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NEWSLETTER

VOLUME V No. 1

September 1974

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INTRODUCTION

An article by a new contributor to the Newsletter appears in this issue. He is Mr. Ronald J. Leprohon who studied at the University of Chicago receiving his B.A. there in 1972. Following that he studied at the Department of Near Eastern Studies, University College, University of Toronto, receiving his M.A. in the summer of 1974. Mr. Leprohon continues his studies as a Ph.D. candidate at the University of Toronto.

As arranged by the American Research Center in Egypt, Doctor Gamal Mukhtar Under-Secretary and Chairman of Antiquities Authority - the Arab Republic of Egypt, will be visiting the North American continent in October. While over here he will visit Toronto as a guest of the Royal Ontario Museum, the University of Toronto and this Society. We will try and keep all members informed regarding this visit.

LECTURE SERIES 1974-75

As in previous years all lectures will take place at the McLaughlin Planetarium and will be held on a Thursday night at 8:30 p.m.

Starting on October 10th for the first lecture of the series the speaker will be Dr. John L. Foster of Roosevelt University, Chicago and his subject will be "Egyptian Poetry". He will offer a reading of a selection of his verse translations interspersed with commentary. The translations will consist primarily of the love songs and the commentary will center on poems and include remarks on his approach to translation; the scope and flavour of the love songs; and the style of ancient Egyptian poetry.

The second speaker is Professor Edward F. Wente, the Oriental Institute-University of Chicago. His subject will be "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 functions. In addition to discussing the cults and festivals, some consideration will be given to the role the temple played in the lives of the community. The talk will take place on November 21st.

There will be a lecture on the 16th of January 1975 details of which will be made known later. Then the season will close on March 13th when we hear from Professor Alan R. Schulman of Tel Aviv and Queens College, New York. He will speak on the Amarna Period; a subject of great interest to so many of our members.

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MINI-LECTURE SERIES 1974-75

For this series we hope to have four "Lecture-Discussion" sessions: two to take place before the end of the year and two between January and April. The subjects will cover Art, Architecture, Language and possibly a further talk on History. These will, once again, be held in the Sir Daniel Wilson Senior Common Room, University College, University of Toronto.

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PEOPLE

Maurice Bierbrier, a Life Member, has just completed his doctoral studies at Liverpool, England, and may now, of course, be addressed as Doctor Bierbrier - congratulations! Maurice will not be returning to Canada for some time yet, however we hope to see him here in Toronto when he does.

Professor Redford has had a busy summer spending most of May and June in Egypt at work on the Akhenaten Temple Project. While there he spent some time tidying up the Society's affairs in connection with the Osiris Heqa Djet Project. This involved the packaging and shipping of the pottery fragments to Cairo in preparation for shipment to Toronto. Professor Redford was back again in Egypt from the end of August to September the 10th.

Terry Miosi spent three weeks in Egypt during May in order to assist Professor Redford and also to complete some field work relating to his doctoral thesis.

Professor Dieter Mueller went to Egypt spending five weeks working on the Nag Hammadi texts in the Coptic Museum, together with other members of the Claremont team. We understand that Professor Hans Goedicke also spent some time in Egypt continuing his expedition at the Necropolis of Giza.

Professor R.J. Williams visited England and while there addressed the International Organization for the Study of the Old Testament in Edinburgh. All in all it was a quiet summer in Toronto with so many of our members away on trips of one sort or another and others out of town on holidays.

* * * * *

UNIVERSITY OF TORONTO
SCHOOL OF CONTINUING STUDIES

Two courses of Ancient Egyptian Studies are being offered in this year's programme, both under the tutelage of Mr. F. T. Miosi, a Ph.D. candidate, in Egyptology and a Trustee of this Society. The course titles are:

"The Hieroglyphs in Ancient Egypt" - Tuesdays 7:30-9:30 p.m.
October 1st - December 3rd, University College

"The Religion and Culture of Ancient Egypt" - Thursdays 7:30 -
9:30 p.m. October 3rd - December 5th, University College.

The cost of each course is \$50.00. Course descriptions and application information are available in the "University of Toronto - School of Continuing Studies" programme 1974-75, a copy of which all members will be receiving.

