tiles. Despite the architectural grandeur of his city, Nebuchadnezzar's destruction of Solomon's Temple at Jerusalem in 587 BCE, accompanied by the removal of many Jews to captivity, helped create and reinforce the reputation of Babylon as a vile place exhibiting every kind of evil and sin.

Image Caption

- The last phase of the Ishtar Gate is reconstructed at the Pergamon Museum in Berlin.

From Pictures to Letters

Proto-writing may have emerged in several areas of the world as early as the 7th millennium BCE. Some of it was symbolic, conveying general ideas, and some was numerical, to track transactions and commodities. True writing, however, the representation of spoken language by graphic means, developed in the Near East earlier than anywhere else. The earliest systems in Sumer and Egypt were pictographic, using pictures of objects -- pictographs -- to represent concepts. Experts agree that both systems appeared a bit before 3000 BCE, but whether they developed independently or one influenced the other are questions still debated as new evidence turns up.

Pictographs originally represented the actual thing drawn, but soon they came to represent the major sound of the word for the pictured object thus becoming sound signs or phonograms. With phonograms, each element could represent the sound of a single syllable, so two or more phonograms could be combined to write the sounds of a totally unrelated word (for example, the picture of a bee and the symbol for the number "before"). Phonograms greatly reduce the number of signs needed to transcribe spoken words into writing. Whereas pictographs might number in the thousands, the scripts developed from the use of phonograms usually required only a few hundred signs to represent all the syllables required to convey meaning. In Mesopotamia, these signs became so highly stylized that they no longer represented actual objects at all. They became abstract wedge shaped marks. Egyptian hieroglyphs retained their pictorial artistry for use in specific contexts.

Although these extremely ancient writing systems were very successful at transmitting meaning, they required special training to master, giving birth to professional scribes. By around 1000 BCE, systems began to develop which used much smaller groups of signs in recombination to represent all the sounds of a language - true alphabets. Virtually any language can be written with about 25 to 35 letters. Such letters for sounds form an alphabet (from alpha and beta, the first two letters in Greek from which our modern Latin alphabet derives). The oldest alphabet is Phoenician, originating in what is now the Levant before 1000 BCE but deriving from a proto-Sinaitic derivative of Egyptian hieroglyphs. The Phoenician alphabet had no vowel signs, but later Greeks and other peoples added them to their systems.

SPQR

The Latin alphabet we use today is adapted from the Greek. As is quite common for us, the Romans

occasionally arranged in individual letters to create abbreviations standing for more complex concepts. SPQR (*Senatus Populusque Romanus*) stands for the Senate and people of Rome. Originally used during the Republic, SPQR continued in use for several centuries under the Empire as a powerful emblem of the Roman state.

Documents on Clay

Unlike Egyptian writing, which retained hieroglyphs alongside more cursive forms like hieratic and Demotic, Mesopotamian writing shifted to a non-pictorial form early on. This was strongly influenced by the material on which documents were typically written -- soft clay on which marks adapted from the more cumbersome pictures could be impressed quickly and efficiently with a stylus. The clay tablets were then fired, which hardened them enough that large numbers have survived since antiquity.

The system of wedge-shaped marks is called cuneiform. Such writing was first adapted for the Sumerian language roughly 5,000 years ago. It became the standard type of script for most Near Eastern languages -- Akkadian, Babylonian, Assyrian, Hittite, Persian -- for nearly three millennia. Everything from royal proclamations, temple records, and international correspondence to private letters, contracts, and epic literature was written on cuneiform tablets.

Sealing the Deal

A common artifact in Mesopotamia was the cylinder seal. These were often of hard stone, with incised designs that could be rolled onto clay. Seal impressions could act as a signature to show ownership or even depict a short scene or text.

Object Labels

- Temple livestock record, Babylon, c. 2200 BCE
- "Tag" for a type of agricultural product, c. 2200 BCE
- Triangular "tag" relating to a temple offering, c. 2200 BCE
- Clay envelope, c. 2200 BCE
- Scribal exercises in practicing characters, date uncertain Temple records from Babylon and Ur, c. 2300-600 BCE
- Akkadian trade document with an envelope covered by seal impressions, c. 2200 BCE
- Contracts and Loans, c. 550 BCE and 1700 BCE
- Mitannian style seals with simple designs, c. 13th-14th century BCE
- Worn seal of chalcedony from southern Turkey, c. 8th-7th century BCE
- Replica of Sumerian seal from the Royal Cemetery of Ur depicts a monkey playing a flute, Recent Probable fake seal of hematite; the rollout shows a goddess giving birth, and lions, recent

Egyptian Scripts

Hieroglyphs are among the oldest and most elegant forms of writing ever created, but they were

time-consuming to record. Originally developed before 3,000 BCE, full hieroglyphs were usually carved in stone and could be very elaborate in their details. For quicker and easier use on papyrus, such as *Ani's Book of the Dead*, cursive hieroglyphs were employed. A yet-more cursive and sometimes beautifully calligraphic script called hieratic was developed simultaneously with hieroglyphic script. Much later, in the 7th century BCE, Demotic developed out of a form of hieratic. The latest Egyptian writing used the block letters of the Coptic alphabet, which became recognizable in the 4th century CE. Coptic Egyptian used primarily Greek letters with a handful of specially created signs inspired from Demotic to represent sounds not present in Greek. It also borrowed many loan words from Greek.

