

THE JOURNAL OF THE SOCIETY FOR THE STUDY OF EGYPTIAN ANTIQUITIES



VOLUMES I - VI



Published by
BENBEN PUBLICATIONS
for
THE SOCIETY FOR THE STUDY OF EGYPTIAN ANTIQUITIES
Toronto, Canada

The SSEA JOURNAL is published by Benben Publications, 1483 Carmen Drive, Mississauga, Ontario, L5G 3Z2 Canada, for the Society for the Study of Egyptian Antiquities. Second Class Mail Registration Pending.

The Society for the Study of Egyptian Antiquities wishes to acknowledge the Social Sciences and Humanities Research Council of Canada for the generous grant toward the publication of this Journal.

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Printed in Canada.
ISSN 0383 9753

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The Society for the Study of Egyptian Antiquities

30 Chestnut Park Road, Toronto 5, Ontario

Number One

NEWSLETTER

August, 1970

Report on the S. S. E. A. Expedition to the Shrine of Osiris

Lord of Eternity at Karnak, 1st Season (May-June 1970)

The expedition to the shrine of Osiris, Lord of Eternity, conceived and brought to fruition by the Society, arrived in Egypt on May 11, 1970. The staff roster comprised the following names: Miss S. Turner, Mr. F. T. Miosi and Mr. M. Bierbrier, epigraphers; Mr. R. Johnson, photographer; Mr. J. Clarke, artist; and Prof. D. B. Redford, director. The expedition was financed by a grant in aid of research from the Canada Council for the Arts and Sciences; travel and accommodation through Cooks, was arranged by the Society's president, Mr. Geoffrey Freeman. Permission to carry on epigraphic work at Karnak was kindly granted by the Department of Antiquities, U. A. R. and by the Centre franco-egyptien, both of which were unremitting in their offers of services and equipment. Our special thanks goes to Mr. Ramadan Saad, Inspector of Antiquities at Luxor, Prof. Serge Sauneron, M. Lauffrey of the Centre, Mr. G. Mokhtar, undersecretary for culture, and Mr. John Dorman, director of ARCE in Egypt.

The Temple of Osiris, Lord of Eternity was selected for study, partly because the 23rd dyn. sections have never been adequately treated since Legrain uncovered the building seventy years ago, and partly because the structure is, we believe, the only surviving temple from the period spanning the changeover from a late Ramesside style to the new, austere, tradition of the Kushites. Professor Leclant lent his encouragement to our intent. Miss Moss was kind enough to send us a copy of her typescript for the forthcoming second edition of PM 11, and this has provided us with a simple numbering scheme which will be used in the final publication.

Within four weeks of the start of operations every inscription in the shrine, including those in the Kushite part already dealt with by Leclant, had been copied at least four times and collated. All reliefs but two were photographed in colour, and all without exception in black and white. Mr. Clarke was able to draw all but one of the 23rd Dyn. reliefs in room 1, and all those in room 3 except the Sokarboat on the west wall. All the hieroglyphic texts of 23rd dyn. date were drawn to scale, with the exception of PM 1 (lintel), 9 (upper) and 12 (upper and lower). The Kushite texts and reliefs were intentionally left, since Prof. Leclant has devoted a good deal of study to them.

This is not the place to present a detailed list of those results in our study which might be construed as advances over earlier work. Suffice it to say that in well over a dozen passages we have materially altered former readings by adding signs formerly not noticed, and in many others we have put the interpretation of the texts on a little firmer basis. At least four palimpsest blocks were spotted by various members of the team, and in one case the cartouche of Ramesses 11 is clear (praenomen). Unfortunately the painted cartouches which Legrain saw in the third room, and which are extremely important historically, have faded badly; and in most cases his readings could neither be confirmed nor denied.

Some fragmentary texts strewn along the approaches to the temple were also copied and photographed. Those on column drums had for the most part been noted by Legrain; but a well-cut text unfortunately in a deplorable state of preservation, naming a certain priestly scion of the Nebneteru-Neseramun clan was something new.

The major task left unfinished by this season's expedition is the artwork, the collation of our hand copies and the reduction of the remaining texts to scale.

The Society for the Study of Egyptian Antiquities

30 Chestnut Park Road, Toronto 5, Ontario

Number Two

NEWSLETTER

September, 1970

GENERAL MEETING

On September 11th all the directors and members of the Society met at 4:00 o'clock in the afternoon at the Faculty Club, University of Toronto. The purpose of this get together was to hold the first meeting of the directors and of the members of the Society. Although the Society came into being in the fall of 1969 incorporation did not take place until August 10th, 1970. It was therefore necessary to hold certain meetings to formalize the formation of the Society and to consider bylaws and other matters of business.

On October 4th, 1969 a small meeting was held at the home of Prof. D. F. Redford and was attended by Mr. Miosi and Mr. G. E. Freeman. These three individuals decided that there was indeed a great need for an organization to encourage and stimulate interest in Egyptology, to help in organizing expeditions of an archaeological and epigraphic nature to Egypt, and to provide library and other study facilities. Accordingly they decided that a Society should be formed and should be known as "The Society for the Study of Egyptian Antiquities". They agreed that people living in Toronto with an interest in Egyptology should be contacted immediately with a view to joining. Accordingly on the evening of October 18th at the home of Mr. G. E. Freeman the following people got together and all agreed to become members of this Society immediately: Prof. R. Williams, Prof. D. B. Redford, Miss Susan Turner, Miss Sally Dolan (now Mrs. Katary), Mr. M. Eierbrier, Mr. F. T. Miosi, Mr. Tabor James and Mr. G. E. Freeman, Miss Winnifred Needler of the Royal Ontario Museum had indicated her interest in this meeting but unfortunately was not able to attend. It could be said therefore that the Society came into being on the evening of October 18th, 1969.

Incorporation having been effected as mentioned above on August 10th a meeting of the directors and of the members was called accordingly. The afternoon started with a meeting of the

first directors of the Society; Miss Winnifred Needler, Miss Susan Turner, and Mr. G. E. Freeman. They agreed to increase the number of directors from three to seven and passed upon other matters of business. Upon adjournment a general meeting was immediately effected and the following were present thereat: Miss Winnifred Needler, Miss Susan Turner, Mr. G. E. Freeman, Prof. R. J. Williams, Dr. Millet, Prof. Van Seeters, Prof. Redford, Mr. F. T. Miosi, Mrs. F. Stanley, Mrs. Alicia Rodrigo, Mr. Ron Johnson and Miss Janet Frost. The following were present by proxy; Mrs. S. Katary, Mr. M. Bierbrier and Mr. M. Guay. This meeting passed upon matters of business pertaining to the formation of the Society and upon adjournment gave way to a meeting of the seven directors, to be known as Trustees, who were elected during the said meeting. These directors are: Prof. R. J. Williams, Miss W. Needler, Prof. D. B. Redford, Dr. N. Millet, Miss Susan Turner, Mr. F. T. Miosi, Mr. C. E. Freeman. Among other matters of business the directors elected Mr. C. E. Freeman as Chairman, Prof. D. E. Redford as Vice-Chairman, Miss Susan Turner as Secretary and Mr. F. T. Miosi as Treasurer. Upon adjournment of the director's meeting an informal get together was held. The evening eventually broke up at 6:30 p. m.

ABSENT MEMBERS

Three of our life members were unable to attend at the general meeting held on September 11th at the Faculty Club, Toronto. Mr. M. Guay was unable to get down from Montreal however we hope he will be able to attend some of our future meetings in the fall. Mr. Morris Bierbrier flew over to London on the evening of Sunday, September 6th to journey to Liverpool where he will be studying for at least the next year, if not longer. However Morris tells us that he will keep in touch and we hope to see him next spring when we plan to continue with our work in Egypt. Mrs. Sally Katary was unable to get away from her home in Wisconsin, however she indicates that she would like to be kept informed of the Society's meetings and we hope to hear from her from time to time.

FUTURE MEETINGS

The Society has arranged for its members to be addressed on matters of interest on the evenings of Thursday, October 8th, Monday, November 16th, Thursday, January 28th, 1971 and Thursday, March 11th, 1971. At the first of these meetings, Thursday, October 8th, the members, and others interested, will be addressed by Prof. D. B. Redford on the subject of the Society's expedition to the Shrine of Osiris Lord of Eternity, at Karnak. As soon as other speakers have been arranged you will be informed accordingly.

The Society for the Study of Egyptian Antiquities

30 Chestnut Park Road, Toronto 5, Ontario

Newsletter No. 3

October 1970

FIRST MEETING 1970-71 SEASON

At 8:00 p. m. on Thursday, October 8th the Society was addressed by Professor D. B. Redford on the subject "The Shrine of Osiris Lord of Eternity, Karnak". The meeting was well attended and the subject was most interesting particularly to members of the Society who had been engaged in the operation from the beginning. Professor Redford accompanied his talk with slides from the Society's film library. For those who are interested a record of the slides used, by code number, is in the Society's files.

FILM LIBRARY

The Society has started a film library which at the moment consists of approximately 1,000 coloured slides and 100 black and white pictures. The black and white pictures are all of different scenes in the Temple of Osiris Hkꜣ dt at Karnak. There are over 200 slides dealing with the temple itself and the others cover Karnak, Luxor, The Valley of Kings, some of the tombs, scenes from Giza and Sakara and Memphis and also Cairo. These pictures are available to members for their own use on application to the Society's headquarters. If any members require further information regarding this library please contact your Secretary, Miss Turner.

FUTURE MEETINGS

The next meeting of the Society will take place at 8:00 p. m. on Monday the 16th of November at the Sir Daniel Wilson Senior Common Room University of Toronto. The gathering will be addressed, on a subject to be announced later, by Professor Gerald Kadish of the New York State University at Binghamton. There will be as usual, light refreshments.

NEWSLETTER

April, 1971

No. 4

Since October we have had two meetings and the Society has been very active in organizing a May and June expedition to Egypt. We have also been fortunate in picking up some new members. The Society also has started a new project, cataloguing the Coffin Texts.

MEETINGS

On January 28th, 8:00 p.m. in the Sir Daniel Wilson Senior Common Room, Dr. Nicholas Millet, curator, the Egyptian Department of the R.O.M. addressed the Society on the "Present State of Decipherment of Meroitic". Dr. Millet's address was received enthusiastically and there was a great deal of interest by the members and their friends.

On March 11th at 8:00 o'clock at the same location as above Prof. Van Seeters of the Department of Near Eastern Studies, University College, University of Toronto, addressed us on the subject of "The Hyksos Revisited". It will be remembered that Professor Van Seeters is the author of the book entitled "The Hyksos" and he brought us up to date in light of information which has come to hand since his publication. All will agree that the talk was extremely interesting. This by the way, of course, was the last meeting of the Society for the 70-71 season.

PEOPLE

Mr. Morris Bierbrier, who is presently reading at the University of Liverpool, England, returned to his home in Montreal for Christmas and New Years. Morris visited Toronto and we were all glad to see him again. Dr. Nicholas Millet of the R.O.M. paid a visit to the Sudan and to Egypt late last year returning just before Christmas. Apparently he had a most interesting time about which I am sure we will all hear later on.

Congratulations go to Miss Susan Turner in passing her Generals and entering into the final stages of her doctoral.

The Society for the Study of Egyptian Antiquities

NEW MEMBERS

We have had some recent additions to our membership which now totals 27. Mrs. F. Ryan, Mrs. Ann Drake, and Mr. J. H. Latimer, all of Toronto, Dr. Dieter Mueller of the University of Lethbridge and Professor Gerald E. Kadish of the State University of New York at Binghamton. We welcome these new members and hope they will enjoy their membership in our Society.

COFFIN TEXT PROJECT

Recently your executive decided it would be in our interest to engage ourselves in a project of some worth. Accordingly it was decided to catalogue the Coffin Texts - all seven volumes. The work is now started and is being undertaken as follows:

| | |
|----------|----------------------|
| volume 1 | Miss Susan Turner |
| volume 2 | Mr. G. E. Freeman |
| volume 3 | Mr. F. T. Miosi |
| volume 4 | Prof. Donald Redford |
| volume 5 | Mrs. Alicia Rodrigo |
| volume 6 | Mrs. Sally Katary |
| volume 7 | Dr. Dieter Mueller |

The Society voted a modest budget in connection with this operation to cover the cost of supplying index cards and some filing boxes. It is anticipated that the project will probably take a year and a half and at the end of time we may end up with as many as 50,000 cards.

EGYPT EXPEDITION 1971

In Newsletter No. 1 we reported on the expedition to the Shrine of Osiris Lord of Eternity at Karnak which took place in May and June 1970. This work as we said is not finished. Further we have inquired of the Department of Antiquities in Cairo for permission to dig in and around the Temple of Osiris II.3 dt. As outlined by Professor D. B. Redford in our application for funds a summary of the proposed work goes as follows:

"The purpose of this epigraphic and archaeological expedition to the Temple of Osiris Hk3 dt is to copy and photograph the reliefs of the temple. To excavate the immediate environs of the building in an effort to elucidate the occupational history of the Karnak Complex and to train promising students in epigraphy and field archaeology. One brief season of epigraphic work has been completed and a second season of simultaneous digging before the temple and copying of reliefs is projected for the late spring and early summer of 1971. A third season for the same period of the year 1972 is contemplated to complete the digging.

The expedition has been sponsored by the American Research Center in Egypt and the Society for the Study of Egyptian Antiquities in Canada and we will co-operate fully while in Karnak with the Centre Franco-Egyptien. The expedition will comprise seven persons; a director, surveyor, three epigraphers and two site supervisors. A publication of the temple proper is contemplated for 1972 or 1973. The publication of the excavations will be in the form of preliminary reports followed by final publication, the date of which cannot now be set."

In order to carry out this work we made application to the Canada Council and to the Smithsonian Institute in Washington for support. We are sure all members will be pleased to hear that these applications have now been approved. Our application to the Smithsonian Institute was submitted through A.R.C.E. without whose support we could not have hoped for success. In this connection we are very fortunate to have been joined by the State University of New York at Binghamton which institution has agreed to associate themselves with us in our present endeavours. They are represented by Professor Gerald E. Kadish who will be travelling with us.

Should all go well we will have a party of approximately twelve to fourteen people going to Egypt, some of whom of course will be paying their own way, being wives and friends of members of the expedition. The itinerary has been drawn up and the expedition should set forth on May 16th, the return date being open to the individual members for their own purposes.

We are also sure that you would like to know that Mr. John Dorman in Cairo has been in touch with us and has indicated

that we can look for every possible assistance from him as well as a loan of some essential equipment for surveying purposes when we visit Egypt this year. Mr. Dorman was generous in his praise of our Society and encouraging in his wish to cooperate with us in the future.

A full report of this expedition will be made to the Society at the annual meeting to be held in September.

A. R. C. E. CONVENTION

A. R. C. E. held their convention in Toronto at the Lord Simcoe Hotel on Friday and Saturday the 13th and 14th of November 1970. Your Society maintained a hospitality suite at the hotel and we are pleased to report that we were visited by practically all members who were attending the convention. Among those who dropped in were Professor G. Kadish, New York State University at Binghamton; Professor K. Baer of the Oriental Institute, University of Chicago; Professor A. R. Schulman from Queen's University, New York; Professor W. K. Simpson from Yale; Mr. & Mrs. John Dorman, Director, A. R. C. E., resident in Cairo; Professor J. D. Schmidt, Columbia University, New York; Mrs. E. Riesstald, United States; Mrs. Lillian Brown, Executive Secretary, A. R. C. E. and Professor G. R. Hughes, University of Chicago. Many members of the Society were present. I think it is safe to say that the convention, from our point of view, was a success.

A cocktail party was held for visitors to the convention by the Egyptian Department of the R. O. M. in the Egyptian Department's part of the museum itself. It was a tremendous success and during the cocktail party Mr. Ron Johnson, who acted as our photographer last year on the expedition to Osiris Hk dt in May, took a number of candid pictures. With this newsletter you will find six of these pictures, copies of which are available upon request from the Secretary, Miss Susan Turner.

In recent correspondence between our Society and A. R. C. E. their Executive Secretary, Mrs. Lillian Brown, has indicated her Society's appreciation for our endeavours during the convention.

FILM LIBRARY

In our last newsletter we brought to your attention that we do have a number of coloured slides and black and white pictures which may be of interest to members. These slides and pictures deal with Egypt, of course, covering such areas as Giza, Saqqarah, Memphis, Luxor, Thebes, Karnak and other places. Because of a generous donation made to the Society we have now purchased a good projector and screen. The projector of course is equipped with remote control and there are two 140 slide trays to go with it. Any members wishing to borrow this equipment and slides should get in touch with our Secretary, Miss Susan Turner.

COMING EVENTS

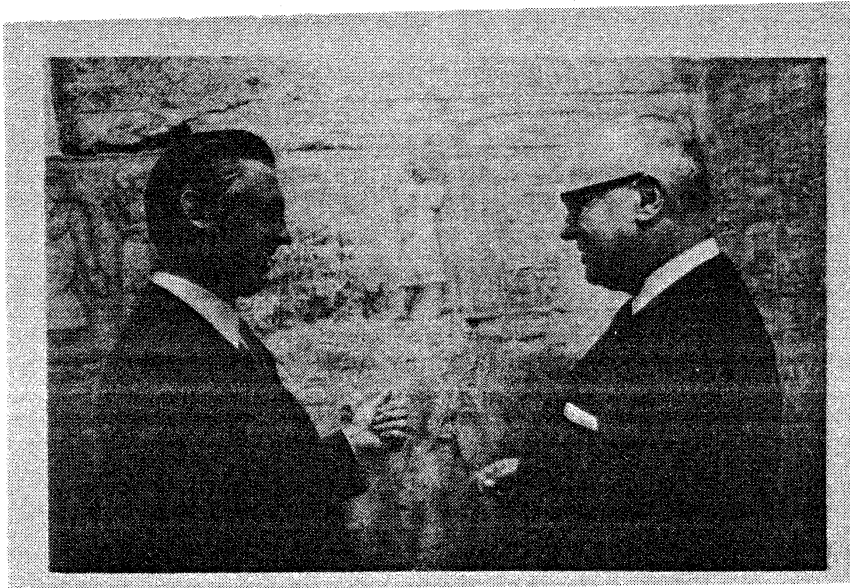
The Speakers Committee is now arranging for speakers to address the Society during next season on the following dates:

| | |
|----------|---------------------|
| Thursday | October 7th, 1971 |
| Thursday | November 11th, 1971 |
| Thursday | January 13th, 1972 |
| Thursday | March 23rd, 1972 |

The Annual Meeting of the Society will be held at the Faculty Club, University of Toronto on Friday, September 17th 1971. Formal notice will of course be sent out at a later date.

The Mid-West Branch of the American Oriental Society is meeting at the Lord Simcoe Hotel here in Toronto November 8th and 9th, 1971.

**AT THE ROYAL ONTARIO MUSEUM
SATURDAY, NOVEMBER 14, 1970**



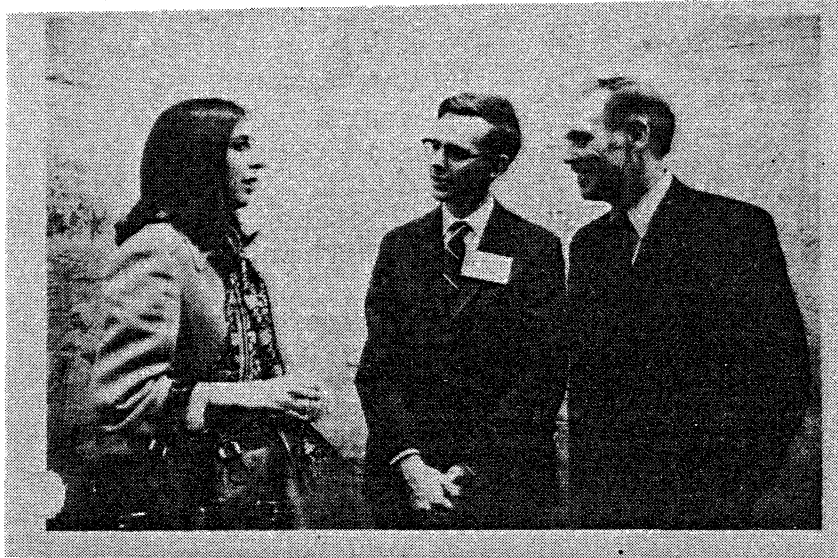
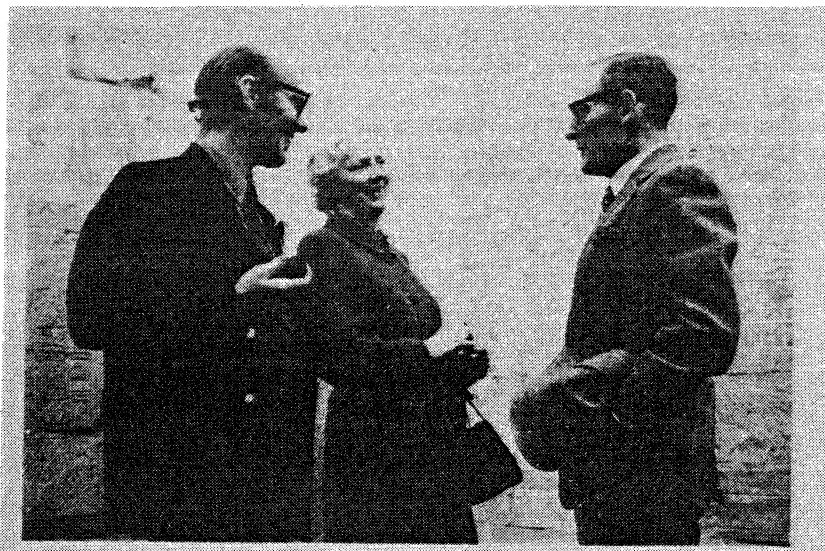
**Professor R. J. Williams,
Trustee - S. S. E. A. and A. R. C. E.**

**Professor Gustave E. Von Gunebaum,
President, A. R. C. E.**

**Professor D. B. Redford,
Vice-Chairman, S. S. E. A.**

**Miss W. Needler,
Curator Emeritus, Egyptian Department
Royal Ontario Museum and Trustee,
S. S. E. A.**

**Geoffrey E. Freeman,
Chairman, S. S. E. A.**



**Miss Susan Turner, Secretary,
Trustee, S. S. E. A.**

**Professor E. F. Wente,
Oriental Institute of Chicago.**

**Professor A. D. Tushingham,
Chief Archaeologist, R. O. M.**

**AT THE ROYAL ONTARIO MUSEUM
SATURDAY, NOVEMBER 14, 1970**



**Professor D. B. Redford,
Vice-Chairman, S. S. E. A.**

**Professor K. Baer,
Oriental Institute of Chicago,
University of Chicago.**

**Geoffrey E. Freeman,
Chairman, S. S. E. A.**

Mrs. J. Dorman

**Professor Gustave E. Von Gunebaum,
President, A. R. C. E.**

**John Dorman, Director,
A. R. C. E. - Cairo**



**Dr. N. Millet, Curator,
Egyptian Department,
Royal Ontario Museum.**

**Professor G. Kadish, New York State
University, Binghamton, N. Y.**

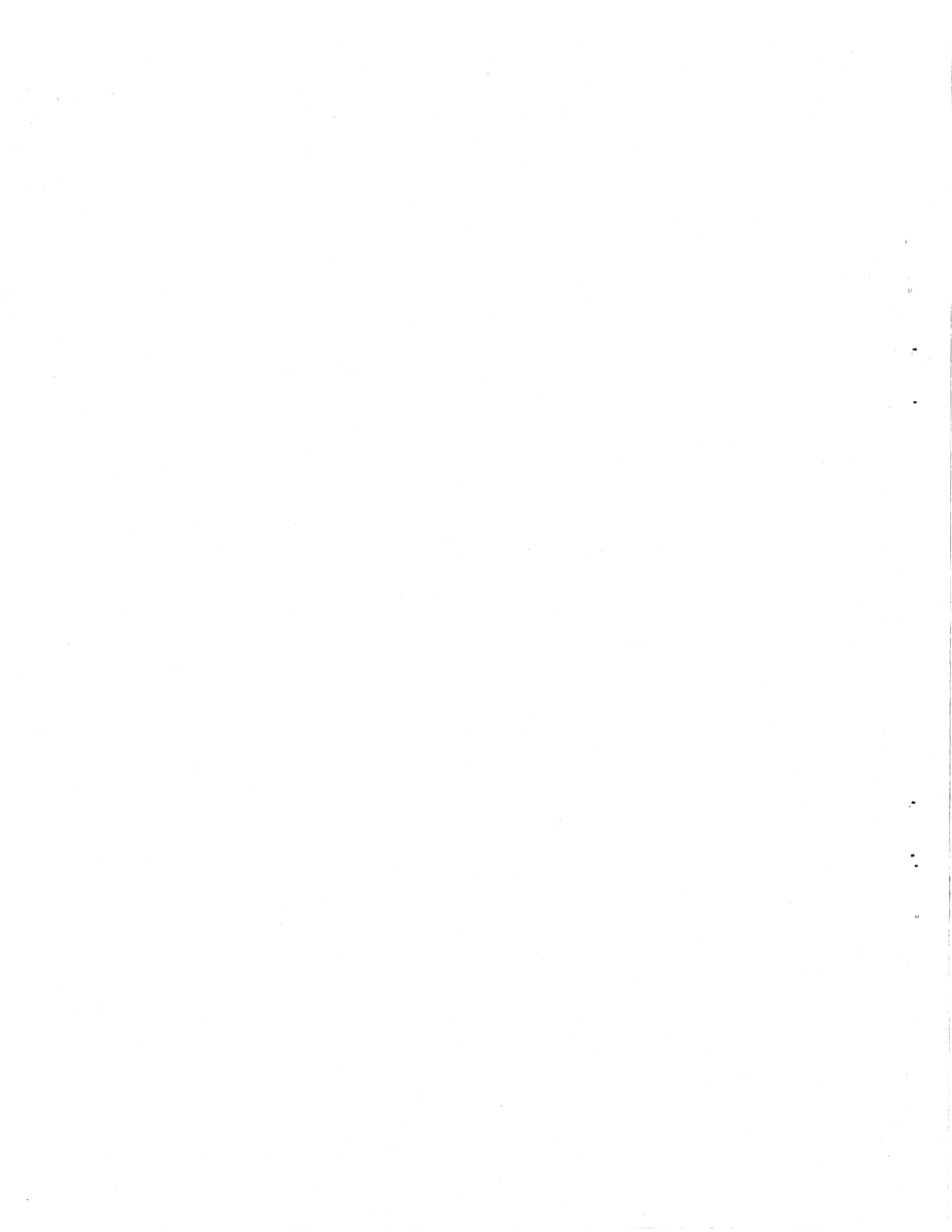
**Miss Susan Turner, Secretary,
Trustee, S. S. E. A.**

**Geoffrey E. Freeman,
Chairman, S. S. E. A.**



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NEWSLETTER

Volume II No. 1

October 1971

The Society is now entering its third year of operations. The annual meeting at the conclusion of the second year was held at the Faculty Club, University of Toronto in the evening of September 17th. There was a very fine turnout for this meeting, it was good to see so many of our members present.

EGYPT

The Society sent an expedition to Egypt last May under the Directorship of Professor D. B. Redford of the Department of Near Eastern Studies, University College, University of Toronto. Professor Redford has submitted a preliminary report on our operations in Egypt and a copy of this report is attached hereto.

It is our intention to send an expedition to Egypt in May and June of next year, once again under the direction of Professor D. B. Redford. It will be recalled that work in Egypt on the Temple of Osiris Hk3 dt in Karnak, Upper Egypt was commenced in the spring of 1970. It is hoped that next year's expedition may bring the work close to completion.

LECTURES

Once again our Speaker's Committee has arranged for four lectures during the coming season. I think you will probably agree that they have done an excellent job. The lectures are as follows:

1. 8:30 Tuesday, October 5th

The Society was addressed by Dr. William Kelly Simpson, Curator of Egyptian and Ancient Near Eastern Art, Museum of Fine Arts, Boston. The subject of Dr. Kelly Simpson's address was "The Collecting of Egyptian Art for the Boston Museum of Fine Arts". This was a most interesting discussion backed up by a wonderful collection of slides. All present agreed that this was a unique and rewarding experience. It is pleasant to note that there were 48 people present at this lecture, our biggest crowd to date.

The Society for the Study of Egyptian Antiquities

2. 8:30 on the evening of Thursday, November 11th

The Society will be addressed by Dr. Dieter Mueller of the University of Lethbridge, Alberta. While Dr. Mueller has not submitted the title of his lecture we do know it will be on the subject of the Coffin Texts. Once again all members are welcome and do bring your guests.

3. 8:30 on Thursday evening; January 13, 1972

The Society will be addressed by Dr. John D. Schmidt of Columbia University in the City of New York. We don't as yet have the subject of Dr. Schmidt's address but when known this will be passed along.

4. 8:30 on the evening of Thursday, March 23, 1972

The Society will be addressed by Dr. Klaus Baer of the Oriental Institute, Chicago. Once again we don't have the subject of Dr. Baer's address but it will be passed along to you as soon as he makes it known.

FILM LIBRARY

During our stay in Egypt this year we were able to take a great many more pictures. Among those added to our library are slides of many of the royal tombs in the Valley of Kings together with many of the nobles' tombs at Thebes. We have also added to our collection of pictures of Giza, Saqqara, Karnak and Luxor. As mentioned before, these slides together with projector and screen are available to members upon request.

A.O.S.

One of the branches of the A.O.S. is having it's annual meeting at the Lord Simcoe in Toronto on November 7th, a Sunday, November 8th and November 9th. The Society will maintain a Hospitality Suite at the Lord Simcoe Hotel on the evening of Sunday, November 7th.

At 8:30 on the evening of Sunday, November 7th, as arranged by the R.O.M., a series of three lectures will be given to the members of the A.O.S. at the Lord Simcoe Hotel concluding at 9:30. We therefore expect that from 9:30 on we will be able to entertain the members.

All our members are invited to attend and we hope to see you there.

NEWSLETTER

November 1971

Volume II Number 2

INTRODUCTION

In this newsletter members will find an article by Professor Donald Bruce Redford on the work he is presently undertaking in Egypt. We would like to remind our members that we would be delighted to hear from any of them or any of their friends on matters which they might feel are of interest to the members in general. While as yet we are not contemplating the preparation of a journal, we are hopeful that we will be able, from time to time, to publish articles of interest in this newsletter. Accordingly, any one who feels he has something of interest to tell, please don't hesitate to make a submission to the Society for possible publication. In this regard, if you will just address your submission to the attention of Mr. G. E. Freeman at 30 Chestnut Park Road they will be given every consideration.

HONORARY TRUSTEES

For those of you who attended the annual meeting you will, of course, be familiar with the list of our honorary trustees. However I am sure you will be interested to note the addition of one further member of that group, the Reverend James T. Burtchaell, C.S.C. Father Burtchaell is the Provost of the University of Notre Dame, Notre Dame, Indiana. We are delighted that he has joined our Honorary Trustees, particularly since we know that Notre Dame is showing interest in promoting studies of Near Eastern matters. One of our original members, and a life member of the Society, Mr. F. T. Miosi, himself a graduate of Notre Dame, was instrumental in interesting Father Burtchaell in our Society. I am sure you will join with me in welcoming him.

A.O.S.

In our last newsletter we mentioned the fact that the A.O.S. was having its annual meeting at the Lord Simcoe Hotel

in Toronto on November 7th, 8th and 9th. As mentioned, the Society, together with the Royal Ontario Museum and the Department of Near Eastern Studies, University College, University of Toronto, maintained a Hospitality Suite at the Lord Simcoe Hotel on the evening of Sunday the 7th. We were delighted that so many of those attending the convention made use of our suite and were able to meet with members of our Society as well as members of the Royal Ontario Museum and the Department of Near Eastern Studies, University of Toronto.

LECTURES

Dr. Dieter Mueller of the University of Lethbridge, Alberta, addressed the Society at 8:30 in the evening of Thursday, November 11th. The title of Dr. Mueller's address was "Titles and Dockets in the Coffin Texts". Once again the Society enjoyed a very entertaining evening and we are grateful to Dr. Mueller for his most interesting talk.