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AMERICAN RESEARCH CENTER IN EGYPT

A.R.C.E. is holding its 1974 Annual Meeting at the Museum of Fine Arts, Boston, U.S.A. on November 9th and 10th. Papers on Egyptian Civilization in all periods from ancient times to the present are invited for this Annual Meeting and those who wish to present a paper should so inform Professor William K. Simpson at the Museum of Fine Arts, Boston before the end of September.

* * * * *

THE WAGES OF THE ELOQUENT PEASANT

The reading of a purely literary work often raises the question of the faithfulness of the story to everyday life. Exaggerations and embellishments may have been included by the author for the sake of dramatization or to emphasize a given character's traits.¹ However, a certain section of the story of the Eloquent Peasant which could easily have fallen into the realm of fantasy and amplification is remarkably true-to-life and hence deserves some consideration. I am speaking here of lines B I, 83-87 where daily rations are enumerated for the Peasant, to be given to him in exchange for his speeches. The object of this paper then, will be to demonstrate the faithfulness of the literary narrative to actual everyday allotments of provisions.

In line B I, 84 the account of the Peasant's rations reads: ...hr rdit n.f t 10 hnkt ds 2 rc nb, "(then one) gave to him ten loaves of bread and two jugs of beer daily" (2), these provisions being given through the agency of the High Steward Rensi. A comparison with another distribution list (3) will show how the Peasant's allotment agrees with what we know of actual ration distributions in the Middle Kingdom⁽⁴⁾.

The Hammamat inscription Goyon 61⁽⁵⁾, dated to year 38 of Senwosret I, provides us with a most valuable list of rations distributed to quarry workers. The list is preceded by the heading: (line 16) rht n ckw (6) n msc pn, "account of the provisions of this expedition"⁽⁷⁾". What interests us the most here is that the ordinary workers, the hsbw n msc, receive ten loaves of bread daily which, as we have seen, is what the Eloquent Peasant receives from the High Steward. The amount of food given to the Peasant then, can in fact be paralleled by an actual distribution list, a fact which would not have escaped the original audiences.

It may also be pointed out that the ration of ten loaves of bread a day is the lowest amount of provisions given to any type of worker in the whole of the Goyon 61 list. To the original audiences then, not only would the Peasant's rations sound reasonable, but the actual amount of provisions would also place the Peasant in his proper social setting in the eyes of the audience; this would make the story all the more effective because, at the same time as the reader or listeners were reminded of the Peasant's low social status, they saw him in the presence of the king, actually entertaining the monarch.

The discrepancy between the amount of beer given to the Peasant and the ordinary worker in the Hammamat quarries must of course also be noted: while the Hammamat workman receives

1/3 jug of beer with his ten units of bread, the Peasant receives two jugs of beer with his ten units of bread⁽⁸⁾. Judging from the Peasant's function at the royal court, can we perhaps surmise that this disproportionate amount of beer was given to him to keep his tongue loose?

Ronald J. Leprohon

* * * * *

NOTES

1. One immediately thinks of the character of Dedi the magician and his gargantuan appetite in the Pap. Wetscar tale.
2. K. Sethe, Ägyptische Lesestücke, Texte des Mittleren Reiches. (Hildesheim; 1959), p. 23, lls, 10-11.
3. The distribution list which has been selected comprises processed goods only, such as bread and beer, as opposed to other lists which contain raw goods, such as barley and wheat. This considerably limits the amount of comparative material from the Middle Kingdom, but it is clearly the only way to obtain precise controls. Also, since the author can find no Middle Kingdom equation list between various kinds of processed goods and the specific word for bread, no comparison between the Peasant's and other workers' rations can be attempted. Thus, the Meketre Document XIV (James, The Hekankhte Papers (New York: 1961), Pl. 23, pp. 86ff.) is a distribution list, but the units allotted are fk3- cakes (line 1), and no comparison with the Eloquent Peasant's rations is immediately possible.
4. The ration-list which will be compared to the Peasant's own rations is of provisions given in exchange for work done, hence our definition of "wages". However, since the king in our story gives bread and beer to the Peasant in exchange for the latter's speeches, we can consider the Peasant's 10 loaves of bread and 2 jugs of beer as "wages" and our equation can then still be valid.
5. G. Goyon, Nouvelles Inscriptions rupestres du Wadi Hammamat (Paris; 1957), No. 61, pp. 17-20, 81-85.
6. Ckw is also the word used to indicate the Peasant's provisions in B 1, 83. For other occurrences of this word meaning "provisions", cf. Hekanakhte I, 15 (Pl. 2); II, 6, 7 (Pl. 5); VII, 8 (Pl. 14); IX, 1 (Pl. 16); Hammamat 87.16; P.B. 10005, lls. 1, 2 (=Borchardt, ZAS 40(1902-03), 114); Bulag 18 xviii, 2;