Coffin Fragment Hieroglyphic, c. 1000-970 BCE

This piece represents a section of the right arm contour from a 21st dynasty coffin's trough (bottom half), stylistically suggesting Thebes. The limited inscription reveals no personal name. These are fragmentary inscriptions, usually naming the gods pictured; for example the horizontal rim inscription below the cobra and maat-feather frieze (from left to right):

"Ra-horakhty (and) Atum the lord of the two lands of southern Heliopolis, the great god, foremost of the great mansion (and) Osiris lord of forever, ruler of eternity (and) Ptah-Sokar, the great god, foremost of... [the Shetayet-sanctuary]"

Vignette Inscriptions (from left to right):

- Caption in Compartment 1 : (Ra-) Horakhty
- Column 1: "Atum, pa[wt-tawy]" (accompanies the figure with tall plumes labeled as "god")
- Caption in Compartment 2: khenty-lmenty (trans. "foremost of the west", a title of Osiris) Next: "Neith" (describes the hawk-goddess with disk on its head who faces Osiris);
- Column 2: "Words spoken by Osiris, the great god..."
- Compartment 3 is similar in tone to the others; Column 3: "Words spoken by Osiris, the great god."

Bits of broken pottery or stone called ostraca were used for practice or informal correspondence.

Coptic Ostrakon

Dating to the same period as the Coptic potsherd here, this limestone chip is a personal letter written by Nathaniel, possibly with respect to an agreement he had previously had with Jeremias. It is politely addressed to the latter, offering blessings on his wife and his children, but seems to discuss a negative event in the last few lines of side one.

- Line 1: Nathaniel
- Line 2: write to seek (what) he wishes from (his brother)
- Line 3: (Jeremias, (May) the lord bless you
- Line 4: and your wife and your children and (those)
- Line 5: who are with you, all of them according to their (works)

- Line 6: and the rooted spirit. Behold, they have informed me
- Line 7: saying: you (took care of) your (garments) all of them;
- Line 8: (when) your/the (ward) of the house X
- Line 9: broke into (?) (the storeroom?) destroying things
- Line 10: All of them, saying: I have and (you) do not have
- Line 11: (it) to send

Double Text Coptic Ostrakon

This large potsherd, showing two distinct texts, dates roughly from the late 7th to mid 8th century CE. The beginning of the main text is lost, but the content appears religious, perhaps concerned with church affairs in a community. Line 2 mentions Apa Paham (Father Paham), an individual mentioned in other ostraca from the Theban area. The second text (on the left) concludes with a cross, common in Coptic (Egyptian Christian) documents.

Hieratic/Demotic Ostrakon

This fragment is technically Demotic Egyptian but it retains some Abnormal Hieratic, suggesting it has a date between the earliest and fairly late Demotic, perhaps 400-200 BCE.

Lord of the Divine Words

This beautifully carved fragment, likely from the Ptolemaic or early Roman era (c. 300 BCE- 100 CE), names "Thoth, lord of the divine words in the midst of Per-Mena" (House of the Nurse).

Thoth was a major Egyptian deity, often depicted with the head of an ibis, but he could also be depicted as a baboon. The sacred ibis, no longer found in Egypt proper, is a black and white waterbird with a prominent beak turned downward in an elegant curve. Thoth was a moon god and connected with the calendar and the tabulation of units of time. This associated him more generally with writing and knowledge, and, as such, Thoth is frequently shown in the role of scribe, recording the results of the Weighing of the Heart of a deceased person.

Such scenes were often detailed on funerary papyri. True rag-based paper was developed in China, but the word "paper" itself derives from papyrus, a flat, layered writing material composed of pounded strips from the inner section of the reed-like stems of the papyrus plant. The accompanying fragment of papyrus is an excerpt from the *Book of the Dead*, an incorrect modern term for a corpus of spells and prayers to assist the deceased in facing the challenges and obstacles of the afterlife. The Egyptians called this "Going Forth by Day." Chosen by the deceased from roughly 200 possible spells, each version is different.

Object Labels

- Thoth relief, c. 300 BCE - 100 CE
- This example contains the middle portion of chapter 17, a long spell containing prayers by the deceased to be rescued by Ra-horakhty, Egypt's supreme solar deity. Though fragmentary, the deceased's name here can likely be read as Nefer-her, a low level

wab-priest of Amen. The date is roughly 1375-1250 BCE, which spans the reigns of Amenhotep III to Ramesses II.

Image Caption

- Papyrus of Ani showing Weighing of the Heart; Thoth, as scribe, records the result.

Ishtar Gate Lion

Replica of a lion from the Ishtar Gate in Babylon; each of the original lions was composed of nearly 50 baked, colored, and glazed bricks.

Lions

Lions are a common motif in ancient Mediterranean art. In fact, lions used to exist throughout not only Africa, but also eastern Asia, and parts of Europe as well. Over-hunting, and using these creatures for entertainment in places like the Roman colosseum, hastened their extinction in these areas. Also, as human populations grew, urbanization led to the deforestation of much of the Mediterranean, which had a profound impact on the local environment and wildlife, including lions.