FROM EGYPT

As we know, the Society's operations at the Temple of Osiris Lord of Eternity in Luxor, Upper Egypt ceased on July 15th of this year. However, our field director Professor D. B. Redford, our vice-president, did not come back home. He received the appointment of co-director of the Akhenaten Blocks Project in Cairo. This project, which involves the reconstruction on paper of the Temples of the Sun-Disc at Thebes, has been going on for some time under the directorship of Ray Winfield Smith. Professor Redford was asked to interest himself in the project and assist in the production of a publication which is now in the course of preparation.

We asked Professor Redford if he would be kind enough to advise us as to the work he was doing in Egypt and what, indeed, the project was all about. The article which now follows is written by Professor Redford and explains the work in detail.

For those of you who are further interested in this project we refer you to Volume 138, page 634 ff. of the National Geographic

Magazine, the November 1970 issue. This article, read together with Dr. Redford's, will give those of you who are interested a clear insight into the work being undertaken by Professor Redford and his friends.

RECONSTRUCTING THE TEMPLES OF THE SUN- DISC AT THEBES

Thirty-four centuries ago a king ascended the throne of the Pharaohs who attempted radically to alter the religion of Ancient Egypt. In an effort to rehabilitate the image of divine kingship, he promulgated the cult of the transcendent, universal king, the Sun Disc, of which he himself was the earthly reflection. All other gods and their cults were banned, their temples closed, their priesthoods disbanded, their myths discarded. The king even changed his name from Amenophis, which incorporated the divine name Amun, to Akhenaten, - "Serviceable to the Sun Disc". At Thebes, the great capital city of Egypt, the reactionary ruler used the vast resources of an empire at its peak to throw up enormous temples to his new god. Five years after he came to the throne he abandoned Thebes for a new site, where a model city was quickly erected on a scale as large as his work at the old city. The movement, however, though dramatic, was short-lived. Less than twenty-five years after Akhenaten's accession to the kingship, the reigning monarch, Akhenaten's son-in-law, Tutankhamun, abandoned the new capital and lifted the ban on the old gods. Scarcely a decade later still the temples to the Sun Disc, both at Thebes and the new city Akhenaten (modern Amarna), were totally dismantled, the stones of which they were composed being used as filling in the new walls and pylons which were then in process of construction. If one visits Thebes today one finds not a trace of the site of Akhenaten's many temples.

Egyptologists have long known of the fate which befell Akhenaten's temples. Half a century ago the Department of Antiquities, in their work of restoring and strengthening the ruins at Karnak (ancient Apet-sut, - the centre of Thebes), had occasion to dismantle temporarily the flooring of the hypostyle hall as well as the masonry of the Second Pylon. In both places such large numbers of Akhenaten's blocks came to light that two

large storerooms had to be specially built to house them. More recently excavation around the Seventh and Eighth pylons has turned up additional blocks, re-used in later structures; and from Luxor, (the southern suburb of Thebes) some 7,000 blocks have been unearthed, similarly re-used in Coptic dwellings. The present dismantling of the Ninth Pylon under the auspices of the Centre Franco-Egyptien has produced enough blocks to fill yet another storehouse. All told to-day, there are no less than eight storehouses in the Karnak area, containing approximately 35,000 blocks.

With such enormous quantity of stone - and the total may be expected to grow, as neither the Second nor the Ninth Pylon have disgorged all their blocks - the hope has long been entertained of putting Akhenaten's temple back together again. But it was not until a University of Pennsylvania expedition, under the direction of Ray Winfield Smith, undertook with the aid of a computer to programme the temple on paper that the hope began to be realized.

Fortunately, Akhenaten had covered the walls of his temple with scenes of himself, his wife and family along with members of his court engaged in a variety of activities. Consequently nearly all of the 35,000 blocks are covered on at least one side with part of a scene, done in relief. Fortunately also, Akhenaten, in his great haste to erect buildings, employed a small kind of sandstone block of standard dimensions, viz. 75 cm. long by 25 cm. high, usually alternating a course of headers with one of stretchers. The problem, then, is to match up these uniformly shaped "jig-saw" pieces into the various scenes they originally constituted, with the assistance of our knowledge of the style and repertoire of relief scenes of that period.

The expedition first photographed each of the 35,000 stones to the same scale, then catalogued them by stone number and photograph number, and finally entered the salient information about content of the relief and style of cutting on computer cards. Very slowly over the past five years, partly with the help of the computer but mainly by human eye, the individual photographs have been matched up into component scenes, and mounted on glass plates. The work is by no means finished. Very few scenes have been completely reconstituted, the vast majority consisting of two or three stones only. But

scarcely a day goes by in which new joins are not made. Beside the matching of blocks to each other goes the laborious task of statistical analysis of the content of the scenes, and here the computer is of greater assistance. The questions we want answered have to do mainly with quantitative occurrence, and can be a help in furthering the task of matching. How many times does the king wear this or that crown, and are there any he does not wear? How many times and in what types of scene does the queen appear? How many of the king's children are depicted? What kinds of objects are offered in the offering scenes? In what direction do the figures face? Which foreign racial types are shown, and in how many scenes do they occur?

Already the project has produced dramatic results. For one thing, we now know that there was not one but at least five temples that Akhenaten built at Karnak, all named on the blocks. Another unexpected discovery is the amount of space in the reliefs devoted to the depiction of the king's jubilee, which he must have celebrated in his second or third year. In Egyptian art detailed treatment of the jubilee is relatively rare, so that these Akhenaten scenes ought to add significantly to our knowledge. Perhaps the biggest surprise of all is the dominance of Nefertity, Akhenaten's queen, as evidenced by her frequent presence alone in the reliefs, offering to the Sun Disc in place of her husband. In fact, in one of the Karnak temples Akhenaten built only Nefertity appears to have been depicted.

Besides offering scenes, which together constitute the largest proportion of relief scenes in the temples, there is a wealth of varied subject matter. There are scenes in which the king is shown in his chariot, followed by members of the court in their chariots. The palace apartments with servants bustling about is also fairly frequently depicted. Herdsmen lead livestock into special enclosures, each group of cattle being identified by a caption as part of the tax quota sent in by a certain provincial official. The king drives in the stake for the measuring of a new building he is constructing; and workmen carry sacks of earth up an artificial mound, while stone masons lay cut stone to form walls on top. The artists never tired of showing seemingly endless lines of servants carrying offerings and provisions upon their heads; oxen are thrown, trussed up and slaughtered, and their dismembered carcasses carried off as offerings. Soldiers bow in rows, or run ahead of the chariots.

The long roster of officials includes the vizier, the high-priest of the sun, the personal high-priest of the king, harim-overseers, king's-agents, police, the overseer of the treasury, commanders of infantry, the overseer of Nile mouths, standard-bearers of the army, the mayors of Nefrusy, Asiut and Thinis, and many priest and scribes.

As our knowledge of the subject matter and its distribution upon the temple walls grow, our ignorance of where the temples stood at Thebes remains unenlightened. In many cases we seem to lack the lower parts of the scenes, which suggests that the foundation courses of the walls may be still in situ awaiting excavation. On the other hand it is equally probable that the sites of the buildings were later built on by later kings, so that many of the standing walls and pylons at Thebes conceal the foundations of Akhenaten's time. Only controlled excavation can determine this, but it must be done much more carefully than has been done heretofore at Karnak.

"WASSEERGEIST" (?)

One of the most important and most interesting of the early demotic texts is the History of the Highpriest of Memphis, Setne Khamwese.¹ Large sections of this narrative are quite magical in content. In fact, the story revolves around the search by Naneferkaptah, the hero of this tale, for a magical book which, as it turns out, rested at the bottom of the sea and was guarded by a terrifying serpent.

During a re-examination of this text, the writer was intrigued by the variations in the writing of the group which has traditionally been transliterated nht-ntr or nht n ntr.² Upon comparing its occurrence in plate 45, line 7,

ⲛⲏ - ⲛⲏⲛⲏⲛⲏⲛ

³ntr/n/nht.t

with those of 44, 37; 45, 3; 45, 10; 45, 14, which are as follows:

Pl. 44, 37

113 - 13 2 f 3 11

(hr-d³d³=w)/mw/n/w³h/nht (n) ntr/wn/iw

Spiegelberg, op. cit., p. 145: "indem eine Gotteskraft über ihnen flutete"

Griffith, op. cit., p. 103; "there being divine power resting in water over them"

Brunner-Traut, op. cit., p. 180: "während eine Gotteskraft im Wasser über ihnen schwebte"

Maspero, op. cit., p. 62: "car il y avait une force divine sur eux"

Pl. 45, 3

113 - 13 11 2 3 11

([n] t³=w ri. t hrj. t) /mw/n/w³h/nht n ntr/wn/iw

Spiegelberg, op. cit., p. 145: "indem eine Gotteskraft über ihnen (wörtlich: an ihrer Oberseite) flutete"

Griffith, op. cit., p. 105: "there being power of god resting in water over them"

Brunner-Traut, op. cit., p. 181: "während eine Gotteskraft im Wasser über ihnen schwebte"

Maspero, op. cit., p. 63: "car il y avait une force divine de l'eau qui les faisait monter à la surface"

Pl. 45, 9

1302 11 2 3 11

(t³=f ri. t hrj. t) /w³h/mw/n/nht n ntr/wn/iw

Spiegelberg, op. cit., p. 145: "indem eine Gotteskraft über ihm flutete"

Griffith, op. cit., p. 111: "there being power of god as (?) water resting upon (?) him"

Brunner-Traut, op. cit., p. 182: "während eine Gotteskraft im Wasser über ihm schwebte"

Maspero, op. cit., p. 64: "car il y eut dans l'eau une force divine qui poussa le corps à la surface"

Pl. 45, 14-15

112 - 13 11 2 3 11

(t³j=i ri. t hrj. t) /mw/n/w³h/nht n ntr/wn/iw

Spiegelberg, op. cit., p. 145: "indem eine Gotteskraft über mir flutete"

Griffith, op. cit., p. 113: "there being power of god resting in water upon me"

Brunner-Traut, op. cit., p. 182: "während eine Gotteskraft über mir im Wasser schwebte"

Maspero, op. cit., p. 65: "car il y eut dans l'eau une force divine qui me poussait à la surface"

the question arose as to whether ~~ⲕ~~ could indicate a word other than nḥt.⁴ One solution which immediately suggested itself was to read mḥ.⁵ The groups in question could then be transliterated mḥ-ntr or mḥ n ntr and translated "divine cubit".⁶ In this event, the group ~~ⲕ~~, which scholars have taken to be w³ḥ,⁷ could be read "21".⁸ In view of these options, the four passages under study could then be translated:

44, 37 "There being 21 divine cubits of water over them"

45, 3 "There being 21 divine cubits of water over them"

That is to say, Nanferkaptah had the power not only to see the mysteries of the heavens but also those of the depths.

45, 9-10 "There being 21 divine cubits of water over him"

45, 14 "There being 21 divine cubits of water over me"

In other words, Merib sank to and was raised from the bottom of the sea.

If these new readings have any merit, then Spiegelberg's statement that the well known term nḥt n ntr "Gotteskraft" could also have the connotation "Wassergeist" is unfounded, since his interpretation is based solely on his understanding of these four passages.

¹Text: W. Spiegelberg, Catalogue Général des Antiquités Égyptiennes du Musée du Caire: Die Demotischen Papyrus. Strassburg 1906. Vol. 40, No. 30646, Plates 44-47.
Translation and transliteration: F. Ll. Griffith, Stories of

the High Priests of Memphis, Oxford 1900. Other translations: E. Brunner-Traut, Altägyptische Märchen, Düsseldorf-Köln 1963; G. Maspero, Les Contes populaires L'Égypte Ancienne, Paris 1882.

- ² For a treatment of this term cf. W. Spiegelberg, "Die ägyptische Gottheit der "Gotteskraft" ", ZÄS 57 (1922), p. 145-148 where he says: "In den oben besprochenen anderen Stellen der Setnenovelle ist die "Gotteskraft" anscheinend ein Wassergeist, der wie ein göttliches Wesen wirkt", and he compares it to GEN. I ii "und der Geist Gottes schwebte über den Wassern."
- ³ All transliterations are taken from Spiegelberg, op. cit., p. 145.
- ⁴ I was first made aware of the difficulties inherent in these lines and of their possible solution while reading I Kh. under the tutelage of Dr. R. J. Williams at the University of Toronto.
- ⁵ W. Erichsen, Demotisches Glossar, Kopenhagen 1954, page 173.
- ⁶ ibid, p. 173
- ⁷ It is interesting to note that only one of Erichsen's many options for the writing of w³h, ibid, page 76, agrees with those of the passages under discussion, and it may well be the case that it is a citation from these passages. w³h does occur six times in our text: 4, 21; 45, 4; 45, 5; 46, 28; 46, 36; 47, 4; (44, 16 and 45, 28 are illegible for our purposes). The writing throughout is ⲱ except for 47, 4 ⲱ. However, it is possible to read 47, 4 as r-ir=w: "It is by the craft of a good scribe that they act here in this tomb". (For the writing of the Second Present of ir in I Kh cf. R. J. Williams, "On Certain Verbal Forms in Demotic", JNES 7 (1948), page 230.) For examples of ir=w cf. 44, 7; 44, 16; 45, 22; 45, 23; 46, 8; 46, 13; 46, 20; 46, 21; 46, 28; 46, 32; 47, 7; 47, 9; 47, 14; 47, 15; 47, 15; 47, 18; 47, 19.
- ⁸ Erichsen, op. cit., page 710

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INTRODUCTION

Another article by Mr. F. T. Miosi appears in this edition of our Newsletter. It has to do with an interpretation surrounding the possible translations of a line appearing in Pyramid Text 514 e. While this work demonstrates a difference of opinion with the previous interpretation by R. O. Faulkner, its' object is to point out to our members the care which must be taken in the choice of material upon which to base one's interpretations.

Elsewhere in the Newsletter, Professor D. B. Redford refreshes our minds and brings us up to date about the activities of the Society. While Professor Redford has listed a number of eminent Egyptologists who have addressed the Society he has omitted his own name; an omission to which we feel obliged to draw your attention. It will be noticed that the largest and certainly the most expensive of our endeavours has been our work in connection with the Temple of Osiris Lord of Eternity at Karnak. I think possibly a few words in connection with the financing of this operation might be of interest.

OPERATIONS IN EGYPT

The Society itself is in no position to undertake financing such an operation as the exploration of the Temple of Osiris Lord of Eternity. To date we have spent in the neighbourhood of \$25,000. and practically all this money has come from outside sources. The main sources of our income are two-fold: the Canada Council in Ottawa and the Smithsonian Institute in Washington. Neither of these lending institutions will advance funds to other than an individual. It has been necessary, therefore, to submit applications under the name of Professor D. B. Redford. The grants of these institutions, while made in his name, were administered by the Society. Applications must be sponsored by organizations acceptable

to the lending institutions. In the case of Canada Council the application was sponsored by the University of Toronto and in the case of the Smithsonian Institute by the American Research Center in Egypt. Both of these sponsoring organizations were generous in their support and contributed in no small way to the acceptance of the applications themselves. The lending institutions refer applications to referees of their choice, who are people well versed in the subject in connection with which submissions are made. Subject to satisfactory reports by these referees the applications may be found acceptable to the lending institutions.

For our operations in 1970 Professor D. B. Redford's application to the Canada Council was accepted and he received approximately \$7,500. For our operations in 1971, which were enlarged by the addition of archaeological work, Professor Redford's application to the Canada Council for epigraphic work was approved in the amount of approximately \$9,000., while his application to the Smithsonian for archaeological work was approved in the amount of approximately \$8,000. as well. For our operations this year an application to the Canada Council for \$1,400. is presently being considered while one for \$16,335. is under consideration by the Smithsonian Institute.

Funds provided by these lending institutions cover travel to and return from the site of operations: air fare to Cairo and back and the train from Cairo to Luxor and back. The class of accommodation for travel is economy and no allowance is made for anything extra. The grant then covers board and lodging for the party: we have been averaging a cost for food and hotel accommodation of approximately \$9.80 per day per person. Other matters covered are the cost of transportation to and from the actual site of operations and the hotel where the party is staying, the cost of materials necessary to carry on the work, the cost of some camera equipment and film as well as developing on return, the payrolls of the workers employed at the archaeological site for digging purposes, some miscellaneous items such as legal fees, accounting fees and insurances, etc. While the grants are reasonably generous in that they cover all aspects of the operation itself, they don't make any allowance for personal expenditures. Further financing necessary for the successful completion of our operations, not covered by the grants, was provided by the Society.

The help which the Society has been able to give has only been made possible by contributions received from private sources.

It is well to remember, that the Society is licensed as a charitable organization with the Federal Government and is authorized to give receipts for donations, which receipts may be used for income tax purposes.

The projects being carried on are of a most serious nature and great progress has been made to date in connection with these operations. The epigraphic survey of the temple itself is all but completed and the small amount of work left to do will be finished this year. There remains then the publication of the information solicited from these operations. The archaeological work which is continuing, should be completed this year. By the end of these operations the full value of the Society's endeavours may be calculated.

The work done by the various members on the expeditions has been considerable and their task has been heavy. There is a tremendous amount still to be done in Egypt in connection with the study of that country's ancient civilization and it is hoped that our Society may make a significant contribution thereto. However, in order to do so, continuing support will have to be sought, and further applications will be going forth to various lending institutions. It may be possible for the Society to raise funds from other sources and all members are requested to keep that situation in mind and advise the Financial Committee of such recommendations as may occur to them.

* * * * *

TO DATE

D. B. Redford

When, in the fall of 1969, a small group of students and friends of Egyptology resident in the City of Toronto came together to form the Society for the Study of Egyptian Antiquities, the intent was to fill a vacuum in Canadian intellectual life that had existed all too long. Though boasting a direct involvement in the work of one of the greatest Egyptologists, Sir W. M. F. Petrie, through the person of C. T. Currelly, and though in possession of a first rate Egyptological collection in the R.O.M., Canada had never dispatched its own mission to further exploration in Egypt. Canadians individually had made significant contributions to other expeditions, and some anthropological research had been undertaken by nationals of this country, but such assistance in the work

of others only makes the devoted student, whether lay or professional, all the more eager to launch out on his own. This is not narrow nationalism, but healthy enthusiasm.

The purposes of the Society are basically three: one, to stimulate interest in Egyptology and the study of ancient Egypt's history, culture and position in the ancient world; two, to provide students, not only in Egyptology, but also in the related disciplines of history, art, anthropology and linguistics, with the tools for research and training in the field; three, to sponsor and promote archaeological and epigraphic expeditions to Egypt. In fulfillment of the first aim the Society has instituted a lecture series comprising four lectures yearly in Toronto. Speakers are drawn from the ranks of the best Egyptologists in the world, and the roster to date reads like a 'Who's Who' of scholars in disciplines related to antiquity: Dr. N. B. Millet (Curator, R.O.M.); Dr. H. G. Fischer (Wallace Curator in Egyptology, Metropolitan Museum of Art, N.Y.); Professor G. E. Kadish (University of N. Y. at Binghamton); Professor Dieter Mueller (University of Lethbridge); Dr. W. K. Simpson (Yale University); Professor Klaus Baer (Oriental Institute, University of Chicago); Professor John D. Schmidt (Columbia University). In pursuance of our second and third goals, it is hoped to begin a library of Egyptological works, and a slide collection, available to members of the Society; (the slide collection, in fact, has already been started).

In the spring and summer of 1970 with the aid of a grant from the Canada Council, the Society embarked upon an epigraphic and (later) an archaeological survey of the little known Temple of Osiris Ruler of Eternity at Karnak, Egypt, dating from the 8th century B. C. The project had the twofold aim of studying, recording and hopefully preserving for posterity the only surviving structure from the 23rd Egyptian Dynasty, and of introducing students to the rigours of copying inscriptions and supervising excavations. After two seasons in the field the task is almost done. A total of nine students have been involved, either as epigraphers, recorders or site supervisors. The temple has been recorded on film and by an artist as well as been planned by a surveyor. The inscriptions have been copied and collated. It is a good beginning, and hopefully presages what lies ahead for us.

The Society, although only in its third year, has already experienced the friendship and co-operation of a number of related organizations. We have, while in Egypt, enjoyed the very kind assistance of the A.R.C.E. and the gracious permission

of the Department of Antiquities U. A. R. to carry on our labours. The Societe Francaise d'Egyptologie has also expressed interest in our work and through their chairman, J. Leclant, has sent their greetings!

A programme orientated towards student training and serious scholarly research, and a series of lectures designed to publish abroad the results of such research - these are the basic aims of the S.S.E.A. To further them, a Newsletter has been begun, which hopefully will continue to grow, along with the Society, into an organ for the education of all who are interested and for scholarly dissemination of work, of which we can all be proud.

* * * * *

LECTURES

On Thursday, January 13th, 1972 the Society was addressed by Dr. John D. Schmidt of the Department of History at Columbia University, New York. Dr. Schmidt spoke on the subject of "Repeating of Births". The subject was of particular interest to some of our members and a lively discussion ensued. We are grateful to Dr. Schmidt for taking the time to visit with us.

On March 16th next, the Society is to be addressed by Dr. Klaus Baer of the Oriental Institute, University of Chicago. The subject of Dr. Baer's address will be "Written Language, Dialect and Society in Pharonic Egypt". We understand that Dr. Baer hopes to touch on all aspects of his subject and in particular "the relationship of the various types and stages of written Egyptian to each other and to the spoken language". Further "the evidence for dialects and for the specific dialect origin of the various forms of written Egyptian". He hopes also to discuss "the relationship of political unity to the unity of the written language". We feel certain that we can look forward to a most interesting evening and it is hoped that all our members will be present and partake in any discussion which may follow the address.

Dr. Baer's talk will take place as usual at 8:30 p.m. in the Sir Daniel Wilson Senior Common Room and everyone is welcome.

* * * * *

PEOPLE

Mr. Morris Bierbrier was home for Christmas and while over here visited Toronto and his many friends. He returned to the University of Liverpool in early January to continue his studies towards his Doctorate.

We are all delighted to hear that one of our members, Professor John Henry Ursell, who is with the Queen's University at Kingston, has been elected a Fellow of the Royal Asiatic Society of Great Britain and Ireland.

At the annual meeting of the American Research Center in Egypt, held at Boston November 19th and 20th, 1971, Professor Gerald E. Kadish made a report on our Epigraphic and Archaeological work at the Temple of Osiris Lord of Eternity.

Mr. Joseph Clarke, who now lives in Wales, is working on a series of illustrations to a new Guide Book to Egypt. Mr. Clarke is the artist for the "Osiris Hkꜣ dt Project".

* * * * *

MEMBERSHIP

We think it is interesting to note that membership now totals 53 as follows:

| | |
|----------|----|
| Honorary | 12 |
| Life | 12 |
| Ordinary | 21 |
| Student | 8 |

It is our hope, of course, that membership will increase and we urge our members to work with us in that connection. If you know of anyone who is interested in our affairs don't hesitate to let us know and we will be only too pleased to write to them giving them complete information regarding all our activities.

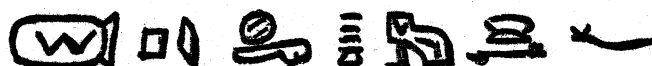
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METHODOLOGY AND THE PYRAMID TEXTS

F. T. Miosi

All too often students of Egyptian religion are forced to involve themselves in long and arduous research projects when attempting to discover the meaning of certain passages. Sometimes the content of the surrounding lines will give them a strong indication of what is meant, but at other times no such lucid context is present. In these cases, Egyptologists must turn to dictionaries, indices, catalogues, word-studies and a host of other sources in an attempt to find one piece of comparable material upon which some explanation can be based. For instance, when studying the Pyramid Texts, a copy of the Book of the Dead is always on hand; or if one is working in the Coffin Texts, he may have occasion to refer to Papyrus Jumilhac. Thus, in order to facilitate his understanding of certain words or passages, an Egyptologist will make use of material from different geographic areas, times and genres. However, although this process can be highly productive, it is extremely dangerous, for it must always be remembered that one could be dealing with two or more religious traditions so diverse that any attempt to explain one by means of the other would result in total misunderstanding.

A good example of this is Faulkner's interpretation of Pyramid Text 514 e:



"The king is the third at his accession"¹


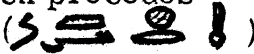
The critical word here is 'third'. Sethe takes it to mean 'companion' or, in his words 'einer von Dreien'², and, after studying other occurrences of this term in the Pyramid Texts, Sethe comes to the conclusion that it must remain an open question whether the two gods whom Wenis accompanies are Orion and Sothis, Horus and Thoth or Horus and Seth.³ Faulkner, however, believes that a more definite identification of the accompanying gods can be made. Referring us

¹ R. Faulkner, The Ancient Egyptian Pyramid Texts. (Oxford, 1969), p. 101

² K. Sethe, Übersetzung und Kommentar zu den Altägyptischen Pyramidentexten. (Glückstadt and Hamburg. no date,) 11, p. 382

³ ibid, p. 382. Sethe's exact words are: "Ob nun Orion und Sothis, Horus und Thoth, Horus und Seth oder bloss Re... muss eine offene Frage bleiben".

to an article by Gardiner,⁴ Faulkner states that "it is probable that Horus and either Seth or Thoth were the other two members of the triad".⁵ If this article is consulted, one will find that Faulkner bases his interpretation on the following fact: in scenes which can be characterized as representing the "Baptism of Pharaoh",⁶ Horus and Thoth were the gods most commonly depicted anointing the king. However, before agreeing with his use of this information, we must remember that these scenes are most definitely not of a mortuary character; that not one of them is to be dated before the time of Hatshepsut; that they are primarily Theban in provenance; that Horus and Thoth are not the only divinities who anoint the pharaoh; and that it is not always the case that the gods who "baptize" the pharaoh are the same ones who accompany him into the temple.

Another point which is most critical involves the reason why Faulkner places such importance on the material discussed by Gardiner. As we have seen, he translates  "at his accession". Thus, to Faulkner, PT 514 e refers either to a coronation ceremony or to the pharaoh's actual accession to the throne - the same rites which Gardiner thinks are represented by the "Baptism of Pharaoh" scenes. But what does this mean? The pharaoh was crowned and acceded to office long ago, while he was on earth. Is Faulkner asking us to believe that there was a repetition of these events in the afterlife, that the pharaoh was crowned as the king of the sky or as a god? Certainly, this cannot be the case. Texts dealing with the activities which took place after the king's death make it clear that the event which precedes his recognition is his "justification" or "vindication" () and not a re-coronation or re-affirmation of power. In all of this, it must be remembered that the pharaoh's kingship and his divinity were proclaimed while he was alive, and, in attempting to explain the Egyptian concept of the two modes of existence, would it be too rash to add a new turn to an old adage and say: "Once a king, always a king. Once a god, always a god."?

4 A. H. Gardiner, "The Baptism of Pharaoh", JEA 36 (1950), pp. 3 ff.

5 op. cit., p. 10

6 These scenes can be described as ones in which two gods (this is not always the case), each hold a hzt-jar, pour a stream of vivifying *ḥnḥ*-signs over the head of the pharaoh, who is subsequently led into a temple, crowned and presented to Amon. To Gardiner, the "Baptism" scene depicts an episode either "in the coronation ceremony" or "in a real or imaginative series where the royal prerogatives were bestowed or confirmed Sed festival, "op. cit., p. 6)

The solution to this problem lies in the fact that they need not be translated "accession". A recent study of this word⁷ makes it certain that it can also refer to the "festive appearance" of a king or a god, and this must be how the word is to be understood in PT 514 e:

"Wenis is the third when he appears"

In view of these problems, it seems that Faulkner's interpretation of this passage based on facts gleaned from scenes representing the "Baptism of Pharaoh" must be considered to be highly speculative, and, when evaluated in the light of the following passage from the pyramid of Pepi, its incorrectness is obvious.

Utterance 266: The reed-floats of the sky are set in place for Re so that he might cross over in them to the horizon, to Horakhty. The reed-floats of the sky are set in place for this Pepi so that he might cross over in them to the horizon, to Horakhty. The reed-floats of the sky are set in place for Horakhty so that he might cross over in them to the horizon, to Re. The reed-floats of the sky are set in place for this Pepi so that he might cross over in them to the horizon, to Re. The Nurse-Canal is open; the Field of Rushes is filled; the Winding Stream is flooded so that this Pepi may be ferried across them to the horizon, to Horakhty. Bring to this Pepi those four brothers - the passersby, the wearers of the side-lock - who sit upon their staffs in the eastern part of the sky! Say the Good-Name of this Pepi to Nehebkwaw! Celebrate this Pepi! Celebrate his Ku! For this Pepi and his Ku have been vindicated before the God. Re has (taken?) this Pepi to himself, to the sky, to the eastern side of the sky. Indeed, he is the Horus of the D³t, he is the star which lights up the sky. The sister of this Pepi is Sothis.... Neither the sky nor the earth will ever be void of Pepi. By the command of


⁷ D. B. Redford, History and Chronology of the Eighteenth Dynasty of Egypt: Seven Studies. (University of Toronto Press, 1967), pp. 4-27

bring these to Pepi. He will be your third in Heliopolis.

This spell, which Sethe appears to have neglected in his commentary on PT 514 e,⁸ tells us explicitly that the dead king will become a third god in Heliopolis, i. e. a third solar-god. The names of the other two solar-gods are quite apparent: Re and Horakhty, for, in the early section of this utterance, we see that Re crosses the sky to Horakhty; that Pepi crosses the sky to Horakhty; that Horakhty crosses the sky to Re; and that Pepi crosses the sky to Re. Thus, Pepi is identified with the two great gods of Heliopolis both in his solar journey and in Heliopolitan theology.

If one compares the context in which this spell occurs in Pepi's pyramid with that of the passage under discussion from the pyramid of Wenis, it will be seen, that in both cases, we are dealing with the same events, viz. the crossing of the sky by the pharaoh, the acceptance and honoring of the pharaoh, and his assumption of full power in the other world. Thus, it seems quite certain that the explanation of PT 514 e can be found within the corpus of the Pyramid Texts itself, and our brief study has shown that Faulkner's attempt to find a solution based on late material which was non-mortuary, non-solar and non-Heliopolitan was attractive but incorrect.⁹

⁸ It is difficult to fault Sethe for such an error. He was the first scholar to attempt a comprehensive study of the Pyramid Texts, and the sheer mass of material involved makes such an omission quite understandable.

⁹ In a subsequent article, this author will attempt to show that  has quite a different meaning in stellar and Osirian mythology.

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OPERATIONS IN EGYPT

Early in May, Professor D. B. Redford set out for our third year's work at the Temple of Osiris Lord of Eternity at Luxor in Upper Egypt. This year he hopes to complete the work there and to this end will be working at the site until early July.

The group under Professor Redford's directorship includes among its members; Dr. Jack Holladay (Department of Near Eastern Studies, University College, University of Toronto) a recognized authority in the field of pottery, whose knowledge of this subject will most assuredly lend valuable assistance to us in our operations. Dr. Holladay is accompanied by his wife who has been his assistant in field operations of this nature on numerous occasions.

Our artist, Mr. Joe Clarke, of England (Wales) is once again with us and this time is accompanied by his brother Philip, a professional archaeologist. Our photographer is Mr. E. A. Du Vernet, Q. C. of Toronto.

The rest of the team consist of Miss Candace Howes of New York, surveyor and artist; Miss Rita Freed of Wellesley College, Mass. and Miss La Verne Schnare of the State University of New York at Binghamton, student helpers.

A short communication from Professor Redford, recently received, indicates that the work goes well and that he has been

permitted to go deeper in two trenches, and will probably reach water before the end of the season. Further, he is digging a new square right in front of the gate and has found that it is a great Hellenistic (Ptolemaic) pit, into which was thrown a lot of "junk"; a wall block from an inner room of the temple with the names "Arsaphes" and "Ptah"; an uninscribed cube statue; and a fragment of a stela of a priest of Khonsu.

Professor Redford went on to say that Dr. Holladay's work and his techniques are a real success and that this newly acquired skill in pottery treatment and chronology in our operations, will, in no small way, contribute to any success we may have with the Temple of Osiris-Lord of Eternity.