xxi 2,1, etc(=Scharff, ZAS 57(1922), 51ff.).

7. The heading continues chcw hr k3wt hr h3st tn hrw 30, "for the duration (of time) of the works in this desert for 30 days". The last indication is puzzling as it gives the impression that the following rations will be for the entire 30 days: yet a closer look at the list refutes this supposition. The inscription tells us that the scribe receives 30 loaves of bread and one unit of beer; now, it seems very unlikely that a scribe would obtain only one loaf of bread a day and $1/30$ unit of beer. And of course the situation becomes absurd when one looks at the rations of such workers as the craftsmen (hmww) who would then receive 0.6 loaf of bread a day and $1/60$ unit of beer, or again, the ordinary workmen who would receive $1/3$ loaf of bread and an incredibly small amount of beer daily. I think we may then safely assume that the rations are to be construed as daily.
8. A comparison of the units of beer distributed reveals a similar discrepancy: the Steward of the Great Magistrature (imv-r pr n d3d3t c3t) and the Steward of the Treasury (imv-r pr n pr-hd), who both receive two jugs of beer as rations, in bread distribution take the disproportionate amount of 50 units! (line 18). Compare this with the Peasant's 10.

* * * * *

Reserve Heads: A Review of the Evidence for their Placement
and Function in Old Kingdom Tombs

The intent of this discussion is to present the archaeological evidence for reserve heads in Old Kingdom mastaba tombs, in the hope that this approach may add some clarification to our understanding of these examples of early Egyptian art. While not likely to revolutionize our knowledge of Old Kingdom funerary practices, this data may help align the often contradictory statements concerning the placement of reserve heads in the tomb and be of some assistance in future reconstructions of Old Kingdom burial practices.

The thirty-one whole or fragmentary remains of reserve (portrait) heads known to us occur primarily in the Giza mastabas from the time of Cheops. Single heads were, however, found at Dashur and Abusir.² Two heads (G4430 and G4840) are fashioned in clay while the remaining twenty-nine utilize limestone. The heads, in the general range of 20-30 centimetres in

height, are cut away at the base of the neck, leaving a smooth, flat, pedestal-surface. All are unpainted and display either a low surface or incised line encircling the forehead, ears and the back of the neck.³ Though several of the heads appear to show physical similarities,⁴ the method of facial treatment varies. The ears may be omitted (Dashur), fashioned from the same block (G4140), or attached by pegs (G4340). In at least nine cases the ears have been broken off. There seems to have been a tendency to score the outer curve of the nostril by a sharp incision or with an "angular edge to the raised surface".⁵ The noses of several heads have been broken off or otherwise damaged, but it is difficult to judge whether this was a deliberate mutilation. The eyebrows may be drawn in relief, carefully moulded (eleven cases) or omitted entirely (twelve examples).⁶ Some portrait heads demonstrate a vertical scoring at the back, while others (G4940, G4350, G2110, Egyptian University) manifest traces of a plaster coating, presumably to mask defects in the cutting of the stone.