Commerce

Crossroads of Commerce

Entire societies, just like individuals, must purchase or trade for the things they require. These may range from necessities like raw materials needed to manufacture some important commodity (copper to make bronze implements) to luxury items to enhance wealth or status (gold or precious stones). Long-distance trade developed fairly early in the ancient world to bring rare, exotic, and necessary goods from far afield to markets that had no localized access to such items. Such trade routes were both overland and maritime. They created the basic crossroads of these early civilizations, used in war and peace. As empires expanded and technology changed, different commodities became of prime importance.

This map depicts major trading networks divided for simplification into four broad periods. Green is for the Bronze Age, red for the early Iron Age, blue for the Classical period, and purple for the Hellenistic and Roman eras. Often routes shown in one color continued into subsequent eras. The major items traded are shown by icons on the map. Unique materials could often be obtained from just a single locale; the dark-blue stone lapis lazuli was only known from a source in Afghanistan, and bitumen from the Dead Sea was used in Ptolemaic era Egypt for mummification. Some centers, like Palmyra or Petra, did not produce raw or manufactured materials of their own, but were primarily trans-shipment centers at the intersections of various trade routes.

Ancient Trade Routes

The ability to create metal tools and adornments impacted ancient civilizations on several continents. To make bronze, you need copper melded with 10% tin. In the Mediterranean, copper was primarily available on Cyprus, and tin came from several areas in Europe and the Middle East. Bronze items were initially available to those wealthy enough to afford it. The need to create and transport this precious metal produced massive mining operations and trade routes expanded rapidly in the early Bronze Age, more than 4,000 years ago.

Object Loans

Humans have been trading goods across the world for thousands of years. Even today at the Milwaukee Public Museum, we often send our objects to other states or countries for scientific research. [Watch this video](#) to learn how objects are loaned between institutions.

Cyprus and Copper

Copper, shipped in the form of "ox-hide" ingots, was an important commodity mined on the island of Cyprus during the Bronze Age. The cultures of the Aegean and the Levant depended upon Cyprus for this important raw material needed for the manufacture of bronze, used heavily for both tools and weapons.

The transition from the Bronze Age to the Iron Age is put at roughly 1200 BCE. Copper remained an important trade commodity, but not to the extent it had been previously. Shortly after this, Greek colonies began to appear in Cyprus.

These large Cypriot amphorae, for holding wine or water, are in a style closely related to Greek pottery and decorated in a proto-geometric style. The smallest is somewhat earlier, from the 9th to 8th century BCE. The larger vessel with the circles is a bit later, from about 750-600 BCE, when the island was under Assyrian control.

Salvaging Shipwrecks

Seagoing trade was widespread in ancient times. One of the most famous shipwrecks of the Bronze Age was the Ulu Burun wreck, discovered off the south coast of Turkey. This vessel may have sailed from the Levantine coast or the island of Cyprus and was possibly headed for the islands of Rhodes or Chios further north in the Aegean and ultimately to mainland Mycenaean Greece. The sinking probably dates to the late 14th century BCE, as a ring naming queen Nefertiti, the wife of Egyptian pharaoh Akhenaten, was among the items found. The ship contained goods from regions as far ranging as northern Europe, Africa, Sicily, and Mesopotamia. These included several tons of copper, both raw and as ingots, tin (needed with copper to make bronze), and glass ingots, besides a variety of jewelry, weapons, edibles, and other miscellaneous items.

This large Roman wine amphora was taken from a Carthaginian ship that sank off the coast of Spain, probably just a few decades before Hannibal and Rome went to war over control of the western Mediterranean. The ship belonged to a Roman named Marcus Sestius who had become a

naturalized Greek citizen. From the island of Delos in the Aegean, Sestius sent out his ships to carry Greek and Italian wines to the southern coast of France.

Object Labels

- Encrusted amphora from a Carthaginian ship wrecked off Spain, 3rd century BCE

Commerce Trade and Coinage

Long-distance trade among various civilizations played an important role in ancient economies, beyond basic localized commercial transactions. In village level societies, most people are self-sufficient, growing their own food and making the things they need. In early civilizations with large populations, many specialists out of necessity had to barter with each other for the things each needed. At a higher social level, the need for exotic or rare luxuries and necessities resulted in complex systems of commerce and exchange. Trading or bartering of one commodity for another (in-kind transactions) led to the introduction of standardized weights and measures, and eventually to true coinage.

Coins of the Realms

Coinage was not invented until just before 600 BCE. Herodotus, writing in the 5th century BCE, says the earliest coinage was minted in Lydia, a kingdom in western Asia Minor (Turkey). Several Iron Age rulers from the area were known for legendary wealth, including Croesus of Lydia and Midas of Phrygia. Another claimant for the first European coins is the Greek island of Aegina.

The early Lydian coins were made of electrum, an alloy of gold and silver. Soon the precious metals were used individually, but bronze and copper came in later as smaller amounts were needed by less wealthy persons.