* * * * *

LECTURES

The final lecture of the year was given by Dr. Klaus Baer of the Oriental Institute of the University of Chicago on March 16th last. There was a very large turnout of approximately 56 people, all of whom were most enthusiastic in their praise of Dr. Baer, whose subject "Written Language, Dialect and Society in Pharonic Egypt", skillfully handled, appealed to both scholar and amateur alike. We are most grateful to Dr. Baer for giving his time to so entertain us.

Another series of lectures is being prepared for next season and we have already arranged for talks by Professor Shinnie of Calgary in November and Dr. Hans Goedicke in March of 1973. Full details of this series will be given when all arrangements are made.

* * * * *

PEOPLE

Professor Donald B. Redford has been appointed Director of the Akhenaten Temple Project. In a recent newsletter (Vol. 2, No. 2, November 1971) we mentioned the fact that Dr. Redford had been appointed to this project as Co-Director and in the same letter there appeared an article which touched upon his work in that connection.

This project, while sponsored by the University of Philadelphia, is administered by the American Research Center in Egypt and funded by the Smithsonian Institute. We should, we think, point out the importance for Canadian scholarship of Dr. Redford's appointment, for the granting of such a field position by a U.S. Government Agency to a Canadian scholar is a most valuable precedent.

* * * * *

SPECIAL PROJECTS

On the recommendation of the Special Project Committee (Chairman, Dr. D. Mueller; members, Professor Williams and Mr. G. Freeman) the trustees approved of our support to the Akhenaten Temple Project. We are doing this by supplying Canadian dollars in exchange for Egyptian pounds and thereby making it possible for Professor Redford to continue to employ Mr. L. Greener of Tasmania, Australia, the project artist. (Reconstructing the Temples of the Sun-Disc at Thebes by Professor D. B. Redford - Newsletter Vol. 2, No. 2, November 1971).

For those who are interested, some of Mr. Greener's work appears in an article in the National Geographic Magazine of November 1970 (Vol. 138, pp. 634 ff). In return for our support we have been recognized as a sponsor of the project.

* * * * *

HIERATIC FRAGMENTS IN THE

BUFFALO MUSEUM OF NATURAL SCIENCES

Included in the Society's photographic collection¹ are four hieratic papyri fragments, the originals of which are the property

-
1. Photographs were taken and donated by Mr. Charles Meischeid of Buffalo, New York.

of the Buffalo Museum of Science.² (Plates I - IV)

A description of the fragments is as follows:

- Plate I: Cat. No. C5186 - Provenance unknown.
 Acquisition unrecorded. Time: c.
 300 B. C.
- Plate II: Cat. No. C12659 - Provenance unknown.
 Acquired for the museum by Mr. C.
 J. Hamlin in the 1930's. Time: Roman
 Period.
- Plate III: Cat. No. C1587 - Provenance unknown.
 Acquisition unrecorded. Time: c. 300 B. C.
- Plate IV: Cat. No. C12661 - Provenance unknown.
 Acquired for the museum by Mr. C. J.
 Hamlin in the 1930's. Time: c. 300 B. C.

An attempt to translate and identify these fragments has been undertaken by this author and in the case of C5186 (Plate I) positive results have been attained.

C5186 - The fragment contains two partially preserved columns of text. 17 lines of the larger passage still remain³ while the far left of the papyrus offers the initial elements of 18 lines.

This fragment presents us with a number of spells from the Book of the Dead. The column on the right side contains the latter half of BD18 and the beginning of BD19. To place the preserved lines of this section into their proper context, the following chart should be of value:

-
2. The writer wishes to thank the Buffalo Museum of Science for its' permission to publish these papyri.
 3. On the original, a few illegible markings can be seen along the uppermost portion of the fragment. These markings constitute line X + 1 of our analysis.

| | |
|---|---------------------------|
| X + 1 = ? | X + 10 = b vii ll. 17-18 |
| X + 2 = Ryerson ⁴ a viii l. 5 | X + 11 = b viii ll. 4-6 |
| X + 3 = a viii ll. 10-11 | X + 12 = b viii ll. 10-12 |
| X + 4 = a ix ll. 4-6 | X + 13 = b ix ll. 5-7 |
| X + 5 = a ix ll. 12-73 and b v l. 1 | X + 14 = b ix ll. 12-14 |
| X + 6 = b v ll. 7-10 | X + 15 = b ix ll. 16-17 |
| X + 7 = b vi ll. 5-7 | X + 16 = b ix ll. 20-21 |
| X + 8 = b vi ll. 13-14 and b vii ll. 1-2 | X + 17 = x ll. 2-3 |
| X + 9 = b vii ll. 8-10 | |

It is almost impossible to place accurately the left side column. The rubricized dd in line X + 8 and the nhm of line X + 12 could indicate that the text was part of Spell 28 (col. XVIII. Pl. XVIII). If this assumption is valid, then the first few lines of this column may have contained elements of either spell 21 or 22. (Col. XII. Pl. XVII).

If our ideas regarding the left column are correct a length comparison between the fragment and Papyrus Ryerson results in the following statistics: each of the two preserved columns consisted of approximately 40 lines. The vertical length of each section was just over 30 cm., while its horizontal length would have been slightly over 35 cm.

The remaining three fragments are currently under study. In most cases, a suitable transliteration and translation has already been achieved. However, a rigorous investigation of extant material for possible parallels has not yet been completed.

Observations in connection with these fragments are sought and will be most welcome.

4. An excellent copy of Papyrus Ryerson can be found in T. G. Allen, The Egyptian Book of the Dead Documents in the Oriental Institute Museum at the University of Chicago (O. I. P. Vol. LXXXII) University of Chicago, 1960. The plates of most concern to us are numbered XV-XVIII.

Plate I

Scale 1:1

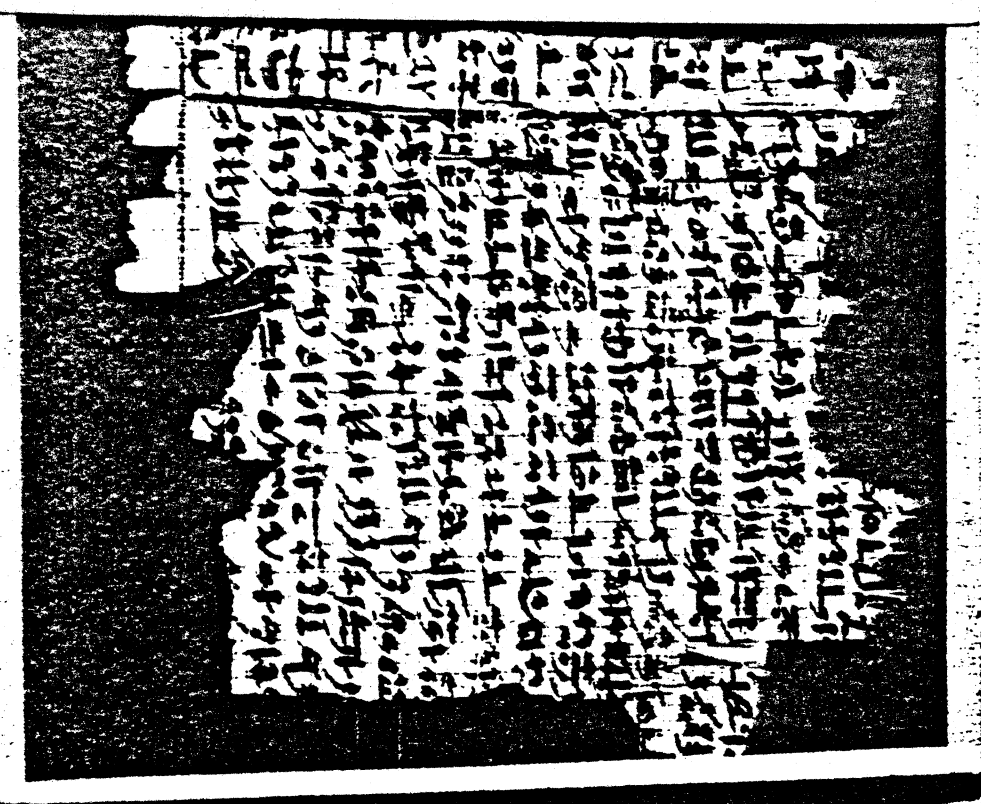
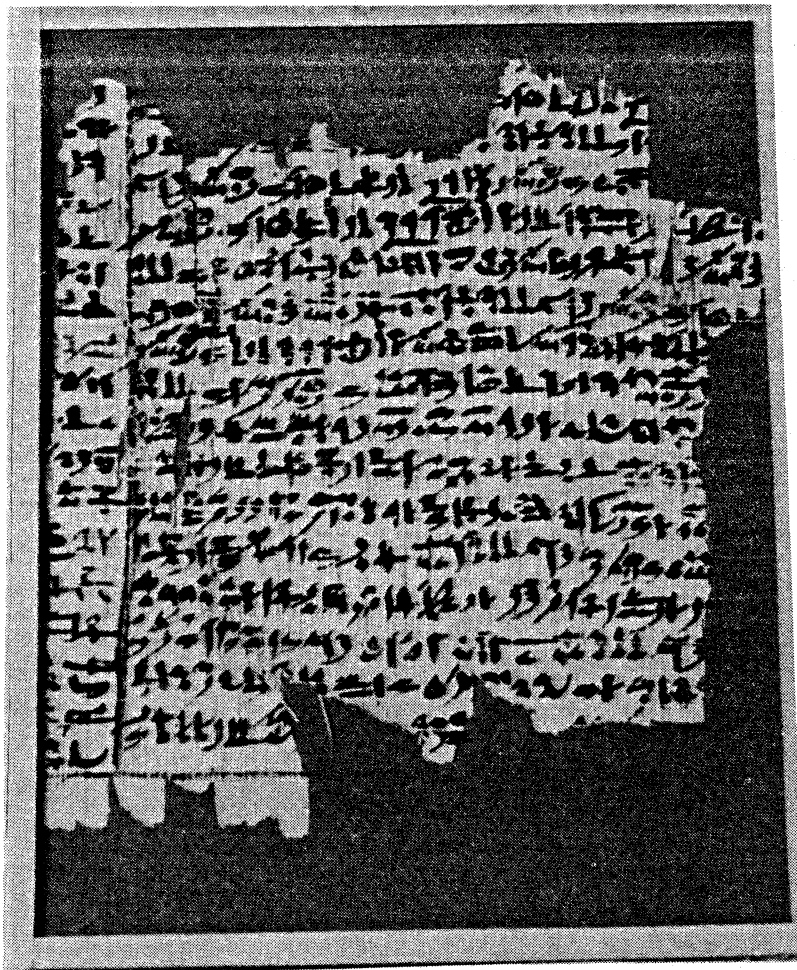


PLATE I



SCALE 1:1

PLATE II

SCALE 1:1

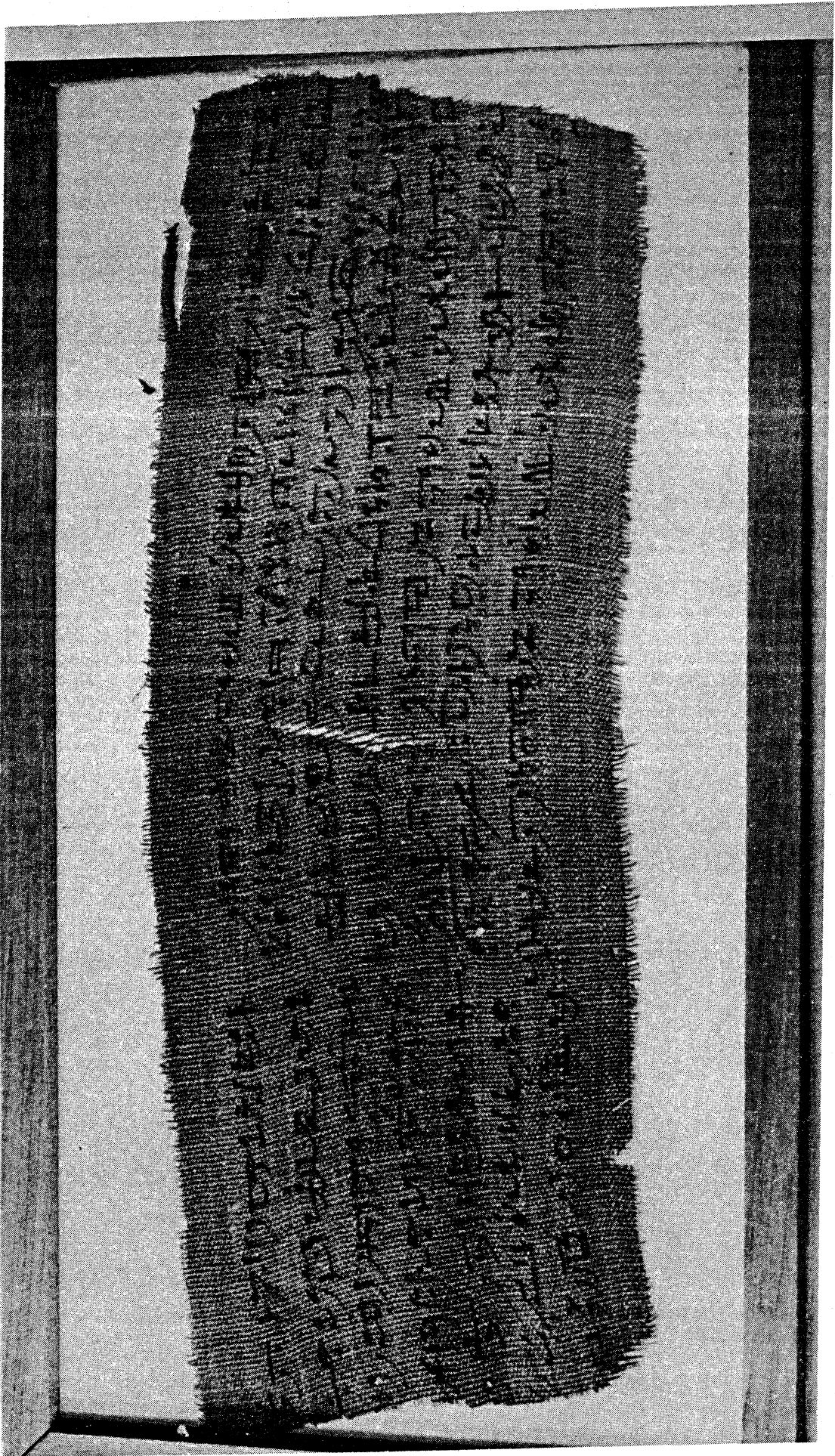
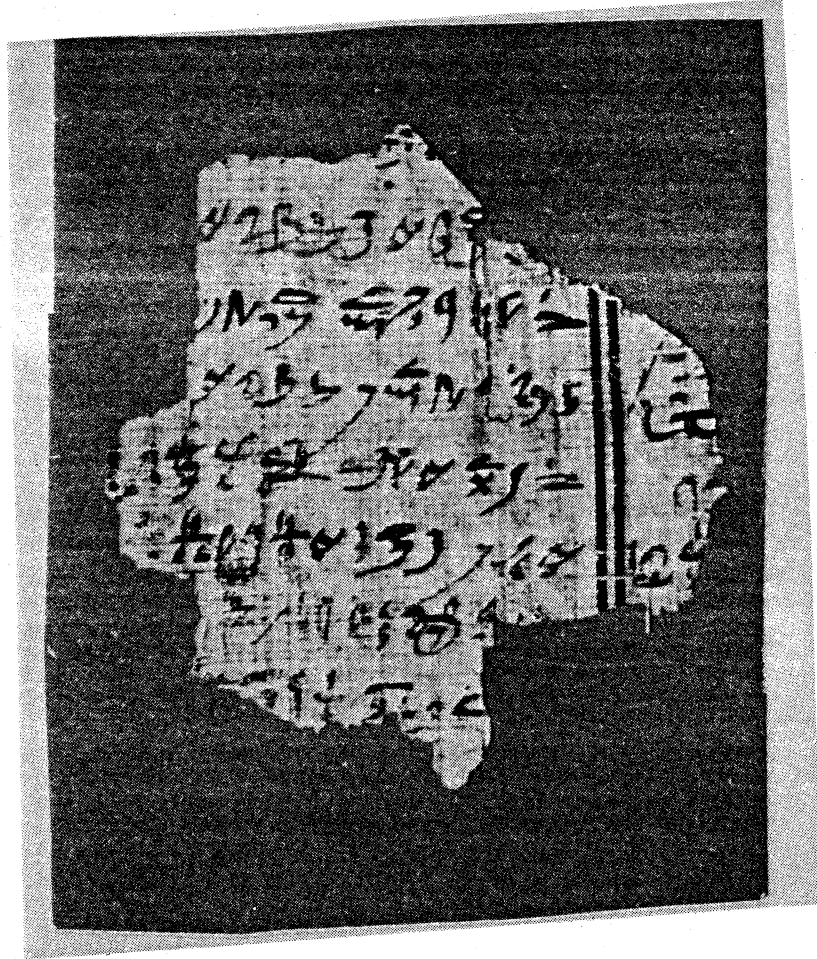
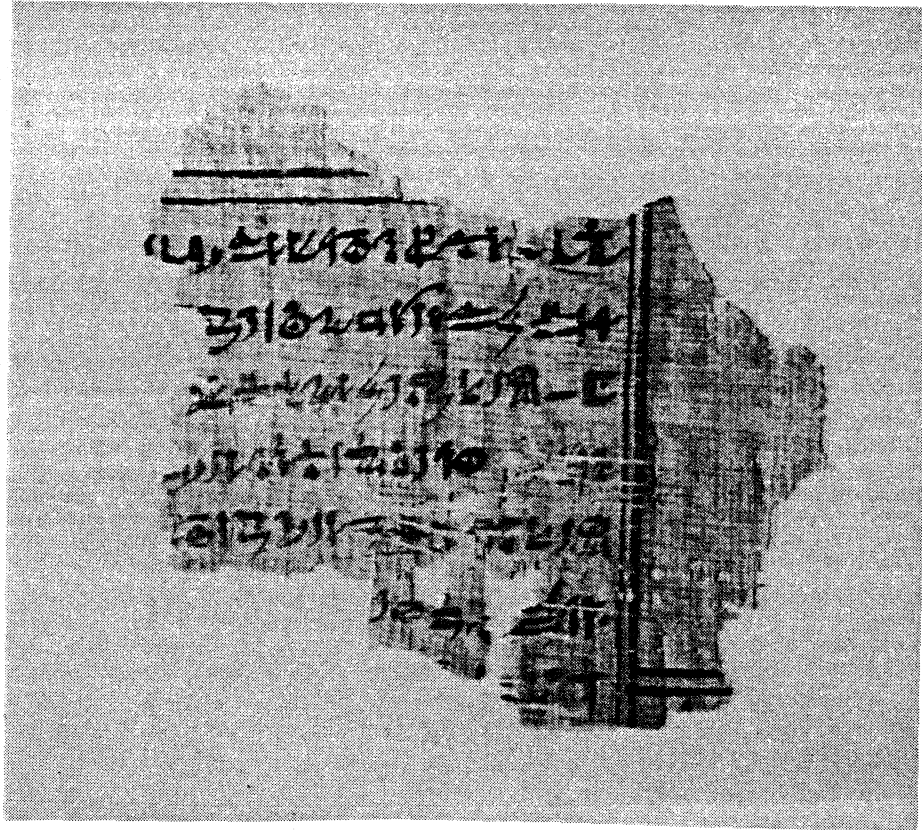


PLATE III



SCALE 1:1

PLATE IV



SCALE 1:1



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Annual Meeting

The annual meeting of the Society was held at 4:30 in the afternoon of Thursday, November 2nd, 1972 at the Faculty Club, University of Toronto. This year there were two retiring Trustees, Professor D. B. Redford and Miss Susan Turner. The meeting re-elected Professor Redford and elected Mr. F. T. Miosi for a term of three years to replace the retiring Trustees. It may be remembered that Mr. Miosi was one of the original Trustees and one of the founders of the Society and had retired due to pressure of studies. He is most welcome back.

Following the annual meeting the Trustees met and elected the following officers:

| | |
|-------------------|---------------|
| Mr. G. E. Freeman | Chairman |
| Dr. N. Millet | Vice-Chairman |
| Mr. F. T. Miosi | Treasurer |
| Miss W. Needler | Secretary |

Since then Miss Needler has had to withdraw as Secretary due to pressure of work, and Mr. F. T. Miosi has taken on that duty in addition to being Treasurer.

The Executive Committee now consists of Mr. Freeman, Dr. Millet and Mr. Miosi and the various other committee chairmen are:

| | |
|--------------------|--------------------------|
| Speakers Committee | Mr. Freeman |
| Special Projects | Mr. F. T. Miosi |
| Publications | Dr. D. Mueller |
| Membership | Mr. Taber James |
| Exploration | Professor R. J. Williams |

At the conclusion of the meeting there was a showing of slides and an informal talk touching upon the Society's work in Egypt during the last three years.

American Research Center in Egypt
Annual Meeting

This organization's annual meeting was held on November the 4th and 5th at the State University of New York at Binghamton. The arrangements, including accommodation, were undertaken by Professor G. E. Kadish who did an outstanding job. Several of the society members attended, including: Dr. N. Millet, Miss W. Needler and Mr. A. Mills who travelled together - Professor Redford drove down accompanied by Dr. Mueller, Mr. Bierbrier, Mr. Meltzer and Mr. Freeman.

Many and varied papers were read during the weekend including one by Professor Redford on the "Akhenaten Temple Project". Those attending the meeting agree that the weekend was not only a success but a great opportunity to meet with others in this most interesting field.

* * * *

PEOPLE

Professor Redford returned to Egypt on December 1st to undertake further work upon the "Akhenaten Temple Project". This work will take him to Luxor - Upper Egypt and he is expected to return before Christmas.

Mr. M. Bierbrier, who visited Toronto for the annual meeting, and who attended the A. R. C. E. annual meeting at Binghamton has returned to Liverpool to continue his doctoral studies.

Professor R. J. Williams is away, and will be away all year as he is on sabbatical. He is presently at Cambridge, England.

Another of our members who is also on sabbatical - Dr. A. Storey - is presently also in England.

Mr. Freeman was recently in England where he visited the headquarters of the Egyptian Exploration Society and also the British Museum where the Tutankhamun exhibition was taking place. This exhibition appeared to be a huge success, if - as Mr. Freeman reports -

one can judge from the signs which appear along the route of the lineups - which go as follows:

"If you are standing here at 2 p.m. the organizers cannot guarantee that you will get in before closing time" (i.e. 6 p.m.)

Professor P. L. Shinnie - University of Calgary - attended our annual meeting when he came east to address the Society. Professor D. Mueller - University of Lethbridge - also attended our annual meeting and while here also attended the annual meeting of A. R. C. E. in Binghamton, New York.

* * * *

Akhenaten Temple Project

Members know about our association with this project. Professor Redford's appointment as director of the project and our contribution thereto were reported upon in our Newsletter Vol. 2, No. 4. Professor Redford received - this fall - a letter from Mr. Leslie Greener which we think you will find interesting:

"Dear Don:

Would you please convey to Mr. Freeman, Chairman of the Society for the Study of Egyptian Antiquities - and through him to all Officers and Members of the Society - my thanks for their subsidy which has enabled me to continue working for the Akhenaten Temple Project from March of this year until the end of last month.

It gives me great happiness to be associated with this opportunity of adding fresh knowledge to this most interesting episode in Egyptian history. I am most grateful for this chance to prepare drawings under your direction, working closely with the splendid team the project has in Cairo; and I am confident that when members see the article now in the press, resulting from the project's researches, and publications to follow, they will be glad to have given support to the project.

Yours sincerely,

Leslie Greener"

* * * *

Lectures

The first lecture of this year's season was given by Professor D. B. Redford. He spoke on the "Akhenaten Temple Project" and the talk was given at the Royal Ontario Museum Theatre. This was in the nature of an experiment in order to see what reaction a lecture of this nature would receive here in Toronto. We feel that the experiment - if that is the right word - was successful - there being approximately 360 people in attendance.

The Museum Theatre not being available again for any more lectures this season, our second lecture was held back at our usual place - The Sir Daniel Wilson Senior Common Room. This lecture on "Excavations at Meroe" was given by Professor P. L. Shinnie of the University of Calgary. This was an excellent address, well received by all those who attended - the common room was filled to capacity.

Notices will soon be going out concerning our next two lectures which will be as follows: On January the 18th, 1973 Professor John E. Harris, Chairman the Department of Orthodontics, The University of Michigan will address the Society concerning his work in Egypt which included an x-ray examination of the mummies of the New Kingdom pharaohs. Dr. Harris recently gave a lecture to the members of A. R. C. E. on this subject which was entitled "Another Look at the Chronology of the New Kingdom Pharaohs", an abstract of which goes as follows:

"Recent x-ray examination of the mummies of the New Kingdom pharaohs have provided another opportunity to review the chronology of the Eighteenth, Nineteenth, and Twentieth Dynasties. Anthropological and anatomic studies of the mummies in the collection of the Cairo Museum have given new insights into the age of each pharaoh at death. Wear of teeth, closure of epiphyseal joints, boney sutures, arteriosclerosis, etc., all provide a "biological time clock" against which those studies of Maspero, Ruffer and G. Elliot Smith may be reviewed".

Then on March 23rd, 1973 Professor Hans Goedicke, Chairman of the Department of Near Eastern Studies, The Johns Hopkins University will be here to speak to us on a subject to be announced later. For this lecture we have arranged accommodation at the Planetarium attached to the Royal Ontario Museum.

* * * *

JOURNAL

In his report to the members - as Chairman of the Publications Committee - Professor Redford referred to our hopes regarding the publication of a scholarly journal. In the opinion of the Trustees the publication of such a journal is of major importance to the future of this Society. Directions have therefore been given to the new Chairman - Dr. D. Mueller - to investigate this situation with a view to forming a comprehensive proposal for immediate consideration. We would be most grateful for any help and/or suggestions offered, and we further request contributions of articles for future publication. For information please contact Dr. D. Mueller, 1111 Lakeway Boulevard, Lethbridge, Alberta.

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Introduction

In this edition of the Newsletter, Professor Redford, who has spent a great deal of time recently in Egypt brings us up to date with the situation over there and tells us about many of the activities now taking place. His article under the heading "Notes and News from Egypt" will, we think, be of interest to our members.

As arranged, Dr. Harris from the University of Michigan talked to the members and friends on the evening of Thursday, January 18th last. I think everyone will agree that this was probably one of the most interesting lectures in our series to date. The lecture was extremely well attended and was held for a change at the auditorium in the Medical Sciences Building, University of Toronto. Dr. Harris showed approximately 140 slides, all of which were received with enthusiasm. We are very grateful to Dr. Harris for his most interesting talk.

As reported in our last Newsletter, Professor Hans Goedicke, Chairman of the Department of Near Eastern Studies, Johns Hopkins University, will be coming to Toronto on March 23rd to address the Society. Details of Professor Goedicke's lecture will be sent shortly to all members.

Members of the Society may be interested to hear that Dr. Ahmed Fakhry, Professor Emeritus of the University of Cairo will be visiting Toronto as a guest of the Royal Ontario Museum in March on the 12th and 13th. On the 12th he will be giving a lecture at the R. O. M. in the afternoon and on the 13th, I believe, he will be conducting a seminar at the Department of Near Eastern Studies, University of Toronto. The Society will try and get out some notices in due course regarding these affairs so that those interested may attend.

Notes and News from Egypt

In spite of the trying times the Middle East is experiencing, archaeological work is proceeding without noticeable detriment. In Egypt expeditions have been obliged to concentrate their efforts within the metropolitan areas of Alexandria, Cairo, Luxor and Aswan, and the overall result so far has been a substantial flow of new information about the history of these great population centres. Much of this will appear in final, published, form only in the distant future; some unfortunately will be overlooked or lost. The purpose of the following notes is to set on record both information regarding current archaeological programmes in Egypt, and also news of a few new discoveries which have not yet been widely published.

1. Qurneh The archaeological programme of the German Institute in Cairo is currently working in three areas of the old Theban necropolis: the concession in Assasif which lies athwart the causeways of Hatshepsut and Thutmose 111, the mortuary temple of Sety 1, and a concession north of the opening of the Valley of the Kings which encompasses the tombs of the 11th Dynasty Antefs. The most interesting discoveries are in this last area. Here, in the undulating stoney terrain on the edge of the cultivation, in the strips of land left by the (original) excavation of the tombs of the first three kings named Antef, Dr. Dieter Arnold has found traces of an Old Kingdom cemetery of mud-brick mastabas. Ceramic evidence beneath these suggests yet more ancient occupation of the area in predynastic times. Besides pushing the horizons of the Theban township back to periods earlier than heretofore attested, this new evidence indicates that the earliest settlement on the west bank at Thebes lay substantially north of the later New Kingdom town, and that the incipient 11th Dynasty was simply the heir of a traditional location of long standing.
2. Karnak Son et Lumiere For the past two years the great complex of temples at Karnak has been the scene of intensive preparations for the opening of one of the largest Son et Lumiere performances in the world. A vast network of floodlights has been installed in and around the

ruins and a large grandstand raised on the east side of the sacred lake. In December of last year tourists were being exposed to trial runs of the show in Arabic, English, French and German, and the reaction was consistently favorable. The performance is substantially longer and on a larger scale than the one performed at the Giza Pyramids, and while the script tends to dramatize and distort, the panorama of a floodlit temple beneath the stars is worth the price of admission.

3. Work of the Centre Franco-Egyptien. In anticipation of the preparations for the Son et Lumiere, the Centre has been excavating around Karnak at various points where cables were to be laid. In this way important sondages and excavations have been carried out in the following areas: 1. the quay, 2. the avenue of sphinxes before the First Pylon, 3. the east shore of the sacred lake, 4. the main east-west axis through the first court and hypostyle, 5. the swath of ground between the Fourth and Third Pylons. The major operation of extracting talatat from Akhenaten's destroyed temple of Tni-mnw, used as filling in the interior of the Ninth Pylon, has been temporarily suspended owing to the deterioration of blocks in the lowest courses because of the penetration of sub-soil water. In addition to this programme, the Centre is in process of constructing a modern storehouse in the south-west angle of the Karnak enclosure wall for the storage of all Akhenaten's talatat.

4. Karnak This is still the richest site in Egypt for historical inscriptions, and large numbers of them, as yet unknown to the scholarly world, come from the interior of the dismantled Second and Third Pylons. The following are some notes on a few of the more important pieces.

(a) Limestone block of Senwosret 1 (c. 1971-1928 B. C.).

Everyone knows of the beautiful limestone chapel of Senwosret 1, recovered from the Third Pylon by Chevrier and now reconstructed in the outdoor museum. Fragments of another limestone building of the same king, which have defied restoration, now lie in the Sheikh Labib storeroom. One of these fragments, in the form of a limestone block c. 1.5 m. long, is of some historical moment. Beneath a cornice and horizontal band of stars is the incised depiction of the top of a roofed kiosk, with its own flourishing cornice, upheld on the right by a papyriform column. Beneath the cornice is the winged disc, identified as "the Behdetite, the great god, lord of heaven". Beneath the disc is a band of text identifying the royal occupant of the kiosk (who must have been shown in the part of the scene on other blocks now lost) as "the (bodily?) son of Amun-(re?), Kheper (ka) re." The falcon on the king's serekh (now lost) appears on the right, beside the capital of the aforementioned column. Outside the structure on the right is the first column of what was a more extensive text, written retrograde (see fig. 1, no. 1). The top of the

text is damaged, but it seems reasonable to restore at least the following: "(Regnal year) (9), 4th month of Proyet, (day) 12 (+?): there occurred the Sitting (of the king...)" A "Sitting of the King" is the technical term for a formal "Speech from the Throne," at which the monarch apprises his court of his intent to establish an endowment, make a promotion, begin a building programme, or the like. One wonders whether the present date has anything to do with the announcement of the inception of this king's extensive building programme at Karnak. At any rate, the date is an interesting addition to Professor W. K. Simpson's list of single dated inscriptions from the co-regency of Senwosret 1 and his father Amenemhet 1 (see JNES 15, 214ff), and would have fallen just seven months before the demise of the old king.