A certain degree of confusion has arisen over the actual placement of these heads in the tombs. It has been asserted that they are always found in association with the actual burial⁷ or that they were set up in the space between the tomb shaft and the burial chamber.⁸ An examination of the recorded findspots suggests that the former opinion is considerably dependent upon supposition, while the latter view contradicts what is known of the method of burial chamber masonry blocking. Only four heads were actually recovered from the burial chamber,⁹ and two of these,¹⁰ in the opinion of the excavator, had originally been placed in the shaft. Fifteen to sixteen reserve heads were found in the burial shaft,¹¹ three to four are of uncertain provenance¹² and eight provide no data as to their original placement.¹³

Junker¹⁴ felt the reserve heads had been placed in the entrance to the burial chamber. In this reconstruction the head was situated upon a niche in the masonry blocking between the chamber entrance and the portcullis stone, gazing out into the shaft through a peephole in the portcullis. This argument assumes, as do those that advocate a ritual placement within the tomb, that the reserve head functioned as a 'second head' similar to "...the statues in the serdab and chapel above", acting as a secondary resting place for the soul of the deceased in the event that his body suffered destruction.¹⁵ There are two difficulties with this interpretation. There is little evidence, as Smith admits, for the serdab statue itself being concealed. Those of Rahotep, Nofret and Hemyuwnw were concealed behind the walls of the serdab, but the general practice of dynasty IV at Giza, judging by evidence from the chapel of Prince Ka-wab, was to erect statues which were exposed in the chapel and not hidden from view.

The second barrier to accepting Junker's thesis involves the technique of burial chamber blocking. The mastabas from which data is forthcoming (G4140, G4340, G4440, G4540, G4650, G4430, G1203, and G2110) all exhibit masonry blocking with a portcullis stone, Reisner's blocking type Ib.¹⁶ The construction involved the whole length of the connecting passage between shaft and chamber being filled with dressed stones set in plaster or sealed by a solid wall at either end of the passage which was filled with rubble.¹⁷ The portcullis slab, usually set in grooves, was then put in place to block the passage leading to the burial chamber. Though all the blockings had been penetrated by tomb robbers, there is no evidence of there ever having been a recess or niche in the masonry blocking designed for the receipt of a reserve head.¹⁸ This method of blocking was prevalent in the early part of dynasty IV and its rare occurrences toward the end of the dynasty are in the form of a portcullis with crude brick masonry, Reisner type Ia.¹⁹

Thus, there is little²⁰ to suggest a ritual placement of the reserve head within the connecting space between shaft and chamber. As for a funerary function within the burial chamber itself,²¹ it must be remembered that only four heads were recovered here, two having possibly tumbled in from the shaft and only one (Egyptian University) possibly being associated with other funerary offerings. This latter tomb had, however, been disturbed by flooding. While a ritual usage as a 'second head' cannot be completely ruled out, there is scant data to corroborate such speculations.

A second and related purpose for the reserve head has been postulated by Smith:²²

When the practice of placing reserve heads in the tomb fell into disuse, a practice which seems to have grown up to provide a more permanent substitute for the perishable modeling of the head in painted linen wrappings, its place seems to have been taken frequently by the covering of the actual face and body with modeled plaster. This would have been a less expensive mingling of the two methods which formerly seem to have existed side by side, the modeling of the face in linen and the limestone carving, and constituted a transition between the painted linen head and the separate cartonnage mask of the First Intermediate Period.

The simulation of the outer human form by padding with linen and moulding the facial features to resemble the deceased is an early development in Egyptian burials. Examples are known

from the archaic cemeteries at Saqqara²³ where the skeleton of a woman was discovered wrapped in linen, sixteen layers of which were still intact; by the mummified foot from Zoser's burial chamber²⁴; at Medum in dynasty IV;²⁵ in the minor graves at Giza, G3041, G3030²⁶ and in G4340 where a reserve head was also found. The skeleton's head was, however, missing; so it cannot be demonstrated that the head had also been wrapped and moulded in linen. The occurrence of both reserve head and wrapped body in this tomb may negate the possibility that the former was a more expensive substitute²⁷ for the latter, but more evidence is needed. Similarly, as most of the known occurrences of plaster masks appear to postdate the reserve heads²⁸ at Giza, the possibility exists for their being a more economical replica of the deceased. At least two instances are known, however, at Giza (G1109, G4813A) of a plaster-coated body²⁹ in dynasty IV, and at Abusir a reserve head (Berlin 16455) and a plaster covered face (Weserkaf-ankh) were noted, both from dynasty V³⁰. More data is therefore needed to verify Smith's hypothesis and demonstrate the exclusiveness of the two forms, even if we assume such a function for the portrait head.