Many Greek city states developed their own coins, usually stamped with figures of gods or heroes. The Athenian drachma or "owl" with Athena on the obverse was particularly common throughout the Mediterranean for nearly five centuries. Coinage spread from Greece to her colonies, as well as to Rome, from whence all later Western coinage derives. Alexander the Great started the trend of Hellenistic and then Roman rulers appearing on coins, though the earliest portrait coins appeared in Lycia and Persia in the 5th century BCE.

Object Labels

- Lydian lion of electrum, called half stater, one of the earliest coins known, c. 650-561 BCE
- Lydian half stater, time of Croesus, c. 560-546 BCE
- Early silver stater from Aegina, c. 500 BCE
- Gold litra depicting Apollo, Greece, c. 275-210 BCE
- Bronze As depicting two-faced Janus, Rome, c. 222-205 BCE
- Silver siglos of Darius I of Persia, with archer, c. 510-486 BCE
- Silver Athenian drachma or "owl", c. 470-467 BCE
- Silver tetradrachm of Alexander the Great, c. 323-281 BCE

- Silver denarius of Julius Caesar, 44 BCE

Cleopatra's Coins

In ancient Egypt, most commodities were traded using a type of barter system with a standard of exchange based on weight called the deben. One deben of copper, roughly 0.9 grams, was the value of a sack of emmer wheat around 1200 BCE. Most payments to workers were in practical items like grain and beer rather than in weights of metal. If a worker was paid ten loaves of bread and two jugs of beer per day, he could use what he or his family did not consume to acquire other items, like clothing or tools. The Roman system functioned similarly, but with an emphasis on salt (nutritionally essential) as in-kind payment to laborers and troops. This is where we get the term salary.

Coinage was minted in Egypt after the conquest by Alexander the Great (332 BCE). Cleopatra VII, the last ruler of the Ptolemaic dynasty that followed Alexander's death, issued coins with her image during her reign (51-30 BCE). These are the only images attached directly to her name. Cleopatra adopted an interesting approach to the economy, issuing coins of virtually identical weight and appearance but with differing values based on a single denomination mark.

Before this, coins' values were based on their actual amount of metal. The coin here has a value of 80 drachmas, indicated by the r (pi) sign behind the eagle; an identical coin with the u (muon) sign would have half the value, 40 drachmas.

Object Label

- Cleopatra's profile does not portray the beauty often expected by the modern viewer; the inscription on the reverse reads simply Cleopatra - Basileus (Ruler), c. 51-30 BCE

Cuneiform Contracts

Some believe writing developed out of the need for keeping track of commercial transactions. It continued to serve that purpose long after it functioned in broader contexts. These cuneiform tablets all involve some aspect of trade. From sites near Babylon, most employ old Akkadian, the earliest written Semitic language.

A Private Archive

The Late Bronze Age house (c. 1450 BCE) discussed in the Community section of this exhibit also produced 14 cuneiform tablets, the personal archives of the owner Huziru and his family. Some were found lying in various places on the floor of this burned building, perhaps dropped when escaping the fire. Several were found together in this broken pot obviously used as a "shoebox" to hold documents. Many of these tablets deal with economic matters relating to land and livestock. Two of the texts deal with the purchase of fields and an orchard, and two detail the purchase and resale of an adjacent house. The amount of the original purchase is not mentioned, but the resale price is 300 shekels of silver. Another document appears to be a will of Huziru's son Yaya. These

tablets are casts; the originals remain in Syria.

Object Labels

- Units of weight and linear measurement are noted. There are partial phrases that include "to have a share of" or "to divide." There are also references to shepherds, indicating a possible trade in sheep or even oxen, 2300-2200 BCE
- This tablet is more than likely a trade receipt or contract, due to the presence of seal stamps. There are units of measure and numerals in the text, but the terms of the contract and materials being traded are not preserved, 2300-2200 BCE
- Another likely receipt or contract, with the phrase "to do business," the markers for personal names are incomplete, 2300-2200 BCE This envelope with a tablet inside appears to be a completed transaction, 2300 2200 BCE
- A loan contract between two men, Muranu and Siski, for 13 shekels of silver with a payment plan, dated to the 27th year of Darius, much later than the others here, c. 495 BCE

Waterborne Travel and Trade

The model boat here is not a trading vessel, or even a seagoing one, but makes an important point about early travel by water. For the Egyptians, whose country was stretched along the Nile and hemmed in by deserts, boats had been vital since predynastic times. The river was not just the source of life, but the main highway for travel and trade. Though camels are common in Egypt today, they were not there in pharaonic times. They were introduced apparently by the Persians when Cambyses invaded in 525 BCE. Egyptians did engage in overland caravan trade by donkey, but travel along the Nile or into the Mediterranean or Red Sea was preferable.

One of the best known trading expeditions of the Egyptians, launched in the 15th century BCE, was to a land called Punt, documented in the temple of the female ruler Hatshepsut. A five ship fleet sailed the Red Sea, encountering numerous fish and maritime species which were depicted in great detail. Thought to lie generally near the Somalian coast or possibly even the coast of Arabia, Punt was noted for various exotic goods, particularly frankincense and myrrh. It was also a trans-shipment point for other African goods, like ivory and ebony. Egypt had traded with Punt as early as the Old Kingdom, but Hatshepsut's ships brought back live myrrh trees to transplant, the earliest such attempt known.