(b) Limestone block of Senwosret 1. A second block of the same king, with the same provenience, shows Amun, holding an Cankh to the king's nose, while he leads him towards what appears to be a schematic depiction of a temple. On the base of the latter is the last member of a line of kneeling offering bearers, identified by the rectangle on her head as the personification of the royal town Hwt Shm-hpr-k³-r^c (Diospolis Parva, modern Hu, 53 km. due north-west of Luxor, a foundation of Senwosret 1 himself). Before the god go two standards (Wepwawet and "placenta"), while a vertical text identifies the whole ceremony as "the processional and recessional at the induction of the king into the Great Mansion of Amun, Lord of Karnak -- may he achieve 'Given Life!'"

(c) Blocks of Amenophis 1 (c. 1533-1512 B.C.). Besides the blocks of Senwosret 1, the contents of the Sheikh Labib storehouse come, in the main, from structures of Amenophis 1, Hatshepsut, and Akhenaten (although there are many inscribed pieces, ranging all the way from the 2nd Intermediate Period to Coptic times). The limestone blocks of Amenophis 1, which come presumably from a shrine which stood originally somewhere along the approach to the present 4th Pylon, show a calibre of workmanship of the same high standard achieved under the Middle Kingdom. In many respects we can see here the antecedents of the excellent work of the reign of Hatshepsut, two generations later. While most of the reliefs are concerned with the representation of cultic acts and offering lists and formulae, a few blocks once constituted a scene of the slaughter of enemy captives. This is a standard and oft-repeated motif in which the figure of the king (in the present case over 2.5 m. high, to judge from the proportions of the limbs preserved) was shown lifting his mace over the heads of a cluster of prisoners who grovel at his feet. A line of text, c. 15 cm. deep, on a flourishing cornice identifies

at least part of the structure (see fig. 1, no. 2): "[He did this] as his memorial [for] his father Amun, [viz. the making] for him of a great alter of fine limestone of Tura....."

(d) Random Fragments. Among the thousands of talatat stored in the six magazines at Karnak we often encounter other inscribed pieces which do not belong to the "Amarna" period, and which were placed in the talatat stacks by mistake. Among these pieces are the following:

- (i) three fragments (sandstone) (see fig. 1, no. 3) which once were part of an inscription in two columns, comprising a htp-di-nsw formula "to the ka of him who knows his station, who goes forth [..... overseer (?) of] the judgement hall, overseer of the wcrtw (or 3tw) officers of the army [.....], Amenhotpe." On the military title, see now O.D. Berlev, RdE 23 (1971), 23 ff. Source: magazine 07.
- (ii) sandstone fragment containing parts of two columns of incised text (each col. c. 10 cm. wide) (see fig. 1, no. 4): "1) [.....].... of Amunre, Lord of Karnak [.....2).....] of the House of Amun, Esamun(neb)nesuttowy, justified, son of [.....]." Source: magazine 02.
- (iii) talatat fragments of late (ostensibly "Ptolemaic") date, of which a few examples show the names of Nectanebo and Achoris. Source: magazine 04 (Luxor Temple).
- (iv) large limestone fragments (a door jamb?), 29.5 X 70 cm., containing the tops of two columns of text (each column 11.2 cm. wide): (see fig. 1, no. 5) "An offering which the king gives to Amunre-Harakhte,* the great sun-disc, the fashioner of brightness, (and?) the ka of the king, [Lord of the Two Lands] [.....]"

* Or "Amun-re and Harakhte," or "Amun and Re-harakhte," though both seem less likely.

2) An offering which the king gives to Montu-re, Lord of Wese, Him with great strength, the king of the gods, (and?) the ka of the king [.....]." For the epithet of Amunre-Harakhte, see Cairo stela 34146 (Lacau, Steles du nouvel empire, pl. 59), which dates either from the latter part of Amenophis III's reign, or (most probably) from the earliest months of Akhenaten's reign. Source: magazine 07 (no. 0713 03201).

Donald B. Redford

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A Bronze Figurine of Isis Suckling Horus

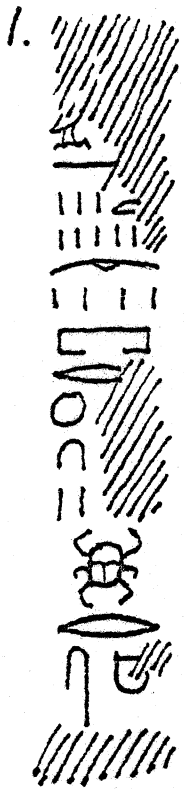
I am pleased to be able to announce the acquisition of this figure, which I purchased from the Sydney Strange Antiques Exchange, New York City; Mr. Strange claims to have gotten it "from the grandson of an archaeologist at the University of Southern California a couple of years ago".

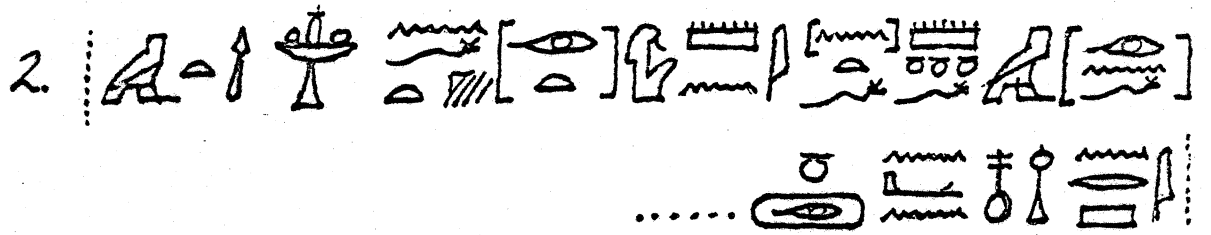
The group is five inches high; Isis is seated and offers her breast to Horus. The goddess wears a uraeus and the disk and horns (there is no circle of uraei around the base of the horns). The naked infant Horus has his arms down his sides and wears a large sidelock and a crown (which is rather ill-defined but which on the basis of other examples I take to be the double crown). There is patina and some wear, and the tip of one horn is broken off; the marble mounting is modern.

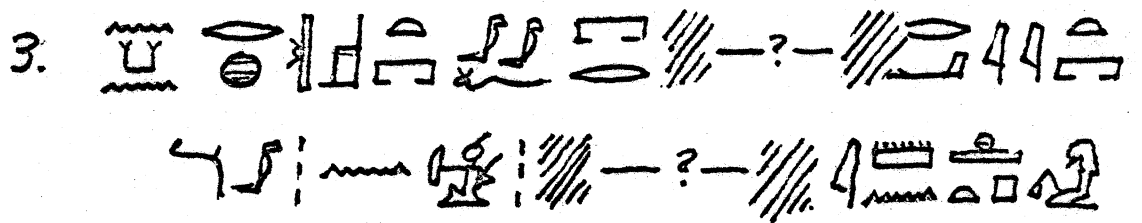
The previous owner had dated the piece to the Twenty-Sixth Dynasty (Saite Period), 664-525 B.C. I discussed it with Mr. R. Fazzini of the Brooklyn Museum, and we decided that it is reasonable to assign this bronze to the Saite Period with some later leeway.

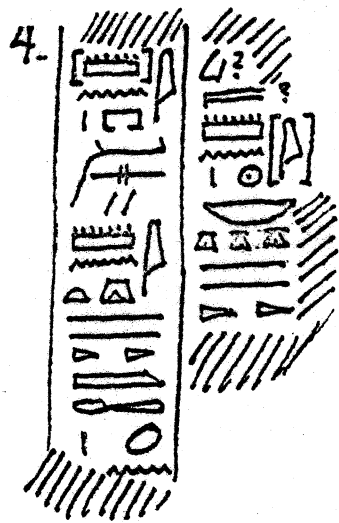
Edmund S. Meltzer

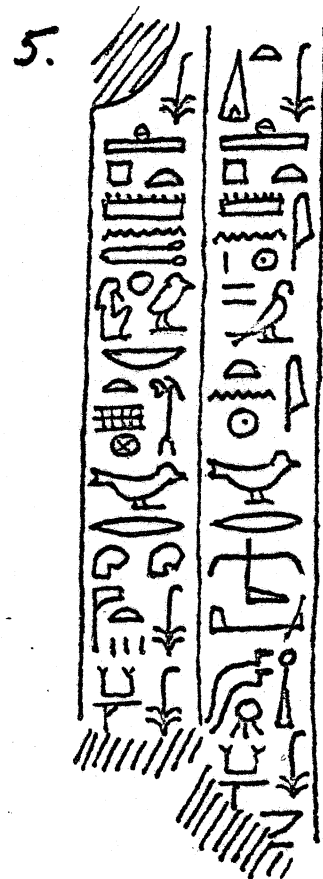
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NEWSLETTER

VOLUME Vol. III, Nos. 3 & 4
April 1973

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INTRODUCTION

Of the articles published herein, one deals with the matter of the publication of a Society journal, while another touches upon the future of this Newsletter. In his report on the creation of a new journal, Dr. Mueller quite rightly appeals to the members for their observations and suggestions. That a journal is required is an accepted fact, its format is, however, something else. Please do let the Trustees know what you think. As for the Newsletter, it will continue to bring to all members information about the Society's endeavours, about matters of interest in the field of Egyptology and about what is going on by way of lectures, etc. As Mr. Miosi points out, we really want to hear from our members so if anyone has something to contribute, please contact the editor.

LECTURES

On March 23rd last Professor Hans Goedicke, the Chairman of the Department of Near Eastern Studies at Johns Hopkins University spoke to the members, his subject being "Do We Write Hieroglyphs". The talk, dealing with the history of the alphabet and its relation with the Egyptian writing system was the last of the 1972-73 series and to judge from the reaction of those present was a tremendous success.

The 1973-74 season of lectures will start on Thursday, October 11th when we will hear from Professor John A. Wilson, Professor Emeritus of Egyptology at the University of Chicago. He will address the Society on "Fifty Years of Copying at Thebes, Egypt". This undoubtedly will be a lecture of great interest. Then on the evening of Thursday, November 15th, Professor David O'Connor, Associate Curator of the Egyptian Section of the University Museum, University of Pennsylvania will speak to us on "Excavation at the Palace and Harbour of Mount Malkata, Western Thebes". Professor O'Connor will be touching upon his work at Thebes during the 1971 and

1972 season. Two further lectures will take place; one on Thursday, January 24th, 1974 and the second on Thursday, March 14th, 1974. Details of all lectures for the 1973-74 season will go forward to members and other interested parties in the usual manner as the time draws close. All lectures next season will be held at the auditorium in the McLaughlin Planetarium, Royal Ontario Museum.

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PEOPLE

March 1973 was, so to speak, a "festival of Egyptology". Professor Ahmed Fakhry, Professor Emeritus of Egyptology at the University of Cairo, lectured on his work in the oases and at Dahshur at the Royal Ontario Museum and University College on the 12th and 13th; and on the evening of the 13th the Society held a reception in his honour at the home of the president. The following day Miss Elise Baumgartel conducted a seminar in the museum on Predynastic problems. One week later, on Thursday the 22nd, Dr. Labib Habachi, the former Inspector-general of Antiquities for Lower Egypt, gave a talk at University College on the location of Pi-Ramesses and Avaris. The same evening in the planetarium, Professor Hans Goedicke, Chairman of the Department of Near Eastern Studies, The Johns Hopkins University, talked on the relationship between the early Canaanite alphabet and hieratic.

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PRELIMINARY REPORT ON THE CREATION OF A NEW EGYPTOLOGICAL JOURNAL

After several years of successful operation, the time has come for our Society to investigate the possibility of publishing a journal comparable to those published by similar societies in France, Great Britain, the Arab Republic of Egypt and the U.S. A.

Informal preliminary discussions on this subject have already taken place on several occasions. There has been full agreement on the desirability of such a journal which, if successful, would greatly enhance the reputation of our Society. There remain, however, a number of crucial questions which should not be decided without obtaining the opinions of the members of our Society at large. We have, at the present moment, the following alternatives:

1. Publication of a technical journal. The suggestion has been put forward to call this journal *Neilos*, indicating a range of studies encompassing Pharaonic Egypt, Nubia and the Sudan, Graeco-Roman Egypt, Coptic Studies, and at least the early Arabic Period. Such a journal would join the rather large number of already existing publications of this type such as *ASAE*, *BIFAO*, *RdE*, *ZAS*, *JARCE*, *JEA*, *Kêmi*, *Chronique d'Egypte*, etc. It would, in actual fact, be the Canadian imitation of the incomparable *JEA*, produced at less expense in cheaper form on a smaller scale, but with the same ambitious scope.

Such an undertaking is not impossible, and growing experience, an increase in our active membership, and the expansion of Egyptological studies in Canada might eventually raise it to a level comparable, if not superior, to that of other journals in this field. It would, however, be an arduous road and require the active support of all members of our Society. Nor can it be denied that the number of Egyptologists currently active in Canada is hardly sufficient to sustain a journal for any length of time by their own contributions. In our time, scientific journals are, of course, no longer restricted to the country of their publication and we would welcome contributions from outside Canada in English, French and German. We must, nevertheless, investigate the potential dangers inherent in the dependence on contributions from abroad for at least 40% to 60% of our production.

2. Publication of a non-technical journal. Such a journal would contain articles by prominent Egyptologists published in a form comprehensible to scholars in other disciplines but also to the interested public at large. In such articles, the cumbersome apparatus of footnotes could be replaced by a brief bibliography at the end of the paper, which would give the author an opportunity to acknowledge his indebtedness to the work of others, and at the same time provide the reader with references for further reading. The articles could put forward new ideas and concepts but need not do so if they present already known facts in a new and attractive form. Examples of this type of presentation are the public lectures organized in the last few years by the Society for the Study of Egyptian Antiquities.

There are some undeniable advantages to this proposal. There is an ever growing public demand for accurate and reliable information on the civilization of ancient Egypt. This demand is currently satisfied to some extent by authors such as Ceram and Cottrell, but by no means always on this relatively high level. Our journal could thus play a pioneering role as the first of its kind in a field where many misconceptions

are in urgent need of correction. It would also help to lift Egyptology out of its present isolation in the academic world, and thus reduce the threat hanging over any academic discipline whose immediate usefulness is not directly apparent to the tax-paying public. It would, finally, find a much wider audience, and could thus become an immensely valuable instrument in stimulating moral and financial support for our society.

These are some of the considerations that have determined our discussions up to this point. They cannot claim to encompass the entire range of problems, and much less to provide the best of all possible solutions. I, therefore, appeal to all members of our Society to examine these proposals critically, and to send to our trustees any suggestion they might have on this subject.

Dieter Mueller

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TWO ADDITIONAL EXAMPLES OF RIGHT SIDE BREAST-FEEDING

Readers of this Newsletter are by now aware that in the very near future, the Society will commence the publication of an annual journal.¹ The existence of that organ will necessitate a change in the format of the Newsletter, for it will no longer contain articles of a highly technical nature.² Instead, it is hoped by the Publication Committee that the S.S.E.A. Newsletter will become the voice of the non-professional members of the Society - containing Society news and announcements in addition to articles submitted by or tailored for its amateur Egyptologists.

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1. Dieter Mueller "Preliminary Report on the Creation of a New Egyptological Journal" cf. infra.
"Report of the Chairman of the Publications Committee", Annual Report: The Society for the Study of Egyptian Antiquities - 1972, page 6
 2. See articles by Professor D. B. Redford, S.S.E.A. Newsletter, vol. 3 - no. 2 (January 1973), pg. 1 ff.; also articles by the present writer in S.S.E.A. Newsletter, vol. 2 - no. 2 (November, 1971), pg. 6 ff.; S.S.E.A. Newsletter, vol. 2 - no. 3 (February, 1972), pg. 7 ff.; vol. 2 - no. 4 (June, 1972), pg. 3 ff.

Over the past three years, some of the discipline's most brilliant scholars have addressed the Society,³ and their enthusiasm and the depth of their knowledge have certainly been most impressive. However, one should not permit himself to be overwhelmed by their erudition. A great deal of original work has been done by non-professional Egyptologists, and one need only page through a few of the discipline's journals to determine the productivity of their research.

The study of the civilization of ancient Egypt is quite exotic and has enormous popular appeal. It is supposed that the antiquity of the civilization and the fascination of the hieroglyphs have had much to do with this. However, these factors, especially the latter, are also responsible for a great many problems. Individuals initially attracted to the study because of the hieroglyphs are oft times disheartened by the supposed difficulty of their translation. Thus, the professional ranks remain small.

However, Egyptology is a very broad study, and the linguistic aspect is only one of its many facets. There is a great deal of work still to be done in history, archaeology, science, art, religion, etc. while some fields have been almost totally neglected, for example, sociology, law, economics, engineering and social psychology.

Another very inhibiting factor to the advancement of the study of ancient Egypt is the modern educational system itself. Most Egyptologists begin their intensive studies in the early university years and, thus, at a very young age. At this stage, one's range of knowledge is quite limited, and, accordingly, very little is brought into the speciality apart from native ability. One tends to learn science through the study of Egyptian science or religion through the study of Egyptian religion. Certainly, this is not the most ideal situation.

The Society's membership includes professional scientists, lawyers, physicians, economists, sociologists, etc., people who could bring into the field not only a vast amount of sorely needed information but also trained senses and intellects. The former is mentioned because much of the work needed to be done is of a purely sensory nature. In the 150 years since the birth of Egyptology,⁴ an immense amount of material has been collected and published. There is such a plethora of data, in fact, that much of it has to be rediscovered by 'book'archaeologists.

3. "Report of the Chairman of the Speaker's Committee", Annual Report: The Society for the Study of Egyptian Antiquities - 1972, page 6

4. Jean Francois Champollion's monograph, Précis du système hiéroglyphique (Paris, 1824), is considered by most to mark the beginning of Egyptology.

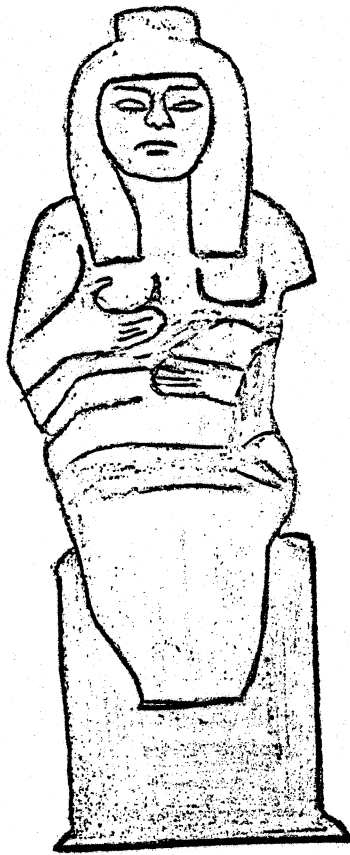


Fig. 1

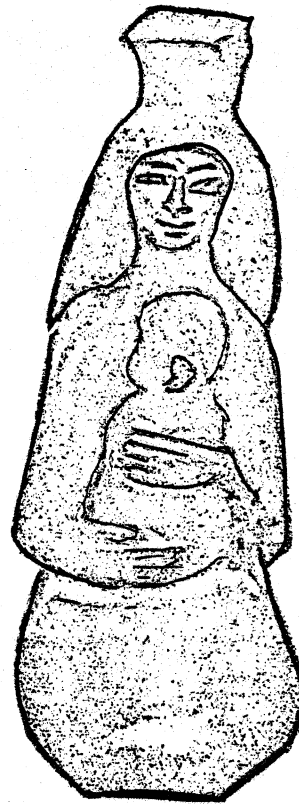


Fig. 2

A good example of this type of investigation is as follows:

In 1969, the Department of Near Eastern Studies, University College, University of Toronto, invited Dr. Bernard V. Bothmer, Curator of the Egyptian Collection at New York's Metropolitan Museum of Art, to address members of the Department and other interested parties regarding the MMA's collection. Although this presentation was given before the S.S.E. A. was officially established, many of the Society's current members were in attendance at Dr. Bothmer's lecture.

During his slide presentation, we were shown a small statue of Isis nursing Horus-the-Child. Dr. Bothmer called our attention to the fact that the figure portrayed Isis involved in right teat breast-feeding, a pose which the speaker stated that he had never seen before,⁵ although he refused to declare uniqueness for this statue. Upon questioning those in attendance, it was apparent that none present could cite other examples of the right side pose.

Since that time, this writer has been taking a closer look at the photographs and plates he has encountered. There was no active search for pertinent material, just the hope that someday, during the course of normal research activity, something might turn up, and, fortunately, positive results were obtained. (plate 1, figs. 16 and 27)

Since these statues have been thoroughly studied, no description of them need be given here. For our purposes, all that is of interest is that both figures depict right side breast-feeding,⁸ thus enabling us

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5. The question of left teat breast-feeding as opposed to right side is a problem for pediatricians not Egyptologists. Suffice it to say that the left side pose predominates and reference to it can be found as early as the Pyramid Texts (Sethe, Die Altägyptischen Pyramidentexte II, spell 553; 1354a)
 6. Ch. Desroches Noblecourt, "Pots anthropomorphes et recettes magico-médicales dans l'Égypte ancienne", Revue d'Égyptologie 9 (1952), figure 3
 7. J. Selim Karig, "Die Gottinger Isisstatuette", Zeitschrift für Ägyptische Sprache und Altertumskunde 87 (1962), plate 4
 8. Although the upper part of the child is lost in figure 2, the cupping action of the female's right hand is an unmistakable sign of nursing preparation.

to qualify the Metropolitan piece as being rare but most certainly not unique.⁹

Although adding to our knowledge of Egyptian art, the primary purpose of this somewhat lengthy illustration is to demonstrate to the non-professional members of the S.S.E.A. that productive work can be done in Egyptology without having any knowledge of hieroglyphs. In this case, all that was necessary was a realization of the problem and patience.

In subsequent editions of this Newsletter, you will be seeing more articles along these lines and the members of the Publication Committee hope that they will be seeing your names listed in the author index.

F. T. Miosi

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9. Dr. V. Bothmer has verified these examples. In his return communication, he listed a number of other such figures which have been uncovered since his address. It would be inappropriate for this writer to refer to these additional examples, but it can be noted that all are dated to the later periods. This fact may indicate that right side breast-feeding is a secondary art concept, the existence of which may be explained as the result of a transition from relief to sculpture.


On pylons or door jambs, left side breast-feeding can be represented only when the figures face left. However, scenes which face to the right necessarily depict right side breast-feeding. Could it be possible that such a scene furnished the inspiration to the Egyptian artist who first attempted to sculpt a right side breast-feeding figure?


A SINGULAR OLD KINGDOM RELIEF FRAGMENT

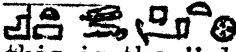
This fragment of relief (plate 2) which belongs to Mr. P. B. Ennis of Toronto and was acquired from dealer Frank Crane of Toronto, is, so far as I have been able to ascertain, without known parallels or counterparts. (The writer tenders his thanks to Drs. N. B. Millet and D. B. Redford, and to Messrs. Frank Yurco of the University of Chicago and R. Fazzini of the Brooklyn Museum, with whom he discussed the piece at length, for helpful suggestions.)

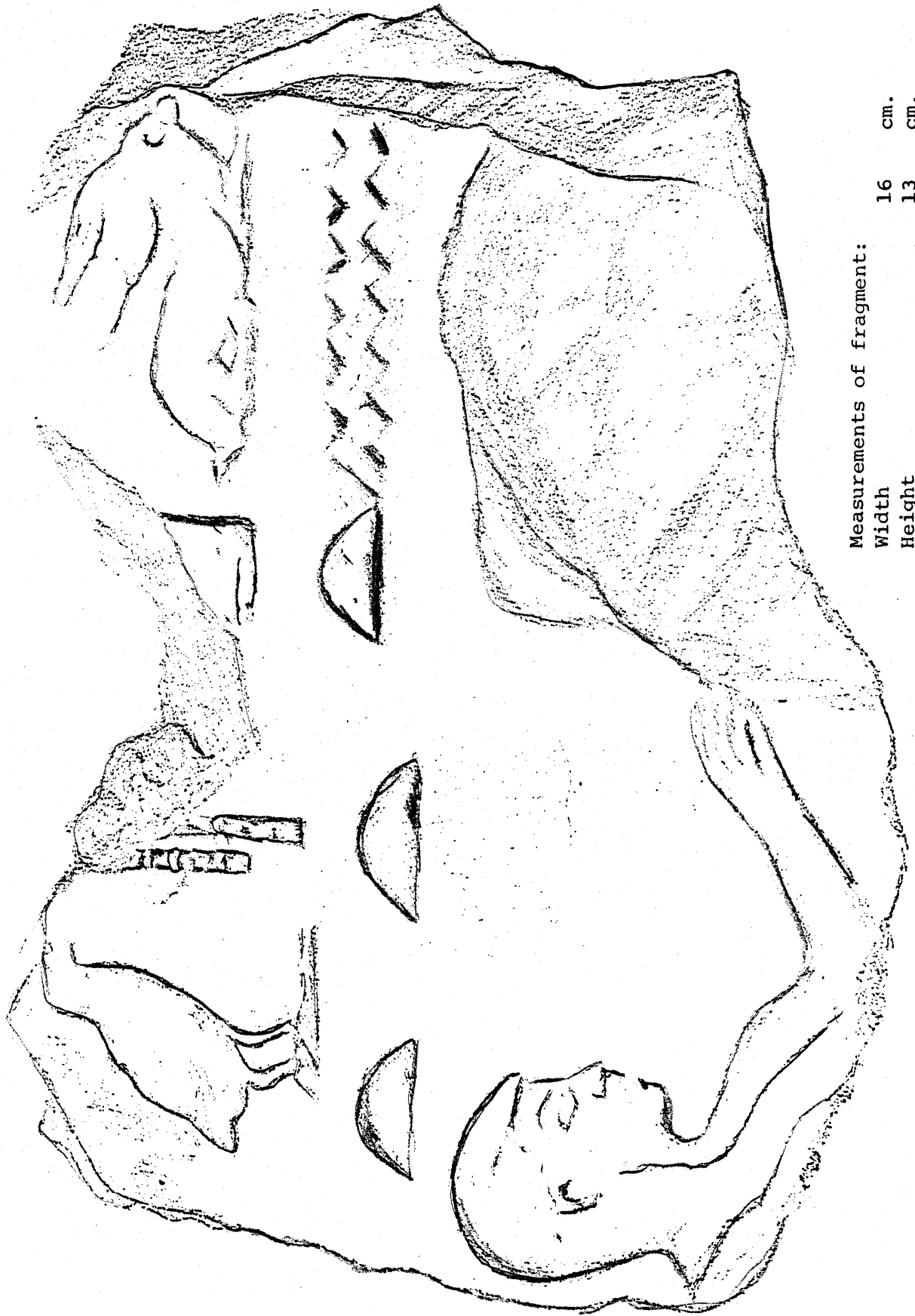
The material is limestone; the carving is raised relief of good quality, but the surface is uniformly somewhat worn or weathered, and no paint survives. Portions of two men, both facing right, are preserved: of the figure on the right only the back of the head remains, while the head, shoulders and right arm of his neighbour are visible. The arm is extended forward, seemingly touching the obliterated shoulder of the more ruined figure. Both men have simple, stylized close-cropped hair and are otherwise nondescript.

Above the men are two groups of carved hieroglyphics with detail, reading right to left horizontally; they seem to comprise two words, wnpt, stwt, written phonetically with no determinatives.

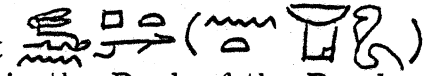
 stwt: Faulkner CDME: 253 gives a word stwt "resemble, smoothen", and also enters stwt as a variant of swtwt "walk around, journey, travel" (a development with many parallels). I regard the latter as the more probable identification, and this view was also arrived at by Drs. Redford and Millet.

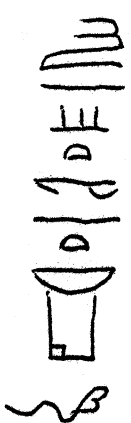

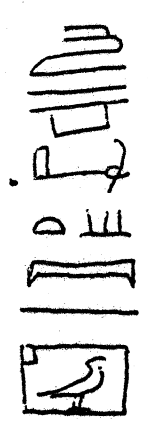

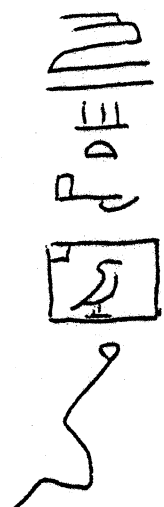
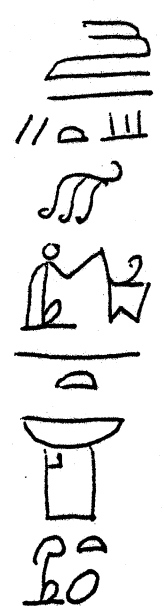
 wnpt: Part of the p is broken away, but the restoration of this letter can be regarded as certain; this shape of p, higher than it is wide and with a horizontal striation near the bottom, is attested throughout the Old Kingdom, e.g. Smith, A History of Egyptian Sculpture and Painting in the Old Kingdom (Oxford 1946): Pls. 42 a-b, 48a, 50a, 56b. The word wnpt can be identified and has a good etymological family, but is quite elusive in terms of pinning down an applicable meaning with any degree of confidence.

Wb. I: 319 gives wnp "erstechen" and wnpw "Sieg o. ä." (which is listed in CDME: 61 as "triumph"). Under the entry wnp, Wb. gives Ptolemaic  for stwnp, citing the Myth of Horus at Edfu pls. 8, 18; this is the "place of piercing", the place where the Snake-enemy was impaled, v. E. A. E. Reymond, The Mythical Origin of the Egyptian Temple (Manchester 1969): 38, 243-4 (refs. Edfu VI: 320, 13 and 323, 11).



Measurements of fragment:
Width 16 cm.
Height 13 cm.
Head (from chin to crown) 3.5 cm.

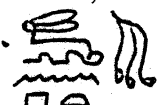
Wb. I also has an entry wnpt  as a designation of the left foot of Nephthys in the Book of the Dead, citing Naville Todtenbuch 125, Schlussrede, 41. Looking this up, we find (Naville, Das ägyptische Todtenbuch II: 329):

| Aa | Ad | Pb | Ae | Ab | Tf |
|--|--|---|--|--|--|
| (BM 9900) | (BM 1009) | (Louvre III) | (BM 9964) | (BM 9913) | (Tomb Ram. IX) |
| (Wb. 's version) | | | | | |
|  |  |  |  |  |  |

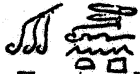
(Others too incomplete for real value).

These passages show confusion and corruption, and at least two different traditions (Nephthys and Hathor); "wnpt" is written five different ways, and in Pb is taken as two words, wn "open" and pt "heaven". These occurrences are plainly no help in deciding the definition of wnpt. The entry in the Belegstellen for Wb. 's wnpt (nt Nbt-Ḥwt) refers one to Junker ZÄS 48:71, but the article merely mentions wnp nhs "das Erstechen des nhs".

Wallis Budge, in his Egyptian Hieroglyphic Dictionary I: 168, gives an entry for unp "to cut, to stab, to slay" with six variants, and immediately below, the entry:

unp-t  "waste, ruin, destruction"

with no reference. Heinrich Brugsch, Hieroglyphisch-Demotisches Wörterbuch I: 259, has an item for the same writing which is doubtless the source of Budge's:

 unp-t (Todt. 125, 60) offenbar: "die Niedergeschlagenheit, der Zustand des wie vernichtet sein's", Affliction. Das Wort ist übrigens sehr selten.

Brugsch's Book of the Dead reference takes us back to the passages cited above; the writing given by Brugsch and Budge is closest to the Tf version. We have seen that those occurrences do not provide a good basis for a definition, and we must conclude that these two scholars settled on a meaning with the help of wnp. Thus in my view their definitions "defeat, affliction, ruin, waste" are neither certain for these occurrences nor binding for others.

The wnpt on the relief under discussion is most likely a feminine substantive derived from the root wnp which appears in the cognates we have mentioned, and is perhaps identical with the word wnpt in the phrase quoted from the Ab ms. of the Book of the Dead above. Our writing lacks any kind of context, and like Brugsch and Budge, the best we can do is make tentative proposals guided by cognates. Thus it is possible to interpret our wnpt as relating to triumph or victory, 'closely allied or synonymous with wnpw'; and it is also plausible to argue that the word is a more literal derivative of wnp with a meaning such as "piercing, impaling".