Image Caption

- One of Hatshepsut's ships being loaded in Punt. Note the potted myrrh trees and the baboons forming part of the vessel's cargo and the exotic marine life below.

Object Label

- Model boat from an Egyptian tomb, c. 2100-1800 BCE

Conflict I

[Watch Creating Crossroad's Human Models video](#)

Conflict Warfare, Weaponry, and Laws

Both internal and external conflicts shaped early civilizations. Law codes and courts handled internal issues within individual states. Though conflicts between states were often managed through international diplomacy, including marriage ties and treaties, warfare was common, with armies using a variety of weapons and tactics. The many city-states, kingdoms, and empires of the ancient world rose, fell, and often rose again over centuries. Succeeding empires often became so massive that they often were compelled to re-organize themselves administratively, or face complete collapse.

Greek Hoplite

In Greece, every able-bodied man was a citizen soldier, expected from age 18 to defend his city-state. Originally, each man had to supply his own panoply of armor and weapons. Bronze helmets and greaves protected the head and lower legs. Earlier cuirasses (protecting the torso) were of thin bronze, but by the Persian Wars, the composite cuirass known as a linothorax was the norm. Generally thought to be made of layers of stiffened linen, a few believe it was made of leather. The major protection came from the round shield, wood covered by a thin sheet of bronze. This shield, the aspis (but often called a hoplon in modern times), gives the soldiers their name -- hoplites.

The shield was the key feature in the battle formation called the phalanx. Hoplites went into battle in close formation, shields overlapping on the left to create a solid wall, several ranks deep, from which emerged their 8 to 9 foot spears. The early spear of lance, called a dory, grew into the 18 foot long sarissa by the time of Alexander in the 4th century BCE, and longer still a few years later. The ranks in the rear of the phalanx forced those in the center and front into contact with the enemy. Such action was a necessity, as when two similar opposing armies met, one side often broke and ran, almost certainly dooming them. The hoplite's sword was used only when and if the phalanx broke.

Persian Archer

The Persian Empire had grown quickly under Cyrus the Great and his son Cambyses in the late 6th century BCE. After Darius' relatively modest force was defeated at Marathon in 490 BCE, his son Xerxes returned with a vengeance in 480 BCE, leading a massive Persian army comprised of many conquered peoples. Reference to the "Persian army" thus does not necessarily mean that it contained only ethnic Persians, a group originating in southwestern Iran. The look of this archer is often called "Scythian" after a tribal group bordering the empire's northern limits.

In contrast to the Greek hoplite, this warrior wears little obvious armor. Bronze scales at the neck suggest some more significant protection underneath. The long sleeves and trousers in rather

flamboyant patterns are seldom preserved from antiquity, but are depicted on many paintings on Greek pottery. More significant than the look is the basic difference in battle tactics. The Persians used large numbers of archers to cut down opposing armies, preferring to minimize losses from head-to-head battle with the Greek phalanx. Their large leather quivers (gorytos) often carried an extra bow. Spear men carried large wicker and leather shields called spara to protect massed ranks of bowmen from similar attacks.

Xerxes

Many ancient battles have become famous, from that fought at Kadesh (Syria) in the 13th century BCE between Egyptians and Hittites to that at Adrianople (Turkey) between the Romans and Goths in 378 CE. Several of history's most celebrated battles occurred in the early 5th century BCE as part of the Greco-Persian Wars. Usually portrayed as a David & Goliath story -- the moral triumph of the relatively small and politically independent Greek city-states defying the massive Persian Empire -- this protracted clash of arms has lived on as a timeless symbol of East versus West, in many respects a "War of the Worlds."

Darius I of Persia's assault force was repulsed by the Athenians at Marathon in 490 BCE. A decade later, his son Xerxes, seen here, sent a huge expedition to the north of Greece, resulting in the "last stand" of the 300 Spartans at Thermopylae. Ultimately, after burning Athens (inadvertently clearing the way for the architectural glories we see today on the Acropolis, including the Parthenon), the Persians were defeated in sea and land battles at Salamis (480 BCE) and then Plataea (479 BCE).

Behind you, flanking the digital maps of the ancient world's evolving political conflicts, stand figures of the opposing warriors -- a 5th century Greek hoplite and a Persian archer.

Decisive Battles

Throughout history, wars and battles have changed the shape of nations. [Watch this video](#) to learn about one battle that altered the course of history for Rome and Egypt.

Conflict II

Helmets

Roman Helmet

- Montefortino style without cheek pieces, c. 1st century BCE

Found in Iran, this helmet very likely was lost by a legionary during Mark Antony's failed invasion of Media in 38-36 BCE. Media was, at that time, one of many territories controlled by Parthia, a large empire in Persia that had succeeded the Hellenistic Seleucid kingdom set up in the area after Alexander's death. The Parthians were able adversaries of the Romans. The Roman triumvir

Crassus, famous for suppressing the slave revolt led by Spartacus, was killed in 53 BCE, following a disastrous encounter with a smaller Parthian force in Mesopotamia.