With great reserve we would suggest wnpt stwt as "triumph/victory (?), walking about", in which case a procession or celebration relating to military victory would be involved, or "impaling/piercing (?), walking about", in which case we would be dealing with a ritual action of some sort. The nondescript aspect and fragmentary preservation of the figures adds to the difficulty of interpretation. Dr. Millet has pointed out that the stwt is inscribed lower down than the wnpt, which could be taken to indicate that they are two entirely separate captions. However, in view of the incomplete state of the figures it remains debatable whether two entirely different actions should apply to the two men. This observation increases the uncertainty of interpreting which is going on in this scene.

Dr. Millet feels that the relief most likely belongs to the Fifth Dynasty; this writer would also consider a Sixth Dynasty date. Dr. Millet has drawn the writer's attention to the large size of the hieroglyphs and the small size of the figures, noting that there were probably at least two registers of small people attending on a much larger, dominating figure. Winifred Needler has commented on the same feature in the relief of a fan-bearer in the Royal Ontario Museum:

"The scale of the hieroglyphs and the stars, which are too large for the sunshade bearers, would indicate the original presence of a large and important figure".

(Annual, Art and Archaeology Division, R. O. M., 1959:35).

One question which presents itself is whether we should regard the piece as royal or private work; again, a conclusive decision does not seem feasible. While it is true that the large missing personage could be a king, scores of examples show that the master of the estate enjoyed similar prerogatives in size in relation to his subordinates.

If the scene pertains to military victory it would be much more in accord with royal monuments. In the Sixth Dynasty we find battlescenes in two private tombs, Inti at Deshasha and Kaemheset at Sakkara (Smith, op. cit. : 212, figs. 85-6, and The Old Kingdom in Egypt, Cambridge 1965: 47), as well as the text of Weni's expedition (Urk. I: 101-5) and other mentions of military activity in the texts of private tombs (v. Kadish, "Old Kingdom Egyptian Activity in Nubia: Some Reconsiderations", JEA 52: 23-33). However, representations with military themes are much more characteristic of royal work of that period and are solidly attested through the Fifth Dynasty (Smith Sculpt. & Paint. 182, 202-3; OKE 43). Indeed, Smith notes a battle-scene in the causeway of the Unas complex as "a royal precedent for" the two private battlescenes (Sculpt. & Paint. 182). If on the other hand a ritual scene is involved, the fragmentary state of our relief and the lack of parallels preclude identification.

Stylistically, on the basis of available material, this relief seems to this writer more compatible with the Fifth-Sixth Dynasty pyramid complexes than with the Fifth Dynasty Sun-temples (and we note that it is in the pyramid complexes that scenes of triumph have been found, but we do not wish to press this point because of the very incomplete state of the material). As we have remarked, there seem to be no parallels for Mr. Ennis' fragment, but this does not preclude an origin from a Fifth or Sixth Dynasty royal monument by any means, as so much of these monuments is destroyed and missing. Indeed, the absence of parallels could strengthen the presumption that the piece comes from a royal rather than a private source, in view of the much fuller documentation of private monuments of the period.

Thus, one must consider the possibility that this limestone relief fragment originates from a royal monument, and for the meantime

it stands as a unique piece. This writer, along with Mr. Ennis, wishes to exhort all Egyptologists, all persons involved in museum collections, and all private collectors to make known any parallel piece which may exist, thus making possible the interpretation of this enigmatic and highly tantalizing fragment.

Edmund S. Meltzer

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HON. LESLIE M. FROST, P. C. ; C. C. ; Q. C. ; LL. D. ; D. C. L.
HONORARY PATRON

It was with the deepest regret that we heard of the death of our Honorary Patron who passed away on the morning of Friday, May the fourth. Leslie Frost who was born in Orillia, Ontario, on September the twentieth, 1895 was buried at Riverside Cemetery, Lindsay, Ontario on Monday, May the seventh.

Leslie Frost, a practising lawyer in his home town, Lindsay, became Premier of the Province of Ontario in 1949. He led the Government in that capacity until his retirement as leader of his party in 1961. Active in business affairs he was a director of many companies including Air Canada, The Bank of Montreal, Lever Brothers and Massey Ferguson.

Leslie Frost's interests in the field of education are well known. He was Chancellor of Trent University, a member of the Board of Governors of the University of Toronto and the Royal Ontario Museum. He was also a member of the Province's University Affairs Committee.

His support and inspiration have contributed in no small way to the advances made by this Society. His loss will be deeply felt by us all.

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INTRODUCTION

This Newsletter contains two articles, both of which, we think, you will find most interesting. One deals with an inscription which Professor Redford came across on his recent trip to Egypt and the other by Mr. Miosi has something to say about the use of the expression "a week".

Professor Redford went back to Egypt at the beginning of May to do further work on the Akhenaten Temple Project. While there an inscription of some historical and chronological interest was brought to his attention. He had the good fortune of being able to copy the inscription and the article which appears hereunder brings to our attention, information which we feel is of great significance.

Mr. Miosi discusses the use of the word "week" as used by the ancient Egyptians and deals with a new interpretation regarding its use. While his article is included in this Newsletter it will also appear in the Morenz-Gedenkschrift, Zeitschrift für Ägyptologie 101, Heft 2.

Just a reminder the first lecture of the 1973-74 season will take place at 8:30 p.m. on Thursday, October 11th at the McLaughlin Planetarium, Royal Ontario Museum. Our speaker will be Professor John A. Wilson, Professor Emeritus of Egyptology, The Oriental Institute, The University of Chicago. His subject is "Fifty Years of Copying at Thebes, Egypt". The lecture will be accompanied by slides.

The annual meeting will take place in November, possibly on the 15th, the date of our second lecture.

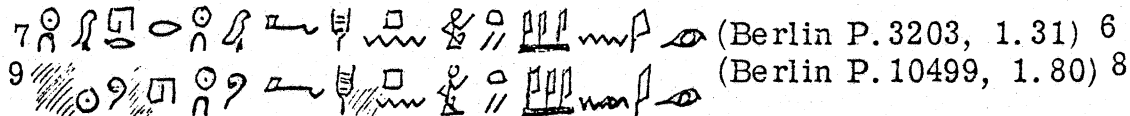
The University of Toronto for the school year 1973-74 is offering an extension course - "The Religion and Culture of Ancient Egypt". The course will be given by Mr. F. T. Miosi. Some background to the course appears on a flyer enclosed herewith. Details regarding time and place (and cost) will be made known as soon as that information is available.

A POSSIBLE REFERENCE TO THE NON-CALENDAR WEEK*

Recently this writer had occasion to refer to Neugebauer and Parker's authoritative work on Egyptian astronomy and came across the statement that "the decade is invariably written $\odot \cap$.¹ In a note to this sentence, mention is made of the fact that the reading of \odot in this term is uncertain, both hrw and sw being possible.² After the fashion of most Egyptologists, the writer immediately referred to his word index to see if it contained any pertinent entries. The following information was elicited.

Although commonly written $\odot \cap$, there are numerous examples of the full writing of the word 'decade', i.e. 'week': $\rho \rho \rho \odot \cap$ or $\rho \rho \rho \epsilon \odot \cap$.³ Of course, these examples have been previously noted, for, among others, both the compilers of the Wörterbuch⁴ and Caminos in his recent discussion of the term⁵ have recognized the validity of the sw md reading, but it is interesting to note that neither mentions the possibility of the hrw md transliteration.

However, one entry in the index did appear to offer some basis for Gardiner's uncertainty and Parker's note.



The most recent translation for this passage is:

"And the peasant spent a period of ten days...."¹⁰

Although none of the more popular translations of this line employ the term 'week' in either the text or the footnotes, it seemed certain that the passage must have influenced both Gardiner and Parker, and subsequent correspondence with the latter has verified this. "The evidence seems to be on the side of sw but your passage and Gardiner's hesitant hrw have suggested to me that both may be possible, or that there may even have been a change from the Middle Kingdom to the Empire. Hence my footnote leaving the question open... I never did talk to Gardiner about it. He surely knew of the WB's sw 10 but he may have known of other evidence pointing to hrw." ¹¹

Dr. Parker's theory that hrw 10 may have been the Middle Kingdom reading for the term is, of course, based on the fact that all other full writings (i.e. $\rho \rho \rho \epsilon \odot \cap$ and its variants) are dated to the Empire and later periods. Both this suggestion and the one

which would make either transliteration acceptable are certainly defensible. However, another possibility also suggests itself.

The Egyptian year was divided into 12 months of thirty days, each month containing three 10 day weeks.¹² It must be remembered that, just as our calendar week is made up of seven days in a fixed order beginning with Sunday, the Egyptian week consisted of ten specifically ordered days. However, our term 'week' need not necessarily refer to the Sunday through Saturday time period; it can also refer to any seven day span. The question should be asked whether the Egyptian language had the same flexibility.

A close examination of the available texts strongly indicates that when either the full writing sw 10 or the abbreviation ⊙⊎ occur the fixed calendar week is being referred to. For example,

I have filled for you the storehouses with every-
thing - loaves, meat, cakes, sandals, clothing -
many salves for anointing your heads every
week ⊙⊎ - in order to clothe you every
year ⊙⊎ and in order that the soles of your
feet may prosper every day ⊙⊎ .13

I allot grass to them daily ⊙⊎ , and gave
ointment in order to rub them down each month
⊙⊎ and their stable
chief exercises them every week ⊙⊎
⊙⊎ .14

"Don't be neglectful about taking water to the Throne
of the Two Lands." I do (it) two or three times
per week ⊙⊎ .15

The presence of the definite article in the third example¹⁶
is additional support for understanding a specifically fixed period for
otherwise its inclusion would be senseless.

However, the Eloquent Peasant passage offers another
interpretation. The only way that hrw 10 could refer to the calendar
week is if the peasant's initial appeal was made on the first day of
the calendar week. The chances of this are quite slim indeed - ten
percent to be exact. What is more likely is that the scribe is referring
to a period of ten consecutive days not corresponding to a calendar
week.


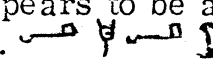

Thus, it appears that, to Parker's suggestions, another alternative can be added: that sw 10 is the technical term for the calendar week while hrw $\overline{10}$ refers to the less specific non-calendar week.

F. T. Miosi

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NOTES

- * This article is also scheduled to appear in the Morenz-Gedenkschrift, Zeitschrift für Ägyptologie 101, Heft 2.
1. Egyptian Astronomical Texts: I. The Early Decans (London, 1960), p. 26
 2. ibid, p. 26, n.1: "How the sign \odot should be read is doubtful; both hrw and sw are defensible." Gardiner also indicates an uncertainty in transliteration (Grammar³, p. 206).
 3. For example, Turin 1971, 1.13; Sallier I, 4, 11; Ostrakon Dier el Medineh 125,3; 321 rt., 4; 324 rt., 3; 363, 2.
 4. WB IV, 58, 3
 5. Caminos, LEM, p.307, (4, 11)
 6. Hieratische Papyrus aus den königlichen Museen zu Berlin, vierter Band: Literarische Texte des Mittleren Reiches, herausgegeben von Adolf Erman I. Die Klagen des Bauern, bearbeitet von F. Vogelsang und Alan H. Gardiner (Leipzig, 1908), pl.6. (Also available in G. Möller, Hieratische Lesestücke, Heft I, p. 15).
 7. A. DeBuck (Egyptian Readingbook, vol. 1, p.91, 1.11) concurs with this reading. However, in his "Notes on purely textual matters" he states: "91, 11 delete \odot after 'h'w" (ibid, p.128). The fact that Berlin P. 10499 does not indicate a numeral after 'h'w is strong support for this suggestion.
 8. Vogelsang and Gardiner, op. cit., pl. 2

9. Sethe's reading  (Lesestücke, p. 20) also appears to be a composite of these two passages. His note "var.  " (ibid, p. 20 n. m) is, in view of the hieratic, unfounded.
10. R. O. Faulkner in W. K. Simpson, ed., The Literature of Ancient Egypt (Yale, 1972), p. 34; see also Erman, Die Literatur der Ägypter (Leipzig, 1923), p. 161: "Der Bauer verbrachte zehn Tage..."; Gardiner, "The Eloquent Peasant", JEA 9 (1923), p. 8: "And this peasant tarried for ten long spans over ten days..."; Lefebvre, Romans et Contes (Paris, 1949), p. 50: "Et cet oasien demeura jusqu'à dix jours..."; Wilson in Pritchard, ed., ANET (Princeton, 1950), p. 408: "Then this peasant spent the time up to ten days..".
11. Communication dated 12 February 1973. The writer wishes to thank Dr. Parker for his generous and highly informative letter.
12. cf. R. A. Parker, The Calendars of Ancient Egypt (Chicago, 1950)
13. A. Hamada, "A Stéla from Manshiyet es-Sadr", ASAE 38 (1938), p. 223
14. Gardiner, LEM, p. 81
15. Cerny, LRL, p. 32
16. The definite article is also found with the abbreviated writing  : Ostrakon Dier el Mēdineh 245.5.

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"A NEW DATED INSCRIPTION FROM THE REIGN OF HOREMHEB"

The subject of the present paper is a stone bowl, seen by the author in a dealer's shop in Cairo towards the end of April, 1973. As the dealer was acting as agent for the owner, and would not divulge the latter's identity, its provenience or the circumstances of its discovery are impossible to ascertain from that source. (Since I saw the bowl I have learned that it was returned to its owner, and hence even its present whereabouts is unknown.) It was, however, possible to determine that the piece has resided with the owner's family for generations, and thus is not recently discovered; and, to judge from the inscription, it must have come originally from Memphis or its environs.¹

The bowl is of mottled granite, with an outer diameter of 34 cm., and an inner of 31 cm. Around the flat top of the bowl runs a band of hieroglyphic text, written vertically, 2.5 cm. in width. Although there is nothing to indicate where the writer of the text intended his reader to begin, it seems likely that, as in similar cases, it was with the date rather than the h₃t-di-nsw formula.

Translation²

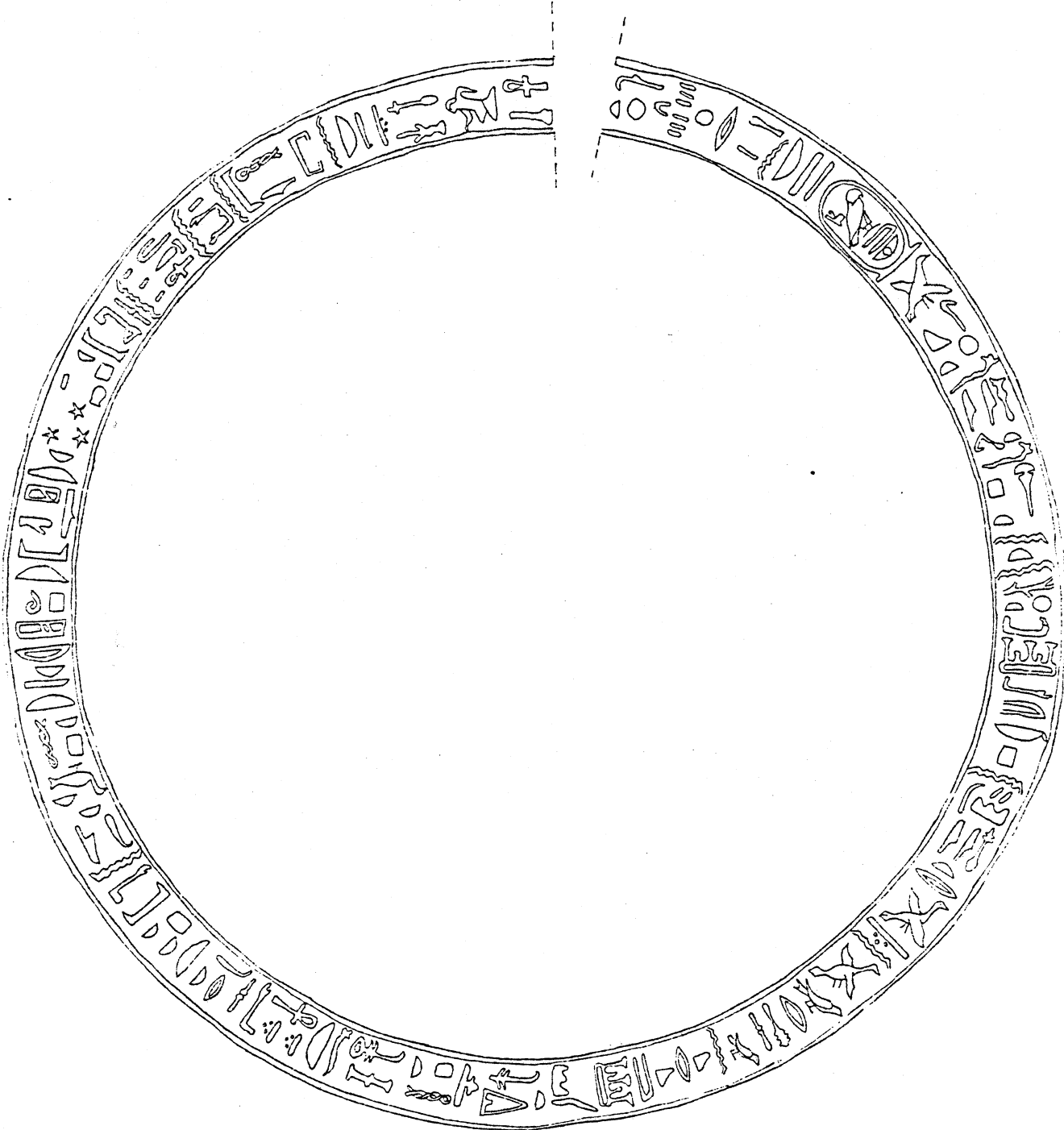
"Regnal year 16(1) under the Majesty of the Lord of the Two Lands, Horemheb(2), the Ruler(3); at the time of(4) his first victorious campaign(5), from Byblos(6) as far as the land of the vile chief of Carchemish(7). An offering-which-the-king-gives (to) Ptah South-of-His-Wall, Lord of the Life of the Two Lands, (to) Astarte lady of heaven, (to) ^cAnat the daughter of Ptah, lady of truth, (to) Resheph lord of heaven, (to) Qodsha lady of the stars of heaven; (8) that they may give life, prosperity and health to the k³ of the stablemaster of the Lord of the Two Lands(9) Sen-nefer(10) repeating life."

Commentary

(1) h³t-sp 16. On the individual regnal years attested by the monuments for Horemheb, see H. Gauthier, Le Livre des rois, II, (Cairo, 1912), 385f; R. Hari, Horemheb et la reine Moutnedjemet, (Geneva, 1964), 390 f, 400ff; J. R. Harris, JEA 54 (1968), 95.

Because there is a reasonably full representation of the first eight years of the reign (stela of year 1, private mortuary text of year 3, stela of year 7(?), ostraca of year 7, graffito of year 8),

PLATE I



scholars have generally been disturbed by the gap of 19 years separating this group of texts from the next attested regnal year (27) on a statue from Horemheb's mortuary temple.³ Some have shown scepticism towards the latter text, arguing either that the hieratic militates in favour of year 27 of Ramesses II,⁴ or that, as the statue appears to have been broken before the graffito was written, the text cannot antedate the end of Horemheb's reign.⁵ This latter assumption I think unjustified, as, to judge from the photograph at least, the ink text runs right over the breaks between the fragments,⁶ and was therefore written before the breaking of the statue. Admittedly, from the standpoint of syntax, the "regnal year 27, First month of shomu, Day 9" of the graffito is not linked with the king's name, and could conceivably belong to someone else. On the other hand, the entry "which Horemheb LPH, beloved of Amun, who hates his enemies and loves [] made..." sounds like the activity of a living person; and certainly the epithet is more appropriate to the living than to the dead.⁷

The new date on the Memphis bowl may make it easier now to accept the apparent anomaly of an erstwhile 19-year span of silence in the dated monuments. I can see no difficulty in continuing to postulate a total length of between 27 and 30 years for Horemheb's reign, and the alleged obstacle of the estimated lifespan of Mininiwy is largely illusory.⁸ In any case, the statement on one of Horemheb's stelae⁹ is prima facie evidence for a reign substantially longer than 8 to 12 years: "[] since the day on which he came to the throne (h^cy.f), which was a period of many years (Ch^c c3 m rnpwt)."

(2) On the writing of the name with the intrusive n, see K. Seele, JNES 4 (1945), 234ff. Seele takes it as an indirect genitive transposed from the epithet mry-n-Imn, which is often included in Horemheb's nomen. Since the cartouche in the present example lacks the epithet, such an explanation is not entirely satisfactory.

(3) P³ hk³. Often used as a designation of the reigning king: G. Posener, Littérature et politique dans l'Égypte de la XII^e dynastie, (Paris, 1956), 26.

(4) Hft. On the temporal use of hft to indicate contemporaneity in dated entries, see Wb. III, 274:13-14.

(5) Wdyt.f tpt nt nht. For the first time conclusive evidence is hereby provided that Horemheb did indeed undertake a campaign, and an extensive one, deep into Asia. Due to the scant evidence, and its allegedly conventional nature, many scholars have been reluctant in the past to credit his foreign activities with any

magnitude,¹⁰ or have confined them to diplomatic activity.¹¹ Not a few have denied outright that he undertook any military campaigns in Syria.¹² But the evidence was never as "conventional" as one might suppose. There is no reason to believe that the list of conquered places (of which further names are still extant on fallen blocks south and north of the pylon)¹³ carved upon the north face of the east wing of pylon X,¹⁴ is a random borrowing from earlier lists. Most of the names are consonant with a campaign which extended from central Phoenicia to the vicinity of Carchemish: Barga, Arvad, Ugarit(!), Pabakh,¹⁵ the Hittites,¹⁶ Takhsy.¹⁷ The scene on the eastern lateral wall between pylons IX and X, in which Horemheb brings captive the chiefs of Hau-nebu, Retenu, and [Kush?] to Amun, is admittedly more traditional.¹⁸ Yet one of the captions to this scene is more specific: beside four registers of foreign vases which are carved immediately before the king's figure, are the words [inw] inn in (sic) hm.f n it.f Imn m inn.f hr h³st Rtn[w], "[booty] brought by His Majesty to his father Amun, namely what he brought back from the land of Syria." Equally explicit is the caption to the beautiful scene of captives from the Saqqara tomb of the treasurer May: "given as a favour from the king to . . . the treasurer May. . . namely, prisoners of war which His Majesty brought back from Asia."¹⁹ It seems quite likely, then, that we should construe these allusions as specific references to an Asiatic campaign, and most probably the present one.

What does come as a surprise is the lateness in Horemheb's reign of this his first campaign.²⁰ The force of this new evidence is to make it more probable than ever that the first decade or so of his reign was occupied with the reforms reflected in his famous edict, the dismantling of Akhenaten's buildings at Thebes and Amarna, and the refurbishing of the temple of Amun. Only by the middle of his second decade did the king find time and opportunity for foreign intervention.

(6) Kpny. For the writings of the name, see H. Gauthier, Dictionnaire des noms géographiques, (Cairo, 1928), V, 197f. On Byblos and its relations with Egypt during the 14th century B.C., see W. Helck, Die Beziehungen Aegyptens zur Vorderasien, (Wiesbaden, 1962), 310f; H. Klengel, Geschichte syriens im 2. Jahrtausend v. u. z., II (Berlin, 1969), 422ff. It is not altogether clear why Byblos should be named as the Ausgangspunkt for the expedition. Two explanations offer themselves, neither being mutually exclusive. The first is that the extent of the campaign in foreign territory is the criterion operative here. Since the concept of empire²¹ among the New Kingdom Egyptians was that of the expanding frontier of a mother country, rather than the attachment to an existing nucleus of conquered units,

foreign territory per se was only traversed once the traveller had passed through the most distant Egyptian dependency in Asia. The territorial limits of the Egyptian and Hittite empires which were viewed as acceptable by both major powers during most of the period from c. 1350 to 1200 B. C. had been established and initially sanctioned during the turbulent years of Akhenaten. With the gobbling up of Sumur²² and the other small towns north of Byblos by Amurru's expansion to the sea, the southern border of Amurru lay somewhere south of Ardata, whence it crossed the Lebanon to Lebō' at the headwaters of the Orontes. With the defection of Amurru to the Hittites,²³ this line became the boundary between the Hittite dependencies and the Egyptian province of Canaan.²⁴ Byblos, being the northernmost coastal town of importance possessed by Egypt, was made the point of departure. A second possible explanation would be that the overland section of the expedition began only at Byblos; in other words, the crossing to the Phoenician coast was made by ship, as was often the case both earlier and later.²⁵ Presumably the advantage gained through the speed of a sea voyage would be conterbalanced by the smaller number of troops it would be possible to transport by ship.

(7) P³ t³ n p³ wr hsy n Qr qmš. On the writings of the name, and the varying renderings of the glottal, see Gauthier, Dictionnaire, V, 157f, 212; Sir A. Gardiner, Ancient Egyptian Onomastica, I (Oxford, 1947), 132*; J. Simons, Handbook for the Study of Egyptian Topographical Lists Relating to Western Asia, (Leiden, 1937), 216ff. On the history of the city in the Late Bronze Age, see M. Liverani, RSO 35 (1960), 135ff; Helck, Beziehungen, 300f; Klengel, Geschichte, I, 51ff.

From the conquest of the town by Suppiluliumas,²⁶ Carchemish was ruled by a cadet branch of the Hittite royal family, which probably survived the onslaught of the Sea Peoples and continued into the early Iron age under the appellation "Great Khatte."²⁷ As a Hittite prince, rather than a native vassal, the king of Carchemish occupied a position tantamount to viceroy for Syria; and the Hittite and Ugaritic texts make quite clear that he was responsible for Hittite interests south of the Taurus.²⁸ The particular king of Carchemish referred to by the pejorative on the Memphite bowl must be either Sharrikushukh, or (less likely) his son and successor Shakhurunuwa, both of whom were Horemheb's contemporaries. That "the land of the vile chief of Carchemish" and not the city itself is given as the termination of the expedition, I take to indicate that the Egyptians in fact crossed over into the territory governed by the city-state, but failed to reach Carchemish itself. The frontiers of Carchemish in Horemheb's day were those which had been delineated by Suppiluliumas on the morrow of his conquest,²⁹ and included on the west Mukishe and Gadumash,³⁰ and on the southwest the Nukhashshe

lands.³¹ Horemheb's route probably took him from Byblos up the coast to Sumur, through the Nahr el-Kebir to Kadesh, and down the Orontes through Amurru and Nukhashshe.³² In penetrating as far north as the region of Carchemish, Horemheb was emulating what only a few of his predecessors had accomplished. Ahmose may have reached Niya, but there is no evidence he penetrated to the Euphrates.³³ Thutmose I and Thutmoses III had each attained the Euphrates, the former sometime subsequent to his third year,³⁴ the latter in the 8th campaign of his thirty-third year.³⁵ Thutmose III had even entered within the boundaries of the state of Carchemish, to judge by the autobiographical reminiscences of his soldier Amenemheb.³⁶ Amenophis II on his first Asiatic campaign got as far as Niya,³⁷ and possibly even Ugarit³⁸ and Aleppo.³⁹ There seems to be no evidence, however, that the kings of the Amarna Age had ever had occasion to march so far north. On the circumstances and date of Horemheb's campaign, see below, pp. 12 ff.

(8) The four deities mentioned along with Ptah are of west Semitic origin. Following the conquests of Thutmose III and the resultant influx of foreigners from Asia, a number of Canaanite gods acquired cult centres (either chapels in existing temples, or temples of their own) in the Egyptian delta. Most of them were initially located at Memphis, the chief administrative centre and royal residence, where a strong community of Asiatics had grown up with the "Temple of Baal of Memphis" as their focal point.⁴⁰ In Memphis the foreign cults enjoyed the patronage of Ptah, and the present quartet probably possessed shrines in the great Memphite Ptah-temple.

The goddesses named, viz. Astarte, Anath and Qodsha, all pertain to the Hathor-Sekhmet type of deity, a bellicose feline.⁴¹ So similar were they, in fact, that their names could coalesce into a single composite appellation "Qodsha-Astarte-Anath."⁴²

Astarte,⁴³ the sister-consort of the dying and rising hero god of the Canaanites, is known to have been worshipped in Egypt at least as early as the reign of Amenophis II.⁴⁴ At an early period she acquired a cultic establishment in Memphis,⁴⁵ where she was called "daughter of Ptah,"⁴⁶ and later the "Syrian Astarte."⁴⁷ The precedence of Astarte over Anath in Egyptian texts, a precedence probably reflected in the order in which the goddesses are named in our inscription, is to be put down to the fact of Astarte's relative importance, in contrast to Anath, in those parts of the Levant (viz. Palestine and the coast) with which the Egyptians of the 18th Dynasty had closest contact.⁴⁸ Her title *nbt pt*, "lady of heaven," may reflect her celestial connexions in the cult of her homeland;⁴⁹ on the other hand it could simply be the ubiquitous epithet known from Egyptian sources.⁵⁰

The presence of Anath in this group of gods provides us with our earliest certain attestation of the goddess in Egyptian literature,⁵¹ although her worship in Egypt may well date back to the 15th Century. While not as popular among the Egyptians as her counterpart Astarte, she is now perhaps better known generally, thanks to the texts from Ugarit.⁵² Among most of the west-Semitic speaking peoples, but especially in inland and northern Syria, Anath was worshipped as the bloodthirsty consort of Aleyan-Baal, who champions his murder, and plays the principle role in a myth about the destruction of mankind. In Egypt, on the other hand, she appears more as a protectress (scil. of the king in battle),⁵³ although this may be due simply to the royal origin of the texts in question. Her association with Hathor probably occasioned the use of the epithet "mistress of Truth."⁵⁴ As Anath was, at Ugarit, the daughter of the chief of the pantheon, El,⁵⁵ so in Egypt she was the daughter of the primordial god, either Ptah as here, or Re the sun-god.⁵⁶

While not a prominent figure in the Canaanite pantheon at Ugarit, Reshef is reasonably well known through Egyptian representations.⁵⁷ Like Astarte and Anath he is a deity with a bellicose nature, being a god of war, pestilence and death,⁵⁸ and later, in Hab. 3:5, an angel of plague.⁵⁹ At Ugarit he is specifically mentioned as the counterpart of the Babylonian Nergal,⁶⁰ while at Bethshean he is identified with the underworld god Mekal.⁶¹ In Egypt he appears as early as the reign of Amenophis II,⁶² and by Ramesside times was worshipped at Memphis where he came into close association with Ptah.⁶³

Astarte, Anath and Reshef have this in common, that in the Egyptian form of their cults they have a specific connexion with the king's chariot horses, and enjoy a reputation as divine protectors in battle.⁶⁴ This role probably arose as much out of their legendary prowess in warfare as anything else; but it had, from the Egyptian point of view, the interesting psychological effect of neutralizing the enemies' trust in their own gods. When a Canaanite prince took the field against the Egyptians, he found himself in the anomalous position of facing a foe protected by his own deities! In view of the trio's function vis-à-vis chariotry in battle, it is especially appropriate that the Memphite bowl was dedicated on the eve of a military campaign, and by an overseer of the king's stable.

Qodsha is well known in Egyptian stelae and reliefs of the New Kingdom, where she is shown as a voluptuous, nude female, in frontal position.⁶⁵ The sensual nature of such representations clearly stresses the goddess's sexual role, which is confirmed by her association with the gods Reshef and Min.⁶⁶ While in Egypt she

was undoubtedly taken as the symbol of sexual attractiveness par excellence, in Western Asia, where her person is much more elusive, she took her origin in a hypostasis of the "Sanctity" of the mother-goddess Asherah.⁶⁷ As noted above, Qodsha was closely related to Anath and Astarte, and, like them, was worshipped at Memphis.⁶⁸ The title she bears on the Memphite bowl, viz. nbt sb³w nw pt,⁶⁹ "lady of the stars of heaven," is unknown elsewhere as a designation of this goddess;⁷⁰ but in view of the astral connexions of goddesses of this type, the epithet is appropriate.⁷¹ Qodsha is elsewhere called hnwt ntrw, "mistress of the gods,"⁷² and the present title may simply be a variant of this.⁷³

(9) Hry-ih. A relatively common title, with paramilitary application; for references and discussion, see Wb. I, 121:7; R. A. Caminos, Late Egyptian Miscellanies, (Oxford, 1954), 13; R. O. Faulkner, JEA 39 (1953), 43; A. R. Schulman, Military Rank, Title and Organization in the Egyptian New Kingdom, (Berlin, 1964), 51ff.

The basic function of the hry-ih, viz. that of tending the horses, is now graphically illustrated by the playful writing on the statue of the battalion commander and standard-bearer Sebtu (who was also high-priest of Montu) under Amenophis III, in which ih is written with a sign showing a man restraining a prancing horse.⁷⁴ Stables in Egypt were something more than places where horses were kept: they were, in a sense, barracks where children could be sent at an early age to be trained as chariot officers,⁷⁵ and to which professional soldiers were attached.⁷⁶ The stable in the present inscription must have been in Memphis, and is probably to be identified with the ihw n hm.i nty.m Inbw, "the stable of My Majesty which is in (White) Fort" referred to by Thutmose III on the great Sphinx Stela.⁷⁷

(10) Sn-nfr. The name does not occur in the list of stablemasters given in Schulman, *op. cit.*, 148f, nor in the additions in J. Lopez, J. Yoyotte, Bib. Or. 26 (1969), 12ff.

No one can doubt that an expedition which reached the environs of Carchemish was a major undertaking. Undoubtedly, it made a great impression on the Hittites (concerned, as they were for an as yet shaky hegemony over Syria), and we should therefore examine Hittite records of the period to see if it is mentioned. Horemheb's contemporary on the throne in Hattusas was Mursilis II, whose annals are fortunately fairly complete for years 1 to 12, 19 - 22, and probably for five additional years.⁷⁸ Now on the basis of the datum regarding the letter of the widowed Egyptian queen⁷⁹ a king of Egypt had died prior to Suppiluliumas's "Hurrian" war, which

occupied the last six years of his reign.⁸⁰ If the Egyptian king in question was Tutankhamun, as many feel,⁸¹ then Horemheb's 16th year would correspond to Mursilis's 11th or 12th.⁸² There is no entry in the annals for these years which mentions an Egyptian attack on north Syria. If, as the present writer has sought to show, the Egyptian king who died was Akhenaten,⁸³ Horemheb's 16th year would correspond to Mursilis's 21st or 22nd.⁸² Again, the annals at this point have no mention of an Egyptian attack. I conclude, therefore, that the datum of the pharaoh's demise and the queen's letter has been either misinterpreted, or is faulty.

The only entry in Mursilis's preserved annals which mentions Egypt falls under year 7, and significantly the incident centres upon Carchemish.⁸⁴ The king of Carchemish releases an un-named Nukhashshean and a revolt ensues; an Egyptian army marches out in support of the rebels; Mursilis instructs his brother, Sharrukushukh, the king of Carchemish, to inform him by letter of developments; a Hittite general is despatched to Carchemish; subsequently the Egyptians are repulsed. The impression remains that the battle was fought close to Carchemish, as the Hittite force was despatched to that city; and this is entirely consonant with the range and implications of Horemheb's campaign of the 16th year.

The equation of the expedition of the 16th year with the Egyptian intervention of Mursilis's 7th year is strengthened by another argument. As this is called the "First victorious campaign" on the Memphite bowl, the intervention in Mursilis's 7th year cannot have occurred during any of Horemheb's earlier regnal years, i. e. years 1 to 15; if it had, the campaign of the Memphite bowl would have received a higher number.⁸⁵ And since no Egyptian campaigns are mentioned in the Hittite annals prior to year 7, year 16 of Horemheb cannot be equated with any of Mursilis's first six years. The same silence in the annals from years 19 through 27 means that Horemheb's 16th year would have to fall either after Mursilis's 27th, or before his accession. The latter would result in Horemheb's being on the throne 14 years before Suppiluliumas died; the former would mean that Akhenaten died no earlier than the last year of Suppiluliumas! Both are impossible on the relative chronology of the period.

It would seem probable, therefore, that the campaign mentioned on the Memphite bowl and the Egyptian expedition against Carchemish in the annals of Mursilis's 7th year are one and the same. The historical implications of the resultant chronological adjustments are of some interest. Mursilis's first year would

correspond to Horemheb's 10th, the brief reign of his short-lived predecessor to Horemheb's 8th and 9th, and the last six years of Suppiluliumas, which were inaugurated by the attack on Carchemish, to Horemheb's 2nd through 7th. The identity of the king of Egypt who died "in those days" (KUB XXXI, 121a ii, 10) and of the queen of Egypt who wrote requesting a husband, seems now more in doubt than ever. The king of Egypt who, in Horemheb's 2nd year had died most recently was Ay! Yet KUB XXXIV, 24, 4 identifies the deceased monarch as Nibkhururias, i. e. Tutankhamun, who had passed away five years before Horemheb's 2nd regnal year! Did the widowed Ankhesenamun wait half a decade - well into the reign of her late husband's second successor! -- before requesting a husband?

To my mind scholarly difficulties with the sequence of events in this period are occasioned by an uncritical acceptance of our major Hittite source, viz. the annals of Suppiluliumas. Mursilis, the compiler of these, tells us unequivocally that he was a child when the events he writes about were taking place, and several times he disclaims knowledge about an event, because he had no personal experience of it, or could get no reliable sources!⁸⁶ The attack on Kadesh, which Suppiluliumas used to justify his own attacks on Amka,⁸⁷ could have taken place around Ay's 3rd year, to be followed a little less than two years later by Suppiluliumas's campaign against Amka.⁸⁸ The king of Egypt who died would then have to be Ay,⁸⁹ and Mursilis's belief that it was Tutankhamun must be declared erroneous. If, however, Mursilis is correct in the identity of the king, then it is his placing of the event which is wrong.⁹⁰ The writer would like to stress once again, and perhaps more emphatically than he did the first time, that praenomina incorporating hprw-r were bound to give non-Egyptians trouble, especially since we know that these tended to be abbreviated in speech by the elision of the distinctive first element.⁹¹

Lest one feel inclined in the face of these difficulties to succumb to the temptation to reject the equation of Horemheb's 16th year with Mursilis's 7th, the following observation is advanced as a chastening caveat. If it be accepted - rejection is becoming increasingly difficult - that the solar phenomenon mentioned in the annals for Mursilis's 10th year is the eclipse of March 13, 1335 B. C.⁹² Mursilis's first year, and Horemheb's 10th, will correspond to 1344. With this as a starting point, the following table may be established:

| | | |
|---------------|-------------------------------------|-------------------------|
| Thutmose III | (53 years, dying in his 54th) | 1504-1451 |
| Amenophis II | (25 " " " " 26th) | 1453-1428 ⁹³ |
| Thutmose IV | (9 " " " " 10th) | 1428-1419 |
| Amenophis III | (37 " " " " 38th) | 1419-1382 |
| Akhenaten | (16 " " " " 17th) | 1382-1366 |
| Smenkhkare | (less than 1 yr. independent rule?) | -1365 |
| Tutankhamun | (9 years, dying in his 10th) | 1365-1356 |
| Ay | (3 " " " " 4th) | 1356-1353 |
| Horemheb | accession year | 1353 |

The weight of this evidence in favour of the higher of the two acceptable dates for the accession of Thutmose III⁹⁴ is impressive. It may behoove those of us who have argued for the lower of the two chronologies between the reigns of Thutmoses III and Ramesses II to examine the problem afresh.⁹⁵

Donald B. Redford

* * * * *

Notes

¹I should like to thank Dr. E. L. B. Terrace for discussing the bowl with me, and for facilitating my study of it. I would also express my gratitude to Professor Nicholas B. Millet of the Royal Ontario Museum for permitting me to make use of the ROM artist.

²See plate 1. Numbers in parenthesis refer to the commentary.

³U. Hölscher, Excavations at Ancient Thebes (OIC 15), 51, 53 fig. 35; R. Anthes, apud Hölscher, The Excavations of Medinet Habu, II. The Temples of the Eighteenth Dynasty, (Chicago, 1939), 106ff, fig. 90, pl. 51c.

⁴Fairman, City of Akhenaten, III, 157f.

⁵K. A. Kitchen, CdE 40 (1965), 313, n. 2. Harris has recently used the epithet which follows Horemheb's name in the Medinet Habu graffito as indicative of Ramesside prejudice, and therefore in favour of a Ramesside date: JEA 54 (1968), 96. On the other hand, such an epithet involving as it does a balanced use of the verbs "love" and "hate"; is known in the 18th Dynasty: cf. the text of Amenophis III's year 30 (Redford, History and Chronology of the Egyptian Eighteenth Dynasty, Seven Studies, [Toronto, 1967], 117, n. 125), where the living monarch is called "son of Amun," and further

"mighty lord, happy ruler, who loves (Truth)(?) and hates Evil."

⁶Hari, op. cit., fig. 84.

⁷For a selection of scholars who have accepted this date, see Harris, op. cit., 96, n. 5.

⁸See Harris, *ibid*, 98f. Mininiwy, the chief of police, who is clearly attested in a legal document dated sometime after Ramesses II's 15th year (Gardiner, JEA 21 [1935], pl. 16, 1.23), claims, in a letter on a Toronto ostrakon which is ascribed to him, to have been active as a stable boy in year 7 of Horemheb (Gardiner, Theban Ostraca, 16a, f). If he were 10 at the time, he would have been only in his mid '60's in Ramesses II's year 15, by no means an impossible age. In any case, in the Toronto letter (to the vizier Khay) he calls himself an "aged servant."

⁹Cairo 34189: P. Lacau, Stèles de la Nouvel Empire, (Cairo, 1926), 235f.

¹⁰Breasted, Ancient Records of Egypt, III, (Chicago, 1906), § 34: "the character and extent of these wars is very uncertain"; cf. also *idem*, A History of Egypt, (London, 1921), 407; Gardiner, Egypt of the Pharaohs, (Oxford, 1961), 243ff; A. Scharff, A. Moortgat, Agypten und Vorderasien im Altertum, (Munich, 1950), 152.

¹¹W. C. Hayes, The Scepter of Egypt, II, (Cambridge, Mass., 1959), 309; Kitchen, Suppiluliumas and the Amarna Pharaohs (Liverpool, 1962), 36; M.S. Drower, "Ugarit," (ch. 21[b] of CAH² II), 12.

¹²J. Wilson, The Burden of Egypt, (Chicago, 1951), 239; Drioton-Vandier, L'Égypte⁴, (Paris, 1962), 418; Hari, op. cit., 337. That the banal references to military activity from his reign merely reflect his service to the crown before his accession to the throne is implicit in some works: cf. W. M. F. Petrie, History of Egypt, II, 250f; G. Steindorf, K. Seele, When Egypt Ruled the East, (Chicago, 1957), 247.

¹³These will appear in an article in preparation on Karnak pylon X, its history and contents.

¹⁴J. Simons, Handbook for the Study of Egyptian Topographical Lists Relating to Western Asia, (Leiden, 1937), list XI; Hari, op. cit., 334ff.

15W. Helck, Die Beziehungen Ägyptens zur Vorderasien, (Wiesbaden, 1962), 303.

16These are still in situ on the pylon, and the figures which surmount the ovals all face right, i.e. west towards the gate.

17Unpublished; south of Pylon X among the so-called "Re-Harakhte blocks" of Akhenaten, but distinct from them. The captive figure faces left, and therefore probably belongs to a different list from the one on the north face.

18R. Moss, Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs and Paintings, II². (Oxford, 1972), 183 [552]; Hari, op. cit., 333f, pl. 51.

19Urk. IV, 2163.

20The Writer (in History and Chronology..., 162) had postulated a date in his first or second year for Horemheb's first campaign, a hypothesis which must now be abandoned (unless Horemheb later renumbered his expeditions, see below n. 85.)

21The term is used advisedly and without apology, in spite of the remarks of Mr. Aldred (JEA 56 [1970], 105ff) which have failed to convince the writer.

22EA 116 etc.; cf. Kitchen, Suppiluliumas, 28ff.

23H. Freydank, MIOF 7 (1960), 356ff.

24Cf. Helck, MDOG 92 (1960), 6ff; idem, Beziehungen, 163; R. De Vaux, JAOS 88 (1968), 27; A. F. Rainey, Ugarit-Forschungen 3 (1971), 146; see also I. J. Gelb, JCS 15 (1961), 42. Hence Byblos, Amka (the Beqa valley, south of the headwaters of the Orontes) and Upe (the environs of Damascus) are consistently spoken of as Egyptian in the texts of the 14th and 13th centuries; and Amurru, Kadesh and the lands to the north as Hittite. Any attack on any of these border territories (like Suppiluliumas's attacks on Amka [KBo V, 6, iii, 5], or Egyptian attacks on Kadesh [KBo V, 6 ii, 2]) are viewed as a casus belli. That Mursilis II consciously maintained these boundaries seems certain from KUB XXXI, 121: see H. Güterbock, RHA 66 (1960), 58ff. With the treaty of Ramesses II's 21st year, however, the frontier on the coast may have moved north slightly: in Anastasi I, 18, 8 Sumur is called "Sumur of Sese (Ramesses II)."

25Cf. Weny 29ff; Gebel Barkal Stela 11ff; Helck, Geschichte des Alten Ägypter, (Leiden, 1968), 162; the present writer in JAOS

90 (1970), 482; on the importance placed by Egypt in the Phoenician ports, see also A. Alt, ZDPV 68 (1950), 99ff.

²⁶For the text, see Güterbock, JCS 10 (1956), 95f.

²⁷The names "Ini-teshub" and "Tudkhaliyas" suggest this continuum: cf. D. Ussishkin, JNES 26 (1967), 91.

²⁸Klengel, Geschichte I, 74. The king of Carchemish could issue decrees binding on Syrian vassals (ibid., 63f), could prevent and settle border disputes (RS 20.174A: Ugaritica V, 90f), could demand troops in rather high-handed fashion (RS 20.237: Ugaritica V, 102f), and was above all the potentate to curry favour with (RS 17.116: Palais royal d'Ugarit IV, 132ff) and to visit from time to time (RS 16.270: Palais royal d'Ugarit III, 41f; IV, 134ff). See M. Liverani, RSO 35 (1960), 139ff; V. Korešec, RHA 66 (1960), 74.

²⁹KUB XIX, 27; Klengel, Geschichte I, 51.

³⁰M. Astour, JNES 22 (1963), 237.

³¹On the location of the Nukhashshe lands between Hama and Aleppo, see Alt, Kleine Schriften zur Geschichte des Volkes Israel, I. (Munich, 1959), 236; Gardiner, Onomastica II, 168*ff; Helck, Beziehungen, 152; Klengel, Geschichte II, 18ff.

³²This is essentially the route described in Anastasi I, 18, 8ff.

³³He speaks of enjoying recreation in Kdm, the "East" (see now C. Vandersleyen, Les Guerres d'Amosis, [Brussels, 1971], 124 and n. 6) which recalls his descendents' habit of hunting in Niya. But his alleged campaign to the Euphrates depends upon the interpretation of the Tombos stela of Thutmose I's year 2 (Urk. IV, 85:14). Almost certainly the Tombos stela is back-dated: see T. Säve-söderbergh, Bibliotheca Orientalis 13 (1956), 122.

³⁴Cf. Urk. IV 697:5; 85:14; L. Borchardt, Altägyptische Zeitmessung, (Leipzig, 1920), taf. 18; H. Brunner, MIOF 5 (1956), 323ff. His long campaign in Nubia ended in year 3, and in year 4 (to judge by Urk. IV, 91) the court was residing in Memphis. Perhaps, then, this suggests that following his southern victories, the king was now contemplating activity in Asia.

³⁵Urk. IV, 696ff.

³⁶Urk. IV, 891:9.

³⁷Urk. IV, 1303.

³⁸On the identity of Ik³ty, see Edel, ZDPV 69 (1953), 149ff; Helck, Beziehungen, 157.

³⁹Klengel, Geschichte I, 177, 183.

⁴⁰Berlin 8169; Helck, Oriens Antiquus 5 (1966), 2f; S. H. Horn, in Studies in Honor of John A. Wilson, (Chicago, 1969), 37; cf. also the writer in JAOS 93 (1973), 17. For the prominence given to HKPT (Hwt-k³-pth, i.e. Memphis) as the seat of Koshar (Ptah) in II Aqhat, v, 20f, see T. H. Gaster, Thespis, (New York, 1961), 164f.

⁴¹W. F. Albright, Yahweh and the Gods of Canaan, (New York, 1969), 135; S. A. B. Mercer, The Religion of Ancient Egypt, (London, 1949), 218ff; R. Stadelmann, Syrisch-Palastinensiche Gottheiten in Ägypten, (Leiden, 1967), 97f, 108f.

⁴²I. E. S. Edwards, JNES 14 (1955), pl. III.

⁴³Stadelmann, op. cit., 96ff; Helck, Beziehungen, 490ff; J. A. Fitzmyer, JAOS 86 (1966), 287f; W. Herrmann, MIOF 15 (1969), 6ff.

⁴⁴Stadelmann, op. cit., 101.

⁴⁵Helck, Oriens Antiquus 5, 2f; idem, Beziehungen, 490; Hermann, op. cit., 31, n. 80.

⁴⁶Astarte-papyrus, 2x 18 (Gardiner, Late Egyptian Stories, 79:5); M. S. Holmberg, The God Ptah, (Lund, 1946), 193; Herrmann, op. cit., 18.

⁴⁷O. Koefoed-Petersen, Les stèles égyptiens, (Copenhagen, 1948), fig. 44; cf. the "foreign Astarte" at Memphis, in Herod. ii, 112.

⁴⁸Albright, Yahweh and the Gods, 133; Herrmann, op. cit., 24f.

⁴⁹Ibid., 29ff.

⁵⁰Helck, Oriens Antiquus 5, 14.

⁵¹Cf. Stadelmann, op. cit., 91; Helck, Beziehungen, 494, J. Leclant, Lexikon der Ägyptologie, I, 1, (Wiesbaden, 1972), 254.

⁵²The bibliography on Anath is voluminous: see in particular A. S. Kapelrud, The Violent Goddess, Oslo, 1969; U. Cassuto, The Goddess Anath, (Jerusalem, 1971); U. Oldenborg, The Conflict between El and Ba'al in Caanite Religion, (Leiden, 1969), 83ff; A. Jirku, Der Mythos der Kanaanäer, (Bonn, 1966), 53f; J. C. de Moor, Ugarit-Forschungen I (1969), 223ff; Stadelmann, op. cit., 88ff; Helck, Beziehungen, 494; Leclant, in Lexikon I, 254f.

⁵³Stadelmann, op. cit., 94f.

⁵⁴Wb. II, 19:18.

⁵⁵A. S. Kapelrud, Ba'al in the Ras Shamra Texts, (Copenhagen, 1952), 64; J. Gray, The Legacy of Canaan, (Leiden, 1965), 115.

⁵⁶Chester Beatty VII, 1, 5ff (daughter of Re); Horus and Seth 3, 4 with Astarte (daughter of the "Eternal Lord").

⁵⁷Stadelmann, op. cit., 47ff; E. Bresciani, Oriens Antiquus 1 (1962), 215ff; F. M. Tocci, ibid., 21f; W. K. Simpson, JACS 73 (1953), 86ff; D. Conrad, ZAW 83 (1971), 157ff.

⁵⁸Gray, Legacy, 189, 276; idem, The Krt Text in the Literature of Ras Shamra, (Leiden, 1964), 33; Albright, Yahweh and the Gods, 139f.

⁵⁹Albright, Archaeology and the Religion of Israel, (Baltimore, 1956), 79

⁶⁰RS 20.24, 1.26: J. Nougayrol, apud C. F. A. Schaeffer, Ugaritica V, (Paris, 1968), 57.

⁶¹H. O. Thompson, Mekal, the God of Bethshean, (Leiden, 1970), 144ff.

⁶²Stadelmann, op. cit., 56.

⁶³Ibid, 69, 75.

⁶⁴For Astarte's equestrian proclivities, see Leclant, Syria 37 (1960), 1ff; Jirku, Mythus, 57; Helck, Beziehungen, 490f; Compte du Mesnil du Buisson, Mélanges de l'Université de Saint Joseph 45 (1969), 523ff; A. Herrmann, MIOF 15, 20. For Reshef and Astarte as the protectors of Pharaoh's team, see Helck, Oriens Antiquus 5, 5; Urk. IV, 1276ff; W. K. Simpson, Orientalia 29 (1960), 63ff; for Anath, see LD III, 126b; Leclant in Lexikon II,

254ff; Helck, Oriens Antiquus 5, 6.

⁶⁵See Stadelmann, op. cit., 110ff; R. A. Caminos, Late Egyptian Miscellanies, (Oxford, 1954), 337; J. Leibovitch, Syria 38 (1961), 23ff; Helck, Beziehungen, 497ff.

⁶⁶Ibid., 488; Leibovitch, op. cit., pl. 1-2.

⁶⁷Albright, Archaeology and the Religion of Israel, 75f, 196 n. 17; idem, Yahweh and the Gods, 121, 241; J. C. de Moor, Ugarit-Forschungen 2 (1970), 196, 203; idem, The Seasonal Pattern in the Ugaritic Myths of Ba'lu, (Neukirchen-Vluyn, 1971), 130. In spite of ltpn w Qdš (C. Gordon, Ugaritic Manual, [Rome, 1955], 318), it has sometimes been doubted whether Qodsha occurs in Ugaritic literature: M. Pope, El in the Ugaritic Texts, (Leiden, 1955), 43f; Gray, Legacy, 25 n. 5; but cf. now Ugaritica V, no. 137, iv, a14.

⁶⁸Sallier IV, vs. 1, 6.

⁶⁹For sb³w nw pt see Wb. IV, 82:7.

⁷⁰Cf. the list in Helck, Beziehungen, 497f.

⁷¹Cf. Ištar kakkabī, in Chicago Assyrian Dictionary VIII (Glückstadt, 1971), 47; also Anath b'lt šmm. rmm in RS 24.252.7, and the malkat haššamayim of Jer. 44:17.

⁷²Cf. Leibovitch, op. cit., pl. 1:1, 2:1.

⁷³For bn íl, "sons of El" as a parallel to p̄r kkbm "assembly of the stars," see UT 76:I:4-5; for kkbm íl, "stars of god," as a general designation of the totality of divine beings, see M. Dahood, Orientalia 34 (1965), 170ff; Fitzmyer, op. cit., 295. For stars as gods in Egypt, cf. the PT assembled by Faulkner JNES 25 (1966), 153, and Wb. IV, 83.

⁷⁴BIFAO 69 (1970), pl. 40.

⁷⁵Anastasi III, 6, 4.

⁷⁶Anastasi I, 12, 3.

⁷⁷Urk. IV, 1282:8-9. For Horemheb's residence at Memphis, see J. Von Beckerath, Tanis und Theben, (Glückstadt, 1951), 24.

⁷⁸A. Goetze, Die Annalen des Mursilis, Leipzig, 1933.

⁷⁹JCS 10, 94ff.

⁸⁰Kitchen, Suppiluliumas, 4; Klengel, MIOF 10 (1964), 78ff.

⁸¹Redford, History and Chronology..., 159, n. 299.

⁸²Depending on (a) how long prior to Suppiluliumas's attack on Carchemish the king had died, and (b) the length of Arnuwanda's reign.

⁸³History and Chronology..., 160ff.

⁸⁴Goetze, Die Annalen des Muršiliš, 83ff; Klengel, Geschichte I, 56f; II, 51ff.

⁸⁵Unless Horemheb renumbered his campaigns later in his reign, as at least one of his predecessors had done (i. e. Amenophis II: JEA 51 [1965], 119ff). But this is a stop-gap solution: the prima facie probability is that during his first fifteen years he did not engage in Asiatic campaigns. Whether a punitive expedition, led simply by an Egyptian general, would have been called a wdyt of the king is uncertain. But the Egyptian campaign of Mursilis's year 7 does not sound like intervention on a small scale, and doubtless was led by the king. Further, it seems unlikely to me that Horemheb, a general himself and an active campaigner before he came to the throne, would ever have delegated command of foreign campaigns to an underling.

⁸⁶Güterbock, RHA 66 (1960), 60f. A reading of the so-called "Seventh Tablet" makes it appear as though the Egyptian attack on Kadesh, the Hittite retaliatory attacks on Amka, the death of the Egyptian king, the letter of the widowed queen, and the capture of Carchemish all took place in rapid succession. But Mursilis may very well have unwittingly telescoped events.

⁸⁷Hari, op. cit., 80ff, 139f.

⁸⁸The Amka attacks have always posed a problem, since two are recorded, one of which seemed to be reflected in EA 170: S. Smith, in Halil Edhem Hatira Kitabi, (Ankara, 1947), 34ff; History and Chronology..., 158f. While this view must now be abandoned, it is still unclear whether the second attack came close on the heels of the first, or was separated from it by a space of time: cf. Klengel, Das Altertum 11 (1965), 136.

89 An identity maintained by Cavaignac for many years: Kemi 3 (1930), 33f; RHA 3 (1931), 61; RHA 40 (1940), 215ff.

90 In fact, all we can really be sure of is that the Hittite envoy who was sent to Egypt to investigate, came back to Hattusas in the spring after the capture of Carchemish. How long he stayed in Egypt, how long after the receipt of the queen's letter Suppiluliumas decided to send him, how long after the King's death the queen wrote her letter - all these spans of time are unknown.

91 History and Chronology.., 160f

92 F. Cornelius, AfO 17 (1956), 307; K. Jaritz, MIOF 6 (1958); 194, n. 44; Rowton, in CAH I², ch. 6 (1962), 36.

93 See most recently R. A. Parker in Studies in Honor of John A. Wilson, 75ff.

94 Parker, JNES 16 (1957), 40ff. 1504 B. C. was accepted by Hayes, in CAH II, ch. 9, pt. 1, 6 n. 8.

95 Rowton (JNES 25 [1966], 240ff) has firmly championed the higher, at least for Ramesses II and the 19th Dynasty.

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INTRODUCTION

This edition contains three contributions from our members. Mrs. Du Vernet, whose poem 'Love Song' is one of a series of poems composed on her return from a trip to Egypt in 1971, is well known to the members and is a good friend of the Society. Mr. Edmund Meltzer, who discussed two of his recent acquisitions, is a graduate of the University of Chicago. He received his M. A. at the University of Toronto last year and is now working towards his doctorate in Egyptology. His contribution is accompanied by a drawing (see plate I) of the Cone discussed. The artist is Miss Suzanne Oryschek whose sketch we feel is of great merit. Her work has appeared in the Newsletter before (Vol. III, No. 3 and 4, pl. II) and we are in debt to her for her fine work. Mr. Allyn Kelley, a student of Egyptian Archaeology, received his M. A. last year and like Mr. Meltzer is studying for his doctorate at the University of Toronto.

We are encouraged by these contributions and sincerely hope to hear from other members in this regard.

It has been suggested, that while the lecture series is an excellent contribution, it does little by way of bringing the members together - as was the case in the early days of the Society when things were rather less formal. With this in mind, it has been decided that, while we will continue with the lecture series, we will, once again hold evening "get togethers" during the academic year. We will arrange the first of these "get togethers" to take place sometime towards the end of January 1974. The evenings will have lectures and the subject will be designed towards the education of all members in Egyptology. A "discussion period" rather than a "question period" will be encouraged. Notices regarding the first meeting will be sent out early in January. These meetings will be limited to members only and refreshments will be served.

AMERICAN RESEARCH CENTER IN EGYPT

The annual meeting of the American Research Center in Egypt was held on November 11th and 12th at the Oriental Institute, the University of Chicago. Among those present at this well attended convention were many of our members and others who would be familiar to members as visiting lecturers. From Toronto we saw Professors Williams and Redford; Dr. Millet; Messrs. Miosi, Meltzer, Leprohon and Freeman.

Interesting papers were given, among them one by Professor Redford "Asiatic Place Names on a Dismantled Gate of the Early 18th Dynasty at Karnak". In his address, Professor Redford spoke of five limestone blocks now in the Sheikh Labib storeroom at Karnak - pointing out that the identity of the place names mentioned makes an interesting addition to our knowledge - and understanding of early 18th dynasty activity in Asia.

Another paper, by Mr. Edmund Meltzer "A Suggestion on the Behaviour of the Sdm. in. f. Form" centered around the derivation of the "in" formative in Sdm. in. f., which may be, pointed out Mr. Meltzer, the key to certain important aspects of the behaviour of this form. An abstract of the paper is to appear in the American Research Center in Egypt Newsletter, January 1974.

Among the officers present were Mr. John Dorman, Cairo Director and Mrs. Lily Brown, U.S. Director, both of whom have in the past proved to be good friends of this Society. In view of the Near East situation it was interesting to see Mr. Dorman and to note that he was returning to Cairo within a few days. We had an opportunity of talking with him about the Egyptian scene and what he had to say was encouraging. He spoke to the members on the situation and we interpreted his remarks to indicate that plans for work in and travel to Egypt should not only not be changed but encouraged.

* * * * *

MEMBERSHIP

The membership is growing by leaps and bounds. It is a pleasure to report that during the year 1973, we have increased our membership by forty-four, while losing eleven. The forty-four include two new Life members, eleven ordinary members and twenty-one students.

The total membership is now fourteen life members, thirty-two ordinary and thirty-four student members for a total of eighty.

While most members come from Canada we are nevertheless well represented in the U.S.A. Our most distant member is Mr. Torben Holm-Rasmussen of the University of Copenhagen, Denmark. A membership list is being prepared and will be distributed, hopefully, with the Annual Report early in January.

* * * * *

ANNUAL MEETING

Notices will be going forth early in the new year regarding the date of the annual meeting which is now slated for some time in February. The meeting is rather late this year and this is due to the fact that a number of people have been away at various times during this fall. It seemed wise therefore to postpone the meeting until February. We hope for a good turn out.

* * * * *

LECTURES

John A. Wilson, Professor Emeritus of Egyptology, The Oriental Institute, University of Chicago opened our 1973-74 lecture series in October with a talk entitled "Fifty Years of Copying at Thebes, Egypt". This lecture which dealt with "The epigraphic method of the Oriental Institute copying at Thebes" outlined the history of copying in Egypt and was most interesting - a great start to our year. In November Professor David O'Connor, University Museum, University of Pennsylvania spoke to the Society on "Excavations at the Palace and Harbour of Malkata - Western Thebes". This was an illustrated lecture including the work done during the last two seasons, 1971 and 1972 and was enjoyed by all who attended.

You will soon be receiving notices regarding the next lecture which will take place on January 24th. The speaker will be Mr. Tony Mills of the Egyptian Department, Royal Ontario Museum. The

final lecture of the year will be given by Professor R. J. Williams on Thursday, March 14th, 1974.

* * * * *

A FUNERARY CONE AND AN EIGHTEENTH CENTURY
MAP OF EGYPT

I would like to describe and illustrate two very interesting items which I have acquired from Mr. Frank Crane, dealer, of Toronto.

(I) An inscribed funerary cone (Plate I):

This ceramic cone, which was one of a group of objects purchased in England last year by Mr. Crane is #301 in Davies and Macadam, A Corpus of Inscribed Egyptian Funerary Cones (Oxford 1957), or else an exact duplicate made with the same stamp. The inscription reads: "Fourth Prophet of Amun, Neferhotep, justified"; this personage is also mentioned on ##302 and 359 of the same corpus.

The inscribed face is abraded in a couple of places, but otherwise there is no discernible difference from the facsimile of #301 in the Davies-Macadam publication. The pointed end of the cone is broken off and the blackened interior, indicative of firing, is visible. (Unfortunately, Davies and Macadam do not provide drawings or descriptions of the bodies of the cones, v. Macadam's Preface, p. vi.)