This piece seems rather unimpressive, but the drawing shows how it would have looked complete with crest (or feathers) and cheek pieces, the areas of attachment for both of which are clearly visible.

Corinthian Helmet

- Bronze with nose-guard missing, c. 7th century BCE
- Bronze spear point from the Thermopylae area, c. 480 BCE

Corinthian-style helmets, named after the city-state of Corinth, seem to have been among the most popular in Greece, based on artistic depictions on pottery. Covering the entire head, they certainly provided protection but had the disadvantages of limiting both the warrior's vision and hearing. Later, the style was partially replaced by more open types, such as the Chalcidian and Thracian helmets and the conical pilos helmet. Romans continued to use modified Italo-Corinthian helmets into the 1st century BCE, with just eye slits and nose guards outlined on the face. Presumably, these were worn tilted back on the head rather than covering the face, a look commonly seen on Greek depictions of warriors not in battle.

Image Captions

- Athenian leader Pericles with tilted Corinthian helmet
- Full Corinthian helmet from the time of the Greco-Persian wars, c. 500 BCE

Mosaic from Pompeii

Mosaic from Pompeii depicting the Macedonian king, Alexander the Great, battling the Persian armies of Darius III. The Greco-Persian Wars of 490-479 BCE are often characterized as a destructive clash of East versus West. Alexander's conquest of the Persian Empire a century and a half later resulted in a fertile blending of Eastern and Western cultural traditions into a new mode of artistic and ideological expression called Hellenism. Alexander's legacy, which he did not live to see, was a set of Hellenistic Kingdoms -- Antigonid, Ptolemaic, and Seleucid -- that introduced Greek or Hellenic ideas and forms to the vast Egyptian, Mesopotamian, and Iranian areas, where they developed in various new directions.

Ancient Medicine

Just like today, many ancient Mediterranean cultures had doctors to treat the wounded, including on the battlefield. [Visit MPM's webpage](#) to learn more about a special collection of replica Pompeian medical tools.

Samnites vs. Romans

When Rome was founded in the 8th century BCE, there were many better established groups

throughout Italy, most notably the Etruscans to the north and west of Rome proper (modern Tuscany). Another group, the Samnites, inhabited the Apennines east and south of Rome. Hostilities with the Samnites began in the 4th century BCE as Rome was expanding in Italy. A major defeat at the Battle of the Caudine Forks ended with the Roman humiliation of having to pass "under the yoke," a formation made up of their own captured spears. The Romans ultimately defeated the Samnites in 296 BCE, but they proved stubborn opponents, even aiding the Carthaginians led by Hannibal to invade Roman districts decades later.

Object Labels

- Samnite helmet, corselet, and greaves of bronze

Combat

Face-to-Face and Hand-to-Hand

Many early weapons were primarily designed for individuals to meet each other directly "at a handle's length," either singly or in large groups. Maceheads of stone hafted onto a short baton had been a weapon in Egypt since very early times and remained a symbol of the pharaoh's head-bashing domination of his country's nine traditional enemies, even into the Roman era.

The metal weapons here are bronze, though most come from the era we call the Iron Age, after 1200 BCE. The original terms Bronze Age and Iron Age have a certain usefulness in naming periods of time, but they should not be considered accurate indicators of sudden shifts in technology. Many of these weapons are from a mountainous area of southwestern Iran called Luristan, about which relatively little is known as most were not professionally excavated or recorded. Luristan assemblages typically feature, in addition to the types seen here, horse-related tack, such as decorative bridle stays.

Object Labels

- Luristan axeheads, c. 11th-9th century BCE
- Stone maceheads, Egypt c. 3500-1500 BCE
- Levantine axehead, c. 8th-7th century BCE
- Luristan daggers, swords, and spears, c. 1200-900 BCE

Resolving Conflict Courts, Laws, Ma'at

Not all conflict leads to wars. Even in ancient times, peace could be arranged between peoples through trading expeditions, diplomatic exchanges, marriage alliances and similar methods of diffusing hostility. When wars did occur, indecisive results could result in treaties, such as the one concluded between the Egyptians and Hittites, finalized several years after the Battle of Kadesh ended (fought c. 1274 BCE). Whether that was an actual treaty of peace or a treaty of alliance between hostile superpowers is still debated. Both sides called upon their gods to witness the document, as they were the only potential international arbiters.

Gods could also deal with individual and moral conflicts. In Egyptian belief, the concepts of truth, order, law, and justice are depicted as a goddess called Ma'at. The Weighing of the Heart was a magical way to determine if a newly deceased person was in fact "justified" or in balance with Ma'at. The deceased was also expected to perform a Negative Confession, claiming not to have committed 42 crimes, including various types of sin -- theft, deceit, slander, murder, adultery, cursing, violence, arrogance, and disrespect to the gods.

Written law codes had a long history in Mesopotamia. The most famous, though not the first, is that of Hammurabi of Babylon, drafted in the 18th century BCE. It was inscribed "in stone" on a diorite stela in cuneiform script using the Akkadian language, as well as on several fragmentary clay tablets. Of the 282 "laws," nearly half are more like contracts, establishing wages for commodities and services, and setting liabilities for faulty workmanship. Many clauses relate to family issues, like inheritance or divorce. Punishments are different for slaves or free men. The concept of justice through retribution (an eye for an eye) is first seen in print here.