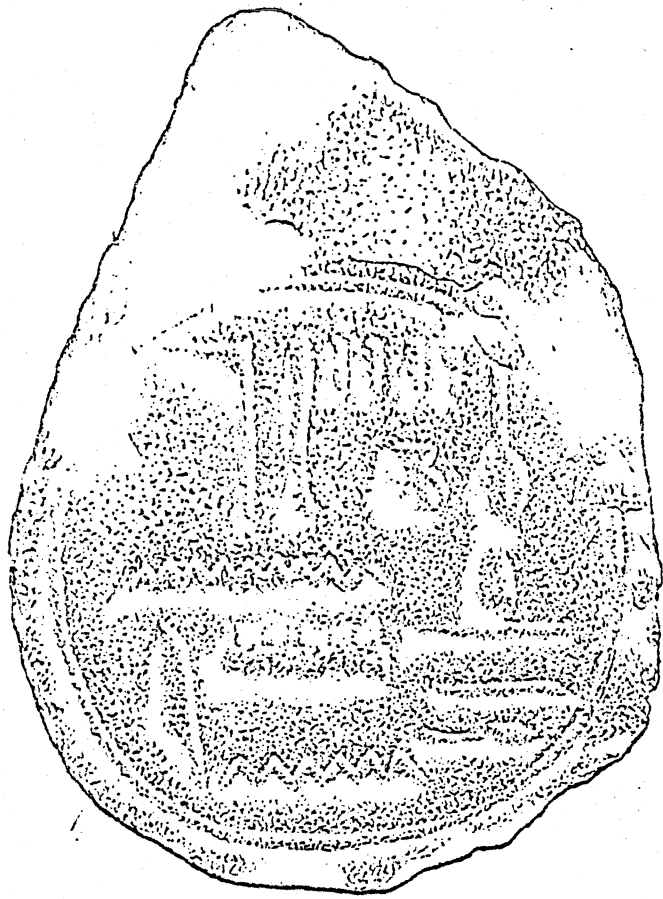
(II) An Eighteenth Century Map of Egypt (Plates II and III):

This map, entitled "An Exact Map of the River Nile done by Mr. Lucas", appeared in The Gentleman Traveller by Richard Baldwin, London 1754. The engraving is good quality. The plate consists of:

- 1) The Nile is two sections, from Cairo to "the Cataracts of Nile" just above "Asuana in ruins".
- 2) Engravings of the Pyramids of Giza, including a cross-section of the Great Pyramid and two details of architectural features. This section is headed "The Draught of the Pyramids taken exactly from Mr. Greaves", whose pioneering study, Pyramidographic: or a

PLATE I

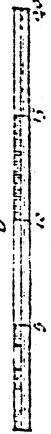
SCALE 1x1



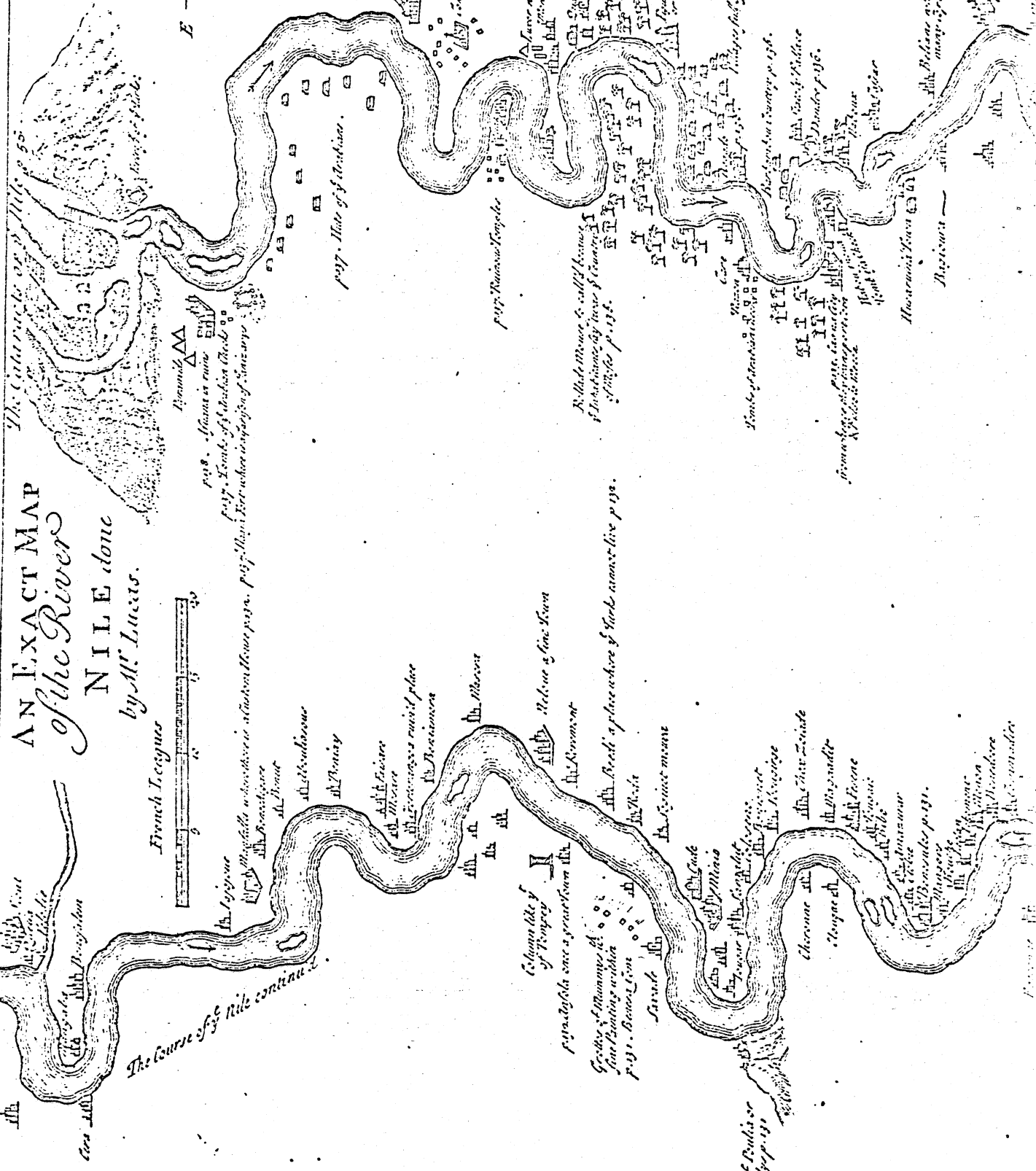
S. ORYSCHAK 73

AN EXACT MAP of the RIVER NILE done by M. LUCAS.

French League



The course of Nile continues



The Cataracts are 100 Miles 50

Pyramids
p. 108. - Shows in ruins
p. 107. - Shows off of which the
p. 107. - Shows the place where in 1798, the
p. 107. - Shows the place where in 1798, the

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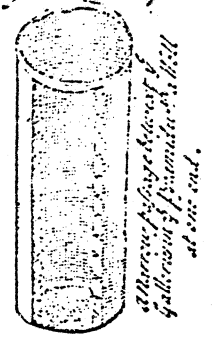
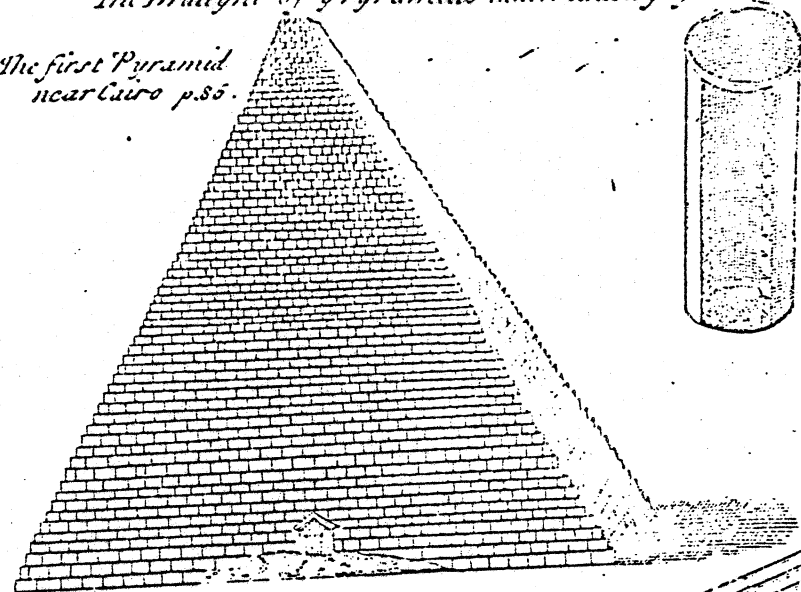
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The Draught of 3 Pyramids taken exactly from III graves.

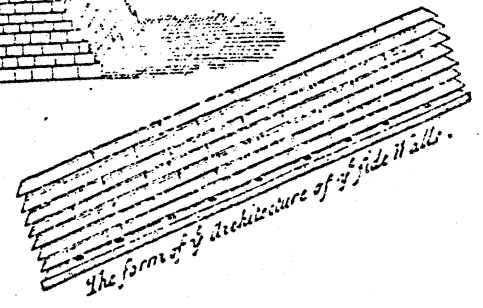
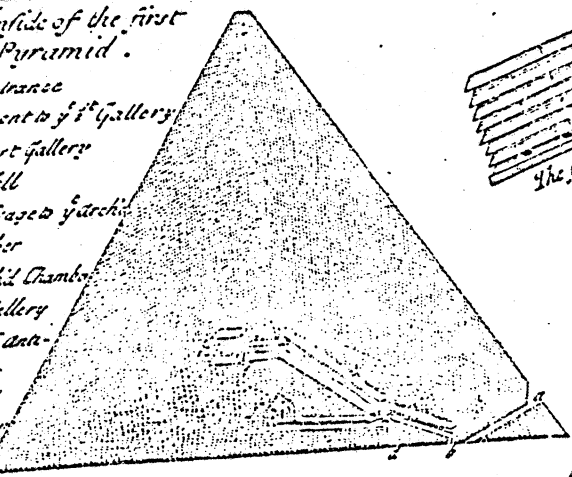
The first Pyramid near Cairo p. 85.



a Piece of the Core of a Gallery of the Pyramid at one end.

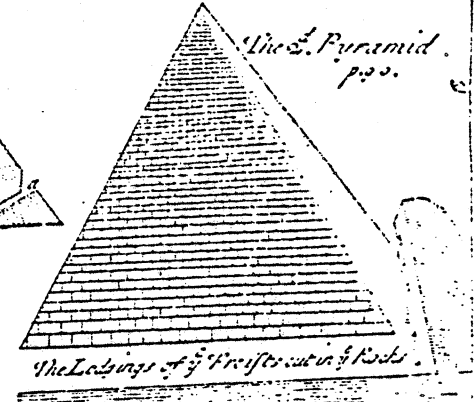
The Inside of the first Pyramid.

- a. The Entrance
- b. The descent to 1st gallery
- c. The first gallery
- d. The Well
- e. The passage to 2nd Chamber
- f. The 2nd Chamber
- g. The 2nd gallery
- h. The 1st antechamber
- i. The 2nd antechamber
- k. The Chamber of the Tomb

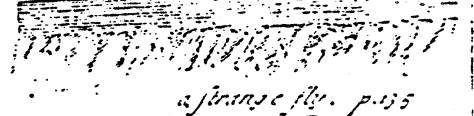


The form of the Architecture of the side walls.

The 2^d Pyramid p. 90.



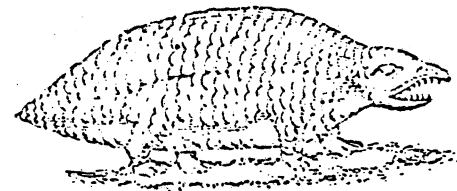
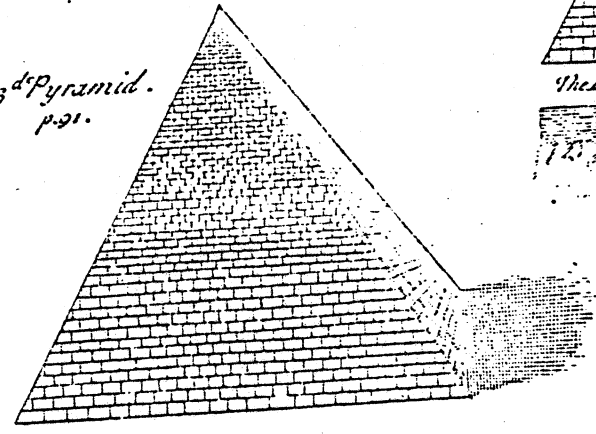
The Lodging of the Priest in the 2^d Pyramid.



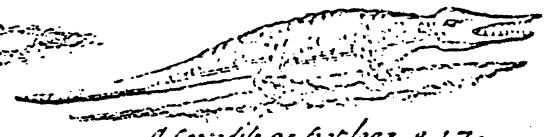
a passage to p. 85



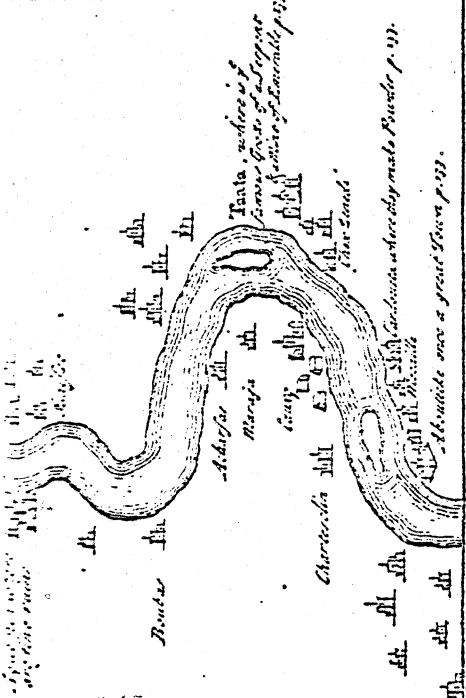
The 3^d Pyramid p. 91.



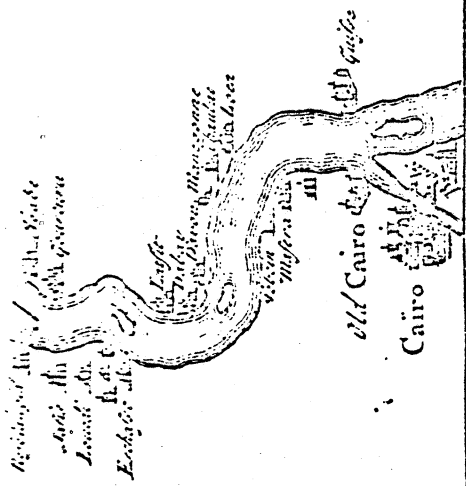
Is a most voracious fish Enemy to the Crocodile p. 136.



a Crocodile 25 feet long p. 7.



Is the place where the
Tomb of the
Pharaohs
is situated
near the
Pyramid
of
Cheops
near
Cairo
The
River
of
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Cairo

Description of the Pyramids in Egypt, appeared in London in 1646. (For a discussion of this work and its importance as "the first scientific study of the Egyptian pyramids" see John D. Wortham, British Egyptology, University of Oklahoma 1971, pp. 19-23.)

- 3) Three engravings of local fauna, a crocodile and two which are quite fantastic. The "strange fly" with its crowned human head, is recognizable as the iconography of Beelzebub, "the lord of the flies", in European demonology.

This map is a colorful product of Eighteenth Century European travel and antiquarianism. For good accounts of Egyptian scholarship and exploration during this period, and during the pre-decipherment era as a whole, consult Wortham's book cited above, and Leslie Greener, The Discovery of Egypt, London 1966.

- Edmund S. Meltzer

* * * * *

CYLINDER SEALS IN PREDYNASTIC EGYPT

Cylinder seals of Mesopotamian origin and inspiration are said to occur in Egyptian Predynastic horizons¹ and have been stylistically dated to Uruk and Jemat Nasr times, implying cross-cultural contact and a correlation of late Jemdat Nasr and Gerzean cultures. An examination of the stratigraphy of these seals, however, suggests that this aspect of Mesopotamian influence is poorly attested in the archaeological record of early Egypt and cannot be chronologically fixed prior to dynastic times.

The origin and development of the cylinder seal is well-attested in Mesopotamia. The earliest form appears to be the stamp seal, first found as stone seal pendants with incised linear design in early Halaf levels at Arpachiyah. Nearly 600 stamp seals and impressions come from Ubaid-north levels at Tepe Gawra, most of them being found in temple or occupational debris, with very few noted in burials.² The earliest cylinder seal is of gypsum with human and animal figures from the Warka intermediate levels. Other

early cylinder seals were found at Ur, Telloh, Farah, Jemdat Nasr, Khafajeh and Tell Asmar. Most represent squatting pigtailed figures accompanied by animal series.³ Seals were also found in Elamite Susa and exhibit a close relationship with cylinders of Uruk IVb.⁴ Few cylinders have been found in Palestine or Syria, coming primarily from the Amuq and the northern Orontes.⁵ The Jemdat Nasr style attested in Mesopotamia and Elam is of fish-like patterns with intersecting lines.⁶

While several similarly designed seals are found in Egypt their stratigraphic sequence is uncertain. The earliest cylinder seal comes from Naqada tomb 29, sequence date 48-66.⁷ The dating was based on two associated pots having sequence dates of 38-66 and 48-74.⁸ The numerical range is not helpful in providing a horizon date, while the latter figure may connote a Dynasty I period instead of the assumed late Gerzean provenance.

Two 'Predynastic' seals were also noted at Naga ed Der. The first is described vaguely as a white cylinder seal from a Predynastic grave,⁹ but no illustration, description, sequence date or findspot is given. The second seal is from grave 7304¹⁰ and exhibits a lattice pattern with four fish. Comparisons have been made with the seal from the Naqada tomb and with one bought in Luxor in 1901.¹¹ The Luxor seal, however, provides no stratigraphically reliable horizon, while the Naqada seal may well be from a Dynastic sequence. The Naga ed Der tomb was disturbed and gave evidence of having been roofed; possibly reflecting an Early Dynastic construction motif. In addition, Kantor¹² felt the seal to be an imitation of a Mesopotamian prototype rather than an import. According to Frankfort's analysis¹³ this would indicate a Dynasty I date, as no Egyptian-made cylinders are extant before then. Other seals from Egypt proper may, in fact, be beads¹⁴ or reflect a later period than is here under discussion.¹⁵

Supposedly Predynastic seals were also found in the Nubian region, at Saras West¹⁶ and Kashkush. The first, from a grave, depicts a human figure who is standing on a high-prowed boat. The associated pottery indicates a late Predynastic-Early Dynastic horizon. The seal and impressions from habitation site 308 and 332 at Kashkush are associated with black-mouthed A-group and imported Egyptian wares, again suggesting a late Predynastic-Early Dynastic time span. Given what is known of Egyptian activities

in Nubia, an Early Dynastic period would be most likely to account for both seals.

The absence of definitive Predynastic horizons for Mesopotamian cylinder seals should lead to discussion and re-evaluation of the date of introduction of these seals into Egypt. It would appear that no conclusive archaeological evidence of Mesopotamian influence can be demonstrated in this area prior to Dynasty I, stylistic comparisons notwithstanding.

- Allyn Kelley

* * * * *

NOTES

1. See Emery, Archaic Egypt (Baltimore, 1961), p. 30; Kantor, "The Relative Chronology of Egypt and its Foreign Correlations before the Late Bronze Age," in Ehrlich, Chronologies in Old World Archaeology, (Chicago, 1965), p. 11
2. Perkins, The Comparative Archaeology of Early Mesopotamia, (Chicago, 1949), pp. 33, 63.
3. Ibid., pp. 139, 443.
4. Porada, "The Relative Chronologies of Mesopotamia, Part I. Seals and Trade (6000-1600 B. C.)," in Ehrlich, Chronologies in Old World Archaeology, p. 155
5. Kantor, op. cit., p. 13
6. Cf. Delaporte, Catalogue des Cylindres Cachets et Pierres Gravees de Style Oriental du Musee du Louvre, (Paris, 1920, t. I, pl. 21.2, 3, 4; Frankfort, Stratified Cylinder Seals from Diyala Region, (Chicago, 1955), pl. 4.21; Strommenger and Hirmer, Cinq Millenaires d'art Mesopotamien, (Paris, 1964), pl. 40; Buchanan, Catalogue of Ancient Near Eastern Seals in the Ashmolean Museum, I, pl. 4.49, 50.

7. This seal has not been published. See Kantor JNES XI:246, note. 27. A re-evaluation of Petrie's sequence dating has been undertaken by Kaiser (ZAS 81; *Archaeologia Geographica* (1957), based primarily on a statistical analysis of pottery forms from the Amrat cemeteries and the ware distribution among the graves. The results suggest an eleven-fold division of Amratian and Gerzean times and indicate that Petrie's reliance on wavy-handled and cross-lined forms may have been misplaced. Thus, sequence dates between 40 and 80 are questionable for purposes of dating. Baumgartel, however, believes (*Cambridge Ancient History* I, I. 464) that sequence date 63 marks the start of Dynasty I. Trigger (*Beyond History*, New York, 1968, p. 67) prefers a sequence date of 65.
8. Frankfort, Cylinder-Seals, (London, 1939), p. 293, note 1.
9. Reisner, The Early Dynastic Cemeteries of Nagada I, (Leipzig, 1908), p. 122.
10. Kantor, JNES XI; Lythgoe, The Predynastic Cemetery N7000 Nagada I, (Berkeley and Los Angeles, 1965), p. 180, fig. h.
11. Kantor, JNES XI: 246
12. Ibid.
13. Frankfort, op. cit., p. 293.
14. Cf. Ballas, grave 81 (Petrie, Nagada and Ballas, London, 1896, p. 16); Nagada, grave 1863 (Kantor, op. cit., p. 247).
15. Cf. Abadyeh, grave U364 and el Amrah, grave 691 (Randall-MacIver and Mace, El Amrah and Abydos, London, 1902, p. 13, pls. III 6, IV. 8). A further seal from Abydos (Number 276) picturing birds, crocodiles and a long-nosed dog was discovered in a pit (Petrie, Abydos, II, p. 29, pl. XII) and is void of stratigraphic information.
16. Mills and Nordstrom, Kush XIV:8, fig. 3
17. Saveroy, Kush XII:26, fig. 2

LOVE SONG

Today let me be Nefertiti
Beautiful and by your side;
You are Akhenaton,
The poet,
The different king
The dreamer
I adore and idolize;
Let us sit on our thrones,
Our destinies entwined
In red granite
By the Nile,
And let tourists come to Luxor
And photograph us....

- Sylvia Du Vernet

NEWSLETTER

VOLUME IV, No. 3
March 1974

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INTRODUCTION

In the last newsletter we spoke of a rather less formal type of lecture series. The first of these was held on Thursday evening - February 7th, 1974 under the new heading "Mini-Lecture Series". This lecture - discussion was entitled "30 Dynasties in 60 Minutes" and was aimed at providing us all with a historical background to Ancient Egypt so that our future participation at future lectures and meetings might be all the more enjoyable. We feel that this the first of a prepared series of mini-lectures was a success and accordingly we will continue the series, dealing with subjects such as religion, art, architecture and such other subjects as may seem desirable.

* * * *

ANNUAL MEETING

The annual meeting was held at 5:30 in the afternoon of Thursday, February 19th, 1974 at the Faculty Club, University of Toronto. The two retiring Trustees, Professor R. J. Williams and Mr. G. E. Freeman were re-elected for a further term of three years. The Board of Trustees is now as follows:

Professor R. J. Williams
Professor D. B. Redford
Dr. Dieter Mueller
Dr. N. B. Millet
Miss W. Needler
Mr. F. T. Miosi
Mr. G. E. Freeman

The members approved the publication of a journal on an annual basis and agreed that the title should be "Journal of the Society for the Study of Egyptian Antiquities". Dr. J. S. Holladay, the President of "The Canadian Society for Archaeology Abroad" was welcomed as a guest of the meeting.

Following the annual meeting the Trustees met and elected the following officers:

| | |
|--------------------------|---------------|
| Mr. G. E. Freeman | Chairman |
| Professor R. J. Williams | Vice-Chairman |
| Dr. Dieter Mueller | Secretary |
| Mr. F. T. Miosi | Treasurer |

The Executive Committee now consists of Mr. Freeman, Professor Williams and Dr. Mueller and the various other committee chairmen are:

| | |
|--------------------|-------------------------|
| Speakers Committee | Mr. Freeman |
| Special Projects | Mr. Miosi |
| Publications | Dr. D. Mueller |
| Membership | Mr. Freeman |
| Exploration | Professor D. B. Redford |

At the conclusion of the meeting a reception was held for those present.

* * * * *

THE EVIDENCE FOR MESOPOTAMIAN INFLUENCE IN PRE-DYNASTIC EGYPT

Diffusionist theory has been a popular motif in archaeological thought for explaining apparent similarities in living styles, tool assemblages and artistic patterns among primitive cultures. Hence, China received the plow via the Near East¹ and the Stonehenge sarsen was erected and the bluestone re-arranged by Wessex chieftains under the inspiration of Mycenaean builders.² Despite the apparent chronological difficulties raised by the recent readjustment of carbon 14 dates in conjunction with bristle cone pine measurements³, such theories still dominate the historian's mode of thought.

In the field of Egyptian studies we are faced with several similar diffusionist views concerning the extent and time range of early Egyptian-Mesopotamian contacts. Among these are the notions of an invasion by a "dynastic race" manifested in a new skeletal series and the presence in Nagada II-III of foreign boat designs, cylinder seals⁴, pottery motives and building in brick; such contacts supposedly allowing for a synchronism of the late Egyptian predynastic period with Uruk and Jemdat Nasr horizons in Mesopotamia. An examination of the archaeological evidence for these contacts does, however, suggest that these assumptions can not be demonstrated.

A. The "Dynastic Race"

The belief that Egypt was invaded or settled by a foreign race in predynastic times is widely held and well represented in current Egyptological writings. Much of the original philosophic thought underlying this notion came from the early twentieth century's social Darwinism and the need to ascribe Caucasoid origins to any seemingly advanced civilization; a desire to underplay possible African influences in Egypt by positing an intrusion of Hamitic or Semitic caucasian people.

Petrie was among the first Egyptologists to suggest foreign origins, opting for a Libyan genesis. These Libyans were pictured wearing penis sheaths on early palettes and were the cattle-breeding Penistaschen-Leute of Winkler's rock drawings.⁵ They brought pastoralism, pottery, agriculture and copper with them and intermingled with the existing populus.⁶

Recent writers have preferred an Asiatic origin, postulating successive waves of peoples to explain cultural successions.⁷ Points of entry have been advanced via the Delta⁸ or the Wadi Hammamat.⁹ Such invasions are based partly on the supposed Mesopotamian influences in predynastic times, including artistic motives, cylinder seals, boats, brick work, pottery designs, etc., and partly on the racial replacement of one group of predynastic peoples by another,¹⁰ using skeletal evidence to suggest a foreign intrusion. Recent anatomical analyses based on multivariate statistics have suggested on the contrary, that there is no apparent physical distinction between the Egyptian peoples throughout the greater portion of their history and that there is no basis in fact (utilizing a statistical analysis of some 70 skeletal indices) to suggest an invasion by another race.¹¹ Some of the other presumptions regarding Mesopotamian contacts and Egyptian prehistoric developments will be examined below.

B. Ceramic affinities

Foreign prototypes have frequently been suggested to account for the artistic motives and forms of predynastic pottery. Petrie postulated a Libyan origin for most predynastic forms, with the wavy-handled jars showing Palestinian connections.¹² Little evidence has been forthcoming to suggest a Libyan origin for predynastic culture or a Libyan 'dynastic race', hence Petrie's suggestion no longer seems viable.

Kantor has preferred to seek affinities with Palestinian and Asiatic ceramic corpora. She has professed similarities between Gerzean polished red wares with tilted sprouts and protoliterate sprouts from Amuk G13 and between Gerzean decorated pots with three or four triangular lug handles and Ubaid and protoliterate forms. In both cases, however, the resemblances are confined to the presence of spouts and lugs; the vessel shapes do not correspond. Kantor admits that only three 'Mesopotamian' pots are extant in Egypt and only one from El Matmar is in a datable context ("late Gerzean"). Her suggestion that this provides a datable pottery horizon for the other two vessels is tenuous, nor does the presence of four lug handles necessarily make the vessel 'Mesopotamian'. Kantor also suggests a synchronism between late Gerzean and late Chalcolithic/EB I in Palestine on the basis of Qena pottery with ledgehandled jars. The lack of an Egyptian prototype suggested to her a Palestinian inspiration from Jericho VIII and Beth Shan XVIII early Chalcolithic horizons.¹⁴ To be sure, many Syro-Palestinian vessels are present in Egypt, but in the main from Dynasty I royal and private tombs. It may be that Palestinian Chalcolithic ware is, in fact, contemporary with a Badarian time sequence. Certain resemblances can be noted at Hamamiyeh village in Badari and Teleilat Ghassul and Wadi Rabah in Palestine. Vessel and form parallels include red painted bowls, pots with four handles, double stemmed incense burners and black burnished ovoid vessels with rounded bases¹⁵. A chalice-footed vessel is noted also at Teleilat Ghassul and at Merimde.¹⁶ The resemblances between these Palestinian and Egyptian forms are much closer than the previously mentioned Mesopotamian parallels.

Baumgartel¹⁷ has also suggested Asiatic parallels, primarily on the basis of decorative motives. This Mesopotamian influence supposedly appears in painted designs of parallel lines, zigzags, cross-hatched lines and diamond shapes. Parallels can also be found in animal designs and in patterns of s's and z's, such as the gazelle arrangements on Gerzean and Susa wares. The simplicity of design and the similarities in flora and fauna in the two riverain areas may, however, suggest indigenous origins. None of the designs is so complicated as to require cultural transmission. The examples used by Baumgartel suggest only the simplest decorative parallels and both the stone and ceramic forms present discrepancies in form and shape¹⁸ while some¹⁹ of the supposed Mesopotamian and Egyptian predynastic ceramic comparisons make use of Dynasty I (and later) forms. The mode of production also complicates attributive parallels. Warka and proto-literate Jemdat Nasr pottery is practically all wheel-made.²⁰ The corresponding Egyptian pottery is hand made. Wheel-made pottery does not apparently appear²¹ in Egypt until Dynasty I or II. The only evidence of wheel-made pottery in

prehistoric Egypt that I am familiar with is a sherd from Maadi, which in the opinion of the excavators may have been intrusive.²²

It seems unlikely that Mesopotamian 'invaders' or traders would have introduced decorated ceramic motives without bringing them the idea of the potter's wheel, so widely used at that time in Mesopotamia. Instead, it would seem that the wheel does not appear until dynastic times when the first Mesopotamian ceramic parallels can be accurately attested.

C. The Gerzean 'foreign boat' pottery motif.

The many-oared high prowed boat designs appearing on Gerzean decorated ware²³ have long been used to demonstrate Asiatic presence in predynastic Egypt, such presence ranging from mere trading ventures to an invasion by a dynastic race. This design motif is felt by some²⁴ to come from Iraq. I am not, however, aware of any Mesopotamian pottery motives or cylinder seals showing representations of the multi-oared boat in Uruk and Jemdat Nasr times. The first possible multi-oared boats in Mesopotamia appear on cylinder seals of ED III and Agade times and are confined primarily to representations of kings or gods with centipede-like bodies. Lacking the Mesopotamian prototype one might suggest an Egyptian origin for this multi-oared vessel. Indeed, all the representations of it come from the Nile valley and its environs.²⁵

A Mesopotamian genesis has also been claimed for the high prowed boat with deck cabin. The supposed Mesopotamian prototype is illustrated on seals of Uruk III date²⁶ and later in ED III²⁷. This motif shows a boat with two high prows, with or without a deck cabin or a shrine of Ianna on the back of a cow. Egyptian representations of the scene can be noted at Harageh,²⁸ on the Gebel el Arak ivory knife handle, at Jebel Shelkh Yacub²⁹ in the boats of the Standarten-Leute³⁰ and the Federschmuck-Leute³¹ and in the recent Scandinavian survey³². The wide discrepancies in design, however, may argue against foreign inspiration. The wide variations - high prows without cabins, one prow with a cabin, high prows with cattle, etc. - may suggest a wide variety of boats, each serving a specific goal. The several illustrations of two prowed boats carrying cattle may demonstrate Nubian cattle barges, while the drawing of an Upper Egyptian monarch³³ possibly wearing a white crown while standing upon the cabin of a high prowed boat may connote a royal origin and function for this naval design. Much more data is needed and more care

needs to be exercised in effecting cross-cultural stylistic comparisons based on rock drawings - whose age is not always clear - and a few cylinder seals. There is as yet no conclusive evidence to affirm a Mesopotamian origin for the high prowed boat and absolutely no basis for such an inspiration for the multi-oared ship. Statements to the contrary appear ingenious. 34

D. Predynastic construction techniques

Another cultural transmission felt to have passed from southwest Asia to Egypt in predynastic times is the concept of brick work with buttressed facades. Such working in mud brick can be found in Uruk and Jemdat Nasr periods in the temple architecture of Mesopotamia³⁵ as for example, in Eridu temples 6, 7 and 11³⁶. Egyptian copies of this style supposedly appear in the niched facades of tombs at Abydos and Nakada at the beginning of Dynasty 1³⁷ and may be shown on the Naarmer palette³⁸. Unfortunately, predynastic examples of this brick working do not occur despite the proposed introduction in this period: "presumably among the Mesopotamians reaching Egypt in late Gerzean times were adventurers or skilled craftsmen who introduced the knowledge of such building, even though no examples occur until later."³⁹ The reason for the lag in cultural transmission has not been given. There is little data to support a Gerzean introduction of these techniques. To be sure, early dynastic recessed tomb facades may reflect Mesopotamian styles, but little can be ascertained as to the date of their introduction, presumably some time early in Dynasty I.

Much of the confusion stems from an imprecise knowledge of prehistoric building techniques, owing to a lack of known examples, inadequate excavation or inaccurate attribution. Armant exhibits three levels of predynastic occupation with ceramic sequence dates ranging from 38-78.⁴⁰ At the site is a 'predynastic' stone structure which is not, however, discussed. At Mahasna, kilns were supported by bars of mud brick, indicating some familiarity with brick, though it is not known whether construction in brick was attempted.⁴¹

At the north town Ballas cemetery, graves were lined with brick⁴² and the ground was strewn with mud brick fragments. Nearby at Nubt were two stone tumuli of uncertain date and remains of mud brick buildings.⁴³ Hierakonpolis, which has not been adequately excavated, presents several structures of uncertain date; the circular revetment cased with rough stones may extend back prior to Dynasty I, as may the surrounding wattle and daub huts⁴⁴, the "fragment of a prehistoric circular earthenware cistern",⁴⁵ the foundations of wall built with

irregular pieces of stone and the two meter square houses leading to a tiny enclosure or courtyard⁴⁶. The ancient temenos may be associated with this structure. Finally, at Badari is a 'predynastic' house dated by Brunton to Dynasty III (sic.) It resembles the houses at Hierakonpolis, being divided into two meter square rooms. On the plan it is labeled predynastic and its walls extend below the level of the predynastic mud floors.⁴⁷

The evidence is limited but gives some evidence of predynastic familiarity with stone and mud brick construction. We must recognize the possibility of Mesopotamian inspiration in brick working in Dynasty I, while noting that future work may clarify our image of Egyptian building techniques, possibly indicating a long history of brick working in predynastic times.

The foregoing discussion demonstrates the paucity of evidence for Mesopotamian-Egyptian contacts in predynastic times. The resemblances in pottery form and decorative styles have not been convincingly demonstrated and in some cases are altogether lacking, while the multi-oared foreign boat motif has no Mesopotamian parallel and the high prow boat may represent an Egyptian design. In addition, no cylinder seals can be demonstrated to occur in precise predynastic provenances and the Mesopotamian building motives are present in brick only in early dynastic times. Finally, the skeletal evidence is lacking to show an invasion or large incursion by a foreign people. To be sure, Mesopotamian influence does appear, but predominately in a dynastic context.

Before accepting any further synchronisms of Naqada and Jemdat Nasr horizons we must examine carefully the archaeological context and stratigraphic setting of Egyptian prehistoric remains. This will entail a careful re-examination of sequence dating, the stylistic evolution of small objects and most importantly, will necessitate a more scientific approach to the excavation of prehistoric sites, replacing the treasure hunt approach to Egyptology. Only future archaeological work of high quality can resolve the many problems surrounding the predynastic sequence and verify or vitiate the criticisms made in this paper. Stylistic and artistic comparisons of materials which pay little heed to archaeological data can no longer be uncritically accepted.

Allyn L. Kelley
University of Toronto

FOOTNOTES

1. L. C. Goodrich, A Short History of the Chinese People (New York, 1963), p. 28.
2. E. O. James, From Cave to Cathedral: Temples and Shrines of Prehistoric, Classical and Early Christian Times (New York, 1965), p. 96.
3. C. Renfrew, "Carbon 14 and the Prehistory of Europe", Scientific American (Oct. 1971).
4. Allyn L. Kelley, S.S.E.A. Newsletter Volume IV, No. 2
5. H. A. Winkler, Rock-Drawings of Southern Upper Egypt I, (London, 1938), p. 20.
6. W. M. F. Petrie, Diospolis Parva (London, 1901), p. 29.
7. J. R. Harris, "Technology and Materials", Legacy of Egypt (Oxford, 1971), p. 87, footnote 1; E. J. Baumgartel, The Cultures of Prehistoric Egypt (London, 1955, 1960), I, p. 49, II, p. 140; E. Massouard, Prehistoire et Protohistoire d'Egypte (Paris, 1949), p. 126.
8. W. Helck, Die Beziehungen Agyptens zu Vorderasien im 3. und 2. Jahrtausend V. Chr. (Wiesbaden, 1971), pp. 6-9.
9. H. J. Kantor, "The Relative Chronology of Egypt and its Foreign Correlations before the Late Bronze Age", Chronologies in Old World Archaeology (Chicago, 1965), p. 13; I. E. S. Edwards, "The Early Dynastic Period in Egypt", Cambridge Ancient History I:2 (third edition), p. 144.
10. R. Mond and O. H. Myers, Cemeteries of Armant I (London, 1937), I, p. 2; W. C. Hayes, Most Ancient Egypt (Chicago and London, 1965), p. 135; D. R. Hughes and D. R. Brothwell, "The Earliest Population of Man in Europe, Western Asia and Northern Africa", Cambridge Ancient History I:1 (third edition), p. 168.
11. C. Berry, et al, "Genetical Change in Ancient Egypt", Man n. s. II (1967).

12. W. M. F. Petrie, op. cit., pp. 13 ff.
13. H. J. Kantor, op. cit., p. 8.
14. Ibid., p. 7.
15. J. Kaplan, "The Connections of the Palestine Chalcolithic Cultures with Prehistoric Egypt", IEJ 9 (1959), pp. 135-136.
16. Ibid., p. 134.
17. E. J. Baumgartel, op. cit., I.
18. Ibid.; Fig. 46 shows examples from Uruk IIIa which lack the flair above the base typical of the supposedly corresponding Egyptian wares.
19. Ibid., fig. 43.
20. A. L. Perkins, The Comparative Archaeology of Early Mesopotamia (Chicago, 1949), p. 106.
21. B. G. Trigger, (Beyond History: The Methods of Prehistory (New York, 1968), p. 66) sees the use of the slow potter's wheel in Gerzean times for the manufacture of the tops of narrow-mouthed vessels.
22. O. Menghen & M. Amer, The Excavations of the Egyptian University in the Neolithic Site at Maadi (Cairo, 1932), p. 20.
23. B. Landstrom, Ships of the Pharaohs: 4000 Years of Shipbuilding (Garden City, N.Y., 1970), figs. 7-8, 10, 14.
24. A. J. Arkell, "Early Shipping in Egypt", Antiquity 33 (1959), p. 52
25. Examples can be found in W. M. F. Petrie, Prehistoric Egypt Corpus (London, 1921); H. A. Winkler, op. cit., at Merieh (K. Michalowski, "The Polish Archaeological Reconnaissance Trip to Nubia", Review of the Polish Academy of Sciences, 4 (1959), fig. 10); W. M. F. Petrie & J. E. Quibell, Naqada and Ballas, (London, 1896), pl. 34, 40-41, 43, 45, 47; G. W. Murray & O. H. Myers, "Some Pre-Dynastic Rock-Drawings", JEA 19 (1933), figs. 1, 3; and P. Hellstrom & H. Langballe, The Scandinavian Joint Expedition to Sudanese Nubia I, The Rock Drawings (Odense, 1970), I. p. 2.

26. Pierre Amiet, La Glyptique Mesopotamienne Archaïque (Paris, 1961), pl. 46.655; Eva Strommenger & Max Hirmer, Cinq Millenaires d'art Mesopotamien (Paris, 1964), pl. 17b, 17c; A. J. Arkell, op. cit., fig. 3.
27. H. Frankfort, Stratified Cylinder Seals from the Diyala Region (Chicago, 1955), pl. 52.551.
28. R. Engelbach, Harageh (London, 1923), pl. 39.
29. G. J. Verwers, "The Survey from Faras to Gezira Dabarosa", Kush 10: 19-33 (1962), pl. 3b.
30. H. A. Winkler, op. cit., I. pp. 20 ff.
31. Ibid., p. 20
32. P. Hellstrom & H. Langballe, op. cit., I. p.2
33. Hermann Kees, Ancient Egypt (London, 1961), fig. 3a.
34. The nature of the boat drawings of Hierakonpolis tomb 100 must now be questioned. There are no examples of typical 'multi-oared' Gerzean boats, contrary to Kantor's belief ("The Final Phase of Predynastic Culture: Gerzean or Semainean?", JNES 3: 115 (1944)) and none of the boats illustrated show high 'Mesopotamian' prows (W. Stevenson Smith, The Art and Architecture of Ancient Egypt (Harmondsworth, 1958), p. 15, fig. 2; J. E. Quibell, Hierakonpolis I (London, 1900), pl. LXXV). The associative animal motives may indeed suggest Mesopotamian inspiration but the boat drawings do not. The date of this 'tomb' was based on the presence of 'typical Gerzean' pottery (J. C. Payne & H. Case, "Tomb 100: the decorated tomb at Hierakonpolis", JEA 48 (1962), p. 10), but the sequence dates for these forms, even if reliable, range so widely as to permit a Dynasty I time period, while the other assemblages and in fact, the drawings, may also lend to a Dynasty I dating (J. C. Payne & H. Case, "Tomb 100: the decorated tomb at Hierakonpolis", JEA 48 (1962), p. 15).
35. H. Frankfort, "The Origin of Monumental Architecture in Egypt", The American Journal of Semitic Languages and Literatures 58 (1941), p. 334.
36. M. E. L. Mallowan, "The Development of Cities: from al-'Ubaid to the End of Uruk 5", The Cambridge Ancient History, I (third edition) (1970), pp. 333, 337.

37. H. J. Kantor, op. cit., p. 15.
38. W. Stevenson Smith, The Art and Architecture of Ancient Egypt (Harmondsworth, 1958), pl. 7.
39. H. J. Kantor, loc. cit.
40. Sir Robert Mond & Oliver H. Myers, op. cit., I, pp. 172-175.
41. John Garstang, Mahasna and Bet Khallaf (London, 1902), p. 7.
42. W. M. F. Petrie & J. E. Quibell, op. cit., p. 2.
43. Ibid., p. 54, pl. 85.
44. Guy Brunton, "The Predynastic Town-site at Hierakonpolis", Studies Presented to F. L. Griffith (London, 1932), p. 275.
45. J. E. Quibell, Hierakonpolis II (London, 1902), p. 5.
46. John Garstang, "Excavations at Hierakonpolis, at Esna, and in Nubia", Annales du Service des Antiquites de L'Egypte 8 (1908), pp. 131-135.
47. Guy Brunton, Qau and Badari, I. (London, 1927), pp. 18-19, pl. 23.

* * * * *

AFTER LIFE

The Arab helps me out of the tomb:

There is hardly room

For both of us together

On the stairs

That guided Unis' soul

To after-life;

Perhaps it is prophetic

That I come out

Alive,

And hope that Unis was not

Disappointed!

- Sylvia Du Vernet

NEWSLETTER

VOLUME IV, No. 4

May 1974

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TO DATE

The lecture series continued this year with success. The season opened in October with a talk by Professor Emeritus, John A. Wilson of the Oriental Institute, University of Chicago and he was followed by Professor David O'Connor of the University of Pennsylvania in November, by Mr. A. J. Mills of the Royal Ontario Museum in January and then Professor R. J. Williams of the University of Toronto who wound the season up in March.

This year the lecture series completed it's fifth year. When it started with three lectures in 1969-70 the attendance averaged nine, in 1970-71 with four lectures we averaged twenty-six, in 1971-72 thirty-seven, in 1972-73 ninety-seven and this year we averaged one hundred and twenty-seven.

Our growing attendance figures of course mean we were getting away from the small intimate members meeting and with this in mind we commenced our "Mini-Lecture Series". We have had two of them, one on History and one on Religion; both were well attended the average being forty-three. This series, being limited to members has given us the opportunity of getting together again and they will be continued next season.

Our project "Osiris, Lord of Eternity" has being progressing. Work continues under Dr. J. Holladay on the pottery and those concerned with the publication itself report progress. The project was reported upon in the most recent publication of The Journal of Egyptian Archaeology, Volume 58 in Professor Redford's article "An Interim Report on the Second Season of Work at the Temple of Osiris, Ruler of Eternity, Karnak".

As reported to the annual meeting, membership in the Society has grown to over one hundred. Further, the members had authorized the publication of a Journal to be known as "The Journal of the Society for the Study of Egyptian Antiquities". As soon as funds are available we will commence publishing.

It is hoped that our first meeting for the season 1974-75 will be in the middle of October. As soon as dates are finalized notices will go out.

A 26TH DYNASTY OFFICIAL AND A 17TH CENTURY CARTOGRAPHER

Once again I am pleased to share with readers of this Newsletter a funerary cone and an antique map, both of considerable interest, which I have acquired from Mr. Frank Crane of Toronto.

I) The Funerary Cone (Plate I):

This cone is made of well-fired ceramic; the body of the cone is short, blunt, and rather thin, giving it a flashlight-like appearance. On its face, the cone bears four lines of inscription, somewhat worn, which reads as follows:

- | | |
|--|-------------------------------------|
| (1) iry-p ^c t h3ty- ^c imy-r-pr | "Hereditary Prince and Mayor, Chief |
| (2) wr dw3t-ntr Ss- | Steward of the Divine Votaress, |
| (3) n (k) mwt.f nb(t)-pr T3- | Shoshenq, whose mother is the Lady |
| (4) (h)bt | of the House Tahibet". |

Published examples having the same inscription are #444 in the Davies-Macadam corpus¹, #187 in Daressy, Recueil de cônes funéraires, and #123 in Pellegrini I coni funebri del Museo Archeologico di Firenze.² (Note that no two cones are identically damaged.)

The inscription identifies Shoshenq as a holder of the prestigious office of "Chief Steward of the Divine Votaress"; in the following remarks we depend heavily on Louis A. Christophe's definitive study of the last three Chief Stewards of the 26th Dynasty,³ one of whom is our Shoshenq. Christophe eliminates some earlier confusion by untangling the careers of two Shoshenqs who held this dignity in the 26th Dynasty: S. son of Pedineit and S. son of Harsiesi and Tahibet.⁴ As proof that Harsiesi and Tahibet were parents of the same Shoshenq, Christophe cites the inscription on a bronze situla in the Lady Meux collection (#198 in Budge's catalogue)⁵; he also notes that the name of Pedineit's wife is unknown, and that Sander-Hansen has wrongly attributed Daressy's Cone #187 to S. son of Pedineit.⁶

Christophe's study provides the following historical outline:⁷ Our Shoshenq (son of Tahibet and Harsiesi) was the third from last Chief Steward of the Divine Votaress in the 26th Dynasty, succeeding Pedihorresnet at the end of the reign of Psamtek II or the beginning of that of Apries (who ascended the throne in 588 BC). He performed the office for the Divine Votaress Nitokris until she died in Apries's fourth year, and continued to serve her successor Ankhnesneferibre, whose tenure encompassed at least 585-525 BC (i.e. through the end of the dynasty).

Our Shoshenq's Chief Stewardship included the earlier part of the reign of Amasis (accession 569 or 568). Then he was succeeded by Pedineit (son of one Beloved-of-the-God Psamtek and the Lady of the House Tadibastet), who was in turn followed by his son, the other Shoshenq mentioned above.

As the Davies-Macadam cone corpus had not yet been published, Christophe's collection of "The monuments of Shoshenq, son of Harsiesi, and his family"⁹ does not include the cone given as #445 in that collection. Its inscription characterizes Shoshenq as "son of the Overseer of Chamberlains of the Divine Votaress, Harsiesi" (as on the Lady Meux piece, above n. 5): Daressy #188 also gives this filiation, but calls Harsiesi "Chamberlain of the Divine Votaress". To the list of Shoshenq's titles compiled by Christophe¹⁰, Davies-Macadam #445 adds Hrp k3w (t).s nb(t), "Director of all her (i.e. the Divine Votaress's) works".

Dr. Nicholas Millet has very kindly informed me of a relief scene recently acquired by the Royal Ontario Museum, in which Shoshenq, at the head of a procession of offering-bearers, stands before the seated Harsiesi,¹¹ an interesting addition to this material.

Tomb #27 in the Theban Necropolis, at Assassif, has been ascribed to our Shoshenq¹². Having been buried and all but inaccessible for many years¹³, it is being cleared by the mission of the University of Rome, under the direction of Professor Donadoni.¹⁴

II) The Map (Plate II):

This map, entitled "Aegyptus et Cyrene", appeared in "Atlas Geographus: or, a Compleat System of Geography, Ancient and Modern... Illustrated with about 100 New MAPS, done from the latest Observations, by Herman Moll, Geographer..." (London 1711-17, 5 Vols.).¹⁵

Moll was an eminent and prolific cartographer of his day. A Dutchman, he settled in London c.1680,¹⁶ at first engraving and selling maps for other publishers,¹⁷ then publishing his own maps, atlases, and globes.¹⁸ His county maps of the British Isles provided an important service; in the words of R. V. Tooley, "A real improvement was made in mapping Scotland by Herman Moll."¹⁹

Moll's maps also show his antiquarian and archaeological interests. As R. J. Radford explains,

"His county maps... have an unusual feature in that they have representations of antiquities excavated in the county-coins, statues, Roman altars, or views of antiquities-Stonehenge, the Halifax Guillotine, the Eddystone Lighthouses, etc."²⁰

Other works of his which may be of interest are: Geographica Antiqua (London 1721), Thirty-two new and accurate maps of the ancients (with Thomas Bowles; London 1721, 1732, 1739,) and a Map of Africa (c. 1714).²¹ This fruitful career came to an end when Moll died in the church of St. Clement Danes on September 22, 1732.²²

One interesting feature of this map is the vignette, showing tall, thin pyramids, one of which has a window. This is indicative of popular ideas, current in Moll's day and earlier, concerning the shape of a pyramid. As J. D. Wortham writes:

"Writers used the terms 'pyramid' and 'obelisk' interchangeably, and as a consequence accounts of pyramids in histories and popular literature often pictured them as large obelisks. In his history of the Turkish Empire, Richard Knolles, relying on the latest travelers' accounts, described the pyramid as having a 'lower tower' and a 'spire'. Shakespeare, after perusing the same authorities, put a window in one of his pyramids, and Christopher Marlowe indicated that he believed the pyramids to be hollow."²³

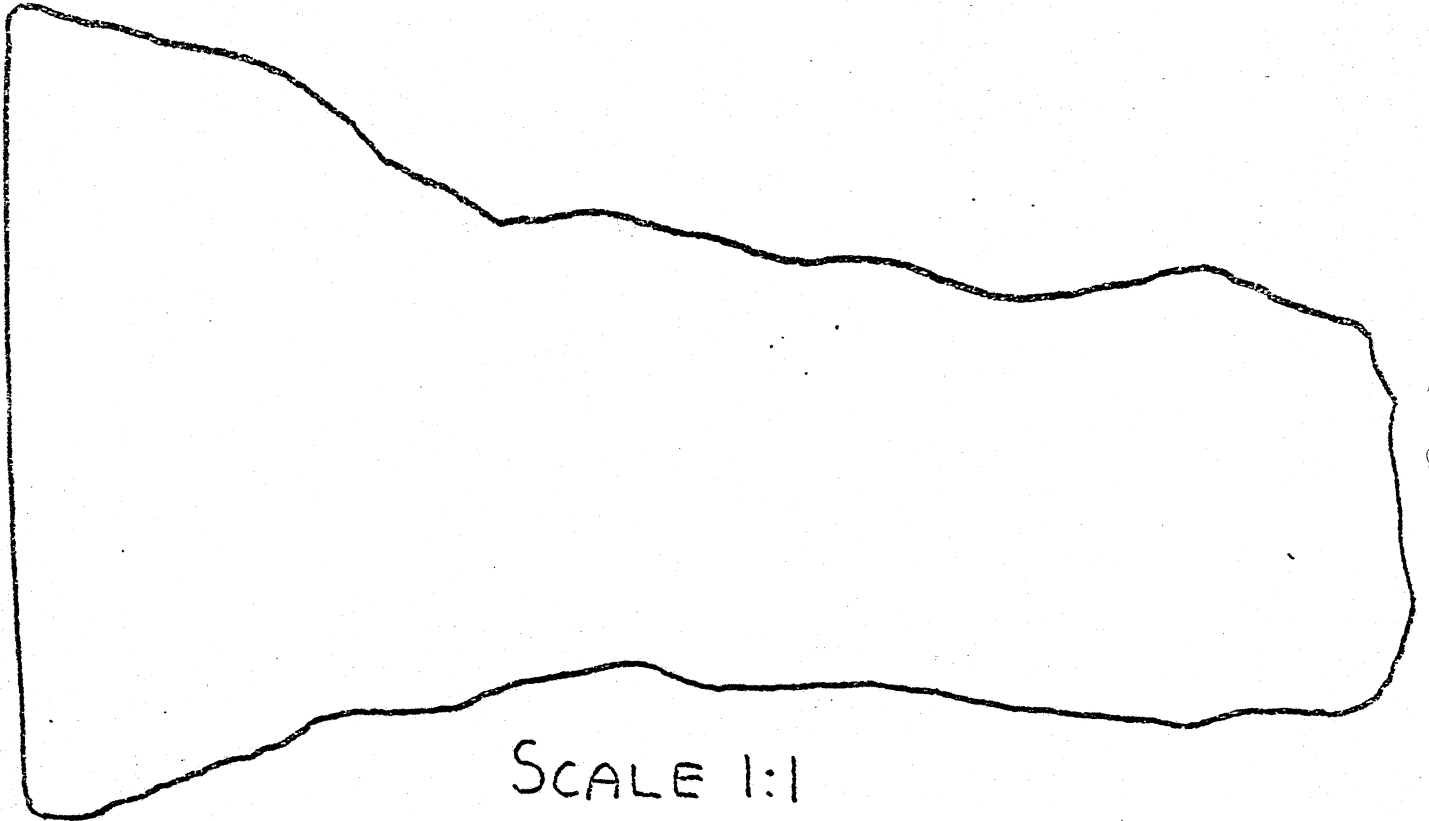
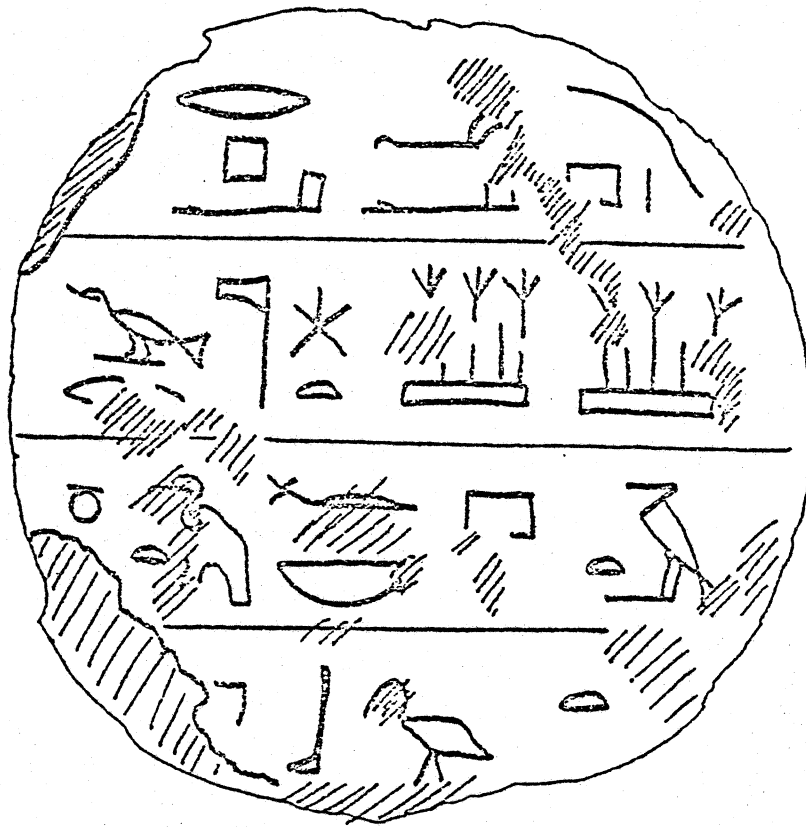
Edmund S. Meltzer

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NOTES

1. N. de G. Davies and M. F. Laming Macadam, A Corpus of Inscribed Egyptian Funerary Cones (Oxford 1957).
2. Louis A. Christophe, "Les Trois Derniers Grands Majordomes de la XXVI^e Dynastie", ASAE 54 fasc. 1 (1956): 87, where the inscriptions on the latter two cones are given in type.
3. Loc. cit.: 83-100.
4. Loc. cit.: 86, 95-6.
5. Loc. cit.: 86.
6. Loc. cit.: 86-7.
7. Loc. cit.: 92-4 ff.
8. Loc. cit. Note that Miriam Lichtheim, writing in 1948 ("The High Steward Akhamenru", JNES 7: 166), was unaware of two Shoshenqs, recognizing only S. son of Pedineit. According to her reconstruction, Pedineit was succeeded by his son Shoshenq in the reign of Apries, and S.'s tenure lasted into the time of Psamtek III!

9. Christophe, op. cit.: 86-9.
10. Loc. cit.: 95.
11. I would like to thank Dr. Millet for permission to include this relief in the present discussion. The piece has been illustrated and described in an auction catalogue: Aegyptische Kunst, Auktion 46, 28. April 1972 (Munzen und Medaillen A. G., Basel) #102.
12. Christophe, op. cit.: 92; Porter and Moss, Topographical Bibliography, I. Theban Necropolis, Pt. 1 Private Tombs (2nd ed., Oxford 1960, p. 43 (where, however, Lichtheim's attribution to S. son of Pedineit is still mentioned); J. Leclant, Orientalia 42 fasc. 3 (1973): 415.
13. Porter and Moss, op. cit. ("Inaccessible"); Christophe, op. cit. ("actuellement inaccessible"); Gardiner and Weigall, A Topographical Catalogue of the Private Tombs of Thebes (London 1913), p. 19 ("Almost completely buried").
14. Leclant op. cit.
15. I would like to thank Mr. Crane for making available to me a volume of the complete work, as well as the references on the history of cartography cited in the following discussion.
16. L. Bagrow (rev. R. A. Skelton), History of Cartography (London 1965), p. 261; R. V. Tooley, Maps and Mapmakers (2nd ed., New York 1952), p.55.
17. Tooley, Ibid.
18. Ibid.; Bagrow op. cit.
19. Tooley, op. cit., p. 89.
20. R. J. Radford, Antique Maps (Denmead, Portsmouth 1965), pp. 24, 26.
21. R. Lister, How to Identify Old Maps and Globes (London 1965), pp. 201-2, where many of Moll's publications are listed.
22. Radford, op. cit., p.24
23. J. D. Wortham, British Egyptology (University of Oklahoma 1971), pp. 8-9.



SCALE 1:1

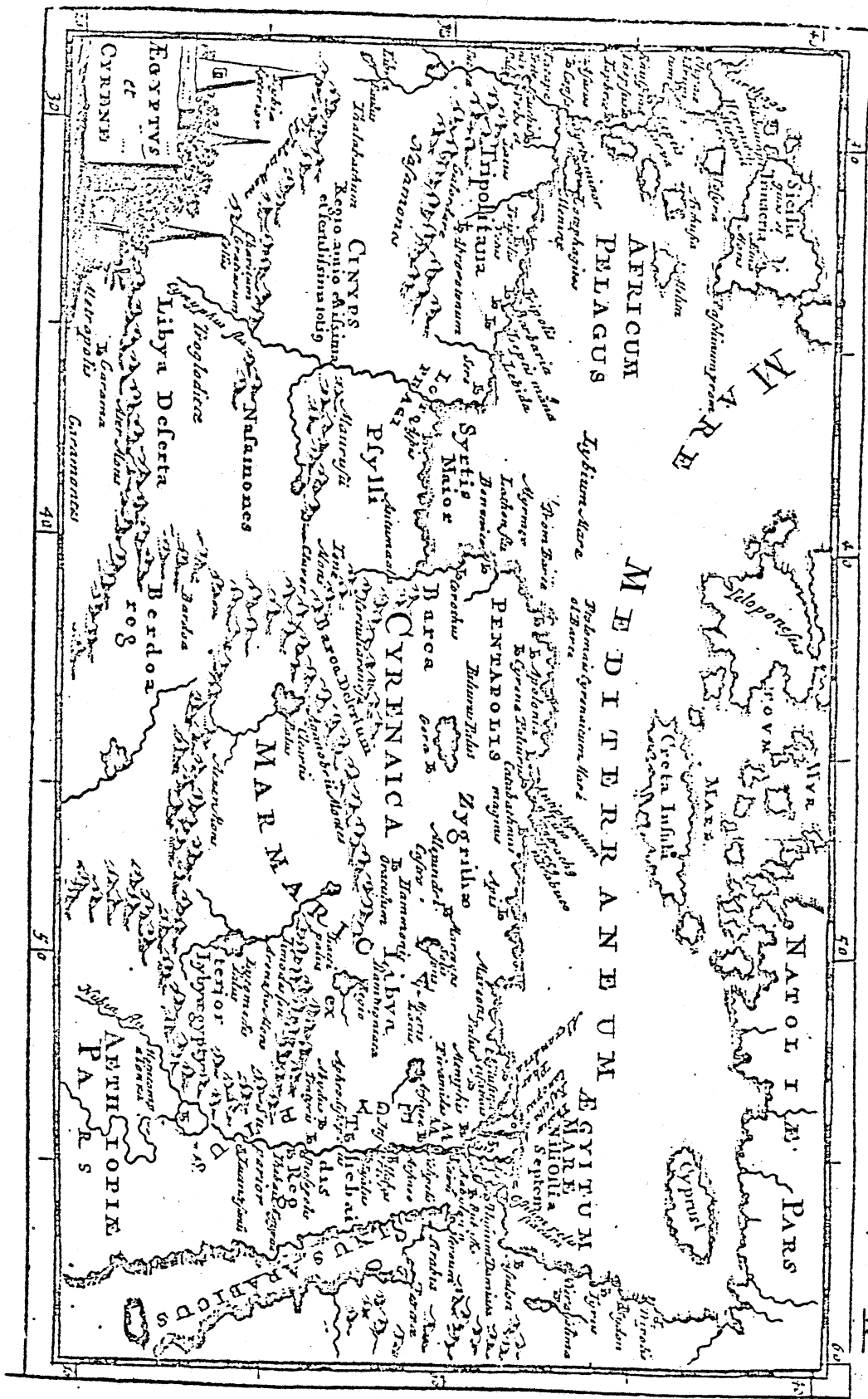


PLATE II

SAHARA SANDS

Sahara sands
Are soft and smooth
And sink
Into the shoes
Of those
Who go there:

They say
That if you get Sahara sand
Into your shoes
You will go back
Again;

I hope that is true....

Sylvia Du Vernet

1974-75 LECTURE SERIES

The first lecture for the above season will be held at the McLaughlin Planetarium on Thursday, October 10th at 8:30 in the evening. We will then be addressed by Professor John L. Foster of Roosevelt University, Chicago. He will talk to us on Love Poems of Ancient Egypt. This will include a reading of a selection of his various translations interspersed with commentary.

The second lecture will take place at 8:30 on the evening of Thursday, November 21st also at the McLaughlin Planetarium. This time Professor Edward F. Wente of the Oriental Institute, University of Chicago will address us on "The Temple of Medinet-Habu". This talk will not concentrate on the historical scenes and texts but rather on the religious significance of the temple and its function, however, consideration will be given to the role the temple played in the lives of the community.

Usual notices will be going forth regarding these talks at a later date.