Much of European and thus modern law derives ultimately from Roman Law, first set down in the 5th century BCE in the Twelve Tables. This is reflected in the extensive Latin vocabulary used in our legal system today. Many fundamental concepts of Roman law entered the legal codes of the English-speaking nations and those of other European states, alongside elements stemming from other conflict-reducing traditions.

Continuity

Milwaukee to Syria

From 1974 to 1978, the Museum conducted excavations at Tell Hadidi, a Bronze Age city in Syria. Situated on the Euphrates River, Hadidi is what archaeologists refer to as a tell -- a mound built up through human settlement over thousands of years. As individual mud-brick buildings deteriorate or are destroyed, often new structures are built over the leveled rubble. Originally settled on flat ground, the cities eventually acquire a mound-like aspect rising up from the surrounding floodplain.

Tell Hadidi has two sections -- a low tell which is more expansive though not as built up, and a more circumscribed high tell which represents the elite section of the city. In a mere five seasons, a large city like Hadidi could only be sampled, not fully excavated. Still, the Museum archaeologists revealed several eras of occupation. Some historical periods had minimal archaeological evidence at Hadidi. The significant occupations stretched from the Early Bronze Age just before 3000 BCE to the medieval Islamic era in the 13th century CE. Representative objects from different periods are in the nearby case.

Tell Hadidi

Conflict is not just a part of humanity's past. Milwaukee Public Museum archaeologists worked at a Bronze Age site in Syria in the mid-1970s that showed evidence of battle and many occupations. Recent conflicts in Syria have destroyed the site, making MPM's collection a rare and important

part of Middle Eastern history. [Learn more on MPM's website.](#)

Image Caption

- Tell Hadidi Illustration seen from above, the high and low tells are clearly defined

Reconstructed Stratigraphy

Tell Hadidi

Objects from various areas and times allow the creation of a historical sequence for the site.

Ayyubid (Islamic) period (13th century CE)

Roman era (60 BCE - 324 CE)

Late Bronze Age (1550 - 1400 BCE)

Middle Bronze Age (2000 - 1550 BCE)

Early Bronze Age (3050 – 2000 BCE)

Archaeology

Throughout this exhibit, we've demonstrated some of the ways scientists learn about the ancient past. Now's your chance to think like an archaeologist! Download the [Archaeology Detective activity](#) to see what you might learn from clues found in a modern backpack.

The large dimensional scene to the right is a modern reconstruction showing many details of life in an ancient city. This is done in an art style that echoes Sumer at roughly 2500 BCE. This depicts a range of the activities that might be found in a Mesopotamian city at one moment in time. Tell Hadidi offered only glimpses of such activities, often from areas of the site separated in both space and time.

A Sumerian City at the Crossroads

This modern vision of an ancient Sumerian city depicts a wide variety of features and activities. The city itself is at a crossroads, with three roads entering from different directions and a river close by.

As you look at the details, think about how they reflect this exhibit's themes of Community, Construction, Commerce, Communion, Communication, and Conflict.

Can you spot the making of mud-bricks and buildings under construction? Can you identify a palace? There are also simpler houses, huts, and a large city wall.

Did you find the temple? Think about how activities centered there (ceremonies, processions,

poses of worship, and music) might make its significance clearer.

Do you see the traders heading into the city, carrying loads on their heads and also using donkeys? Think about what things they might be bringing in.

What plants and animals are being grown, raised, or caught? The farmers and herdsman must produce everything the people need to eat.

How is food production depicted? Can you see anyone cooking or drinking? Imagine what they might be enjoying.

In craft workshops what activities can you see? Various artisans, from pottery makers to metalworkers, require special skills, and they have no time to grow their own food.

Do you see any fun or relaxing activities like playing instruments, talking, and perhaps playing a game? Think about how you like to relax.

Have you spotted several scribes bent over tables, with another seated on a chair leading them? This was a serious profession and most people could not read or write.

No battles are seen, but can you pick out armed guards? Think about why they need a large wall surrounding the city.

Can you spot the marketplace? Look for the selling of cloth, animals (alive and dead), pots, and bread.

A Lasting Legacy

The ancient world ended more than 1,500 years ago, and it can seem irrelevant today. In reality, it has a lasting relevance. Virtually all the essential elements of modern urban civilization were first developed in antiquity. They have lived on through the medieval period, the Renaissance, the Age of Reason and Discovery, the Industrial Revolution, and into the Atomic and Space Ages. That relevance is still with us in the rapidly evolving Information Age. Many of the "advances" we see today are essentially technological, but the rationale behind them was fully developed in ancient times. As the world's frontiers have changed throughout the centuries, many of these extremely old concepts have spread to become part of global culture.

Among the most pervasive features inherited from the ancients is the calendar that defines almost all of our basic actions. The true solar year (one revolution around the sun) is roughly 365.25 days, but many calendars were (and still are) based on lunar cycles, over ten days shorter. Our modern calendar is based on that introduced in Rome by Julius Caesar in 46/45 BCE after returning from Egypt. The leap year every four years is often attributed to Caesar, but that concept was Egyptian, too. Like us, the Egyptians had 24 hour days, but 12 hours each for day and night year-round. Under Augustus, the Roman calendar was adjusted from ten months to its current 12. Weeks, which had ranged from ten days in Egypt to eight or nine in other cultures, were fixed at seven days, in the Near East, as seen in the biblical Genesis. Many of the names of our days and months

are taken from the Roman system.

On a more obvious level, we continue to adapt architectural features first developed long ago for similar purposes: canals, dams, and irrigated gardens (Egypt and Mesopotamia); roads and bridges for transportation (Rome); stadiums for sporting events; and theaters for plays and public entertainment (Greece and Rome). Walls for fortification have been part of civilized living from the very beginnings of urban life. Catholic basilicas are adaptations of Roman structures. Triumphal arches like those of Rome's emperors are still raised -- the largest of these arches, erected in the 1980s, is in North Korea.

Concepts which are at the core of many of our most basic beliefs were first developed in ancient times. These include systems of belief and worship, and aspects of justice, law, and government, ranging from democracy and free republics ruled by elected officials to fascism and military rule. Even our core approach to understanding our world through rational thought and the scientific method are owed to predecessors working in antiquity. The ancient world is with us still, every day.

Lasting Impacts

Ancient cultures around the world impact our lives every day in often unnoticeable ways. But one noticeable impact is modern time-keeping. From how many days in a month to the days of the week, we apply ancient knowledge every time we write the date or tell someone the time. [Learn more in this video.](#)

Past Cultures in Pop Culture

The ancient world has long held a fascination that has made it a popular subject for fictional reimagining in many forms, especially literature (poems, stories, and novels) and drama (plays, films, and television). Popular topics have long been historical individuals and events, Classical mythology, and Biblical tales. Among Shakespeare's best-known works are those dealing with Cleopatra, Antony, and Julius Caesar. The 20th-century musical film *My Fair Lady* is an adaptation, by way of George Bernard Shaw, of the Greek myth of Pygmalion and Galatea. Such works are developed as entertainment, but can provide painless bits of history. They vary greatly in quality, both as to presentation and commitment to historical accuracy, but even the worst often instill a desire to learn more.

Destructive Fascination

Ancient cultures, especially Egyptian, have been a part of modern popular culture for hundreds of years. From Egyptian revival architecture in the 1920s to blockbuster films and books, ancient civilizations have captured our imagination. But sometimes, that interest can be misguided and even destructive. [Watch the video](#) to learn about the thousands of mummies that were destroyed in the name of medicine in the 16th and 17th centuries.

Ushabtis: The Answerers

Ushabtis, among the most common items from Egyptian tombs, are small mummiform figurines.

Actually, several terms were used at different times in Egypt -- *shabti*, *shawabti*, and *ushabti*. Modern interpretations of these words vary, but the term *ushabti* is often translated as "answerer" as the standard inscription suggests that these magical figures answer the call to work on behalf of the deceased:

"O, *ushabti*, allotted to me, if I be summoned or if I be detailed to do any work which has to be done in the God's Domain; if indeed obstacles are implanted for you therewith as a man at his duties, you shall detail yourself for me on every occasion of making arable the fields, of flooding the banks, or of conveying sand from east to west; 'Here am I,' you shall say, and you shall do it."

In the Old and Middle Kingdoms, many wealthy tombs contained model scenes and servant figures carrying out a variety of tasks related to food production and crafts. By the late Middle Kingdom, mummy-shaped *ushabtis* (possibly as a connection to Osiris) were appearing. Initially for kings and the elite, *ushabtis* were common by the late New Kingdom, most burials having at least one. The hands emerge from the shroud, usually holding small hoes and sometimes with baskets over their shoulders, echoing the agricultural work mentioned in the inscription. Often just a single line of text down the front includes one of over 50 versions of the spell above, and often the name of the deceased. The Museum holds 41 *ushabtis* in its collection, made from a variety of materials.

Object Labels

- Two wooden herdsmen and a cow from a 12th dynasty tomb, c. 1991-1782 BCE

New Kingdom (c. 1570-1070 BCE)

1. Wood
2. Black diorite

Third Intermediate Period (c. 1070-713 BCE)

3. Faience (possible king-note the nemes headdress and uraeus)
4. Faience
5. Pottery (the "hooked" feet indicate this was made in a mold, and then decorated)
6. Mold for a *ushabti* of clay or faience

Late Period (c. 713 - 332 BCE)

7. Sandstone
8. Faience
9. Faience
10. Faience

Crossroads Collections - Taking a Closer Look

The Museum regularly works with researchers, interns, students, and volunteers who help to

expand our knowledge of the ancient world by researching small but specialized collections. Over the years, hundreds of such items have been studied in-depth. Examples include Greek pottery, Mediterranean oil lamps, Egyptian beads, cuneiform tablets, and Roman glass vials called *unguentaria*. Since we could not place all of these materials within the storyline of *Crossroads of Civilization*, we are using this case to periodically highlight some of the more intriguing artifacts and collections rarely seen by the public.

Exterior Donor Panel

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