A third possibility exists; that the reserve heads were sculptor's models.³¹ Such use would not, of course, exclude a later ritual placement of the head in the tomb shaft or chamber. By this interpretation, the reserve head was a short-lived artistic device used by the stone workers designing tomb statues and tomb relief scenes. It might also be suggested that the head was used as a base for the plaster mould, then applied over the linen-moulded features of the deceased. Such an assumption cannot be verified without further examples of plaster moulds of a contemporary date with the reserve heads, but it might explain the vertical scoring at the back of several of the heads, incurred when the mould was removed from the limestone head for placement over the body's face.

The above mentioned possibilities, that of a 'second head' of a representation of the deceased, transitional between moulded linen and plaster modeling, and of an artist's model, can at this stage be only conjecture; subject to future information on Old Kingdom burial practices. The final placement of the reserve heads in the tomb of the deceased suggests some degree of ritual utilization, but the extent and nature are unknown. The occurrence of the great majority of heads in the burial shaft proper, can be interpreted in two fashions. Either all the heads were originally within the burial chamber and were removed to the shaft by the tomb's plunderers or, as is this writer's opinion, the great majority were originally deposited near the base of the tomb shaft after the chamber had been sealed, and were erected in conjunction with other

offerings, which at least included pottery vessels. Being reproductions of the deceased and thereby possibly the embodiments of some religious feeling and significance, this final function would not have precluded a more mundane purpose during the owner's lifetime.

Allyn L. Kelley,
University of Toronto.

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FOOTNOTES

1. Junker, Giza I, p. 205; Giza III, p. 22; Reisner, History of the Giza Necropolis I, p. 65; W.S. Smith, History of Egyptian Sculpture and Painting in the Old Kingdom, P. 25; Aldred, Old Kingdom Art in Ancient Egypt, p. 30, note to plates 18-22.
2. de Morgan, Fouilles a Dahchour, p. 9; Berlin 16455, Borchardt, Das Grabdenkmal des Konigs Ne-user-re; p. 133. The University College head (Petrie, "Egypt in Africa", Ancient Egypt I, p. 125) is of unknown provenance. Several heads are, additionally, ascribed to an earlier period (Dashur), to the time of Chephren (G4360, G4430 and possibly G4560, G4460), or later dynasty IV and V (G7560, Berlin 16455, University College).
3. W. S. Smith, op. cit., p. 23.
4. Reisner, ("Accessions to the Egyptian Department during 1914," Boston, Museum of Fine Arts Bulletin 12, p.32) saw a family resemblance evidenced in eight portrait heads and further suggested foreign qualities of design and actual features.
5. Ibid., p. 29.
6. In the opinion of Smith (op. cit., p. 28), G4340 represents a transition between the conventional drawing of the eye-brows in relief and the more impressionistic rendering obtained by the rounding of the upper edge of the eye-socket.
7. Ibid., p. 23; Scharff, "On the Statuary of the Old Kingdom", JEA 26, p. 46; Reisner, Giza Necropolis, p.65; Aldred, op. cit., p. 30; Dunham, The Egyptian Department and its Excavations, p. 44.
8. Junker, Giza I, p. 205; Giza III, p. 22.

9. G4140; G4560; Egyptian University.
10. G4560; G4650.
11. G4140; G4240; G4340; G4440(2); G4540; G4640; G5020; G4430; G4160; G4350; G4260; G4360; G4460; G1203; G2110.
12. G4940; G4260; Dashur; G4840.
13. G4660; G7560 (2); Cairo 47838; Cairo 37832; Berlin 16455; University College; G7650.
14. Giza I, p. 205, fig. 4, pl. X.
15. W. S. Smith, op. cit., p. 25.
16. The portcullis is found as early as dynasty I (Reisner, Development of the Egyptian Tomb, p. 185).
17. Reisner, Giza Necropolis, p. 169.
18. Junker's proposed niche should not be confused with the 'window' between the shaft and chamber noted by Reisner (op. cit., pp. 163-164, figs. 72, 73). This was a passage that had been cut through the rock wall above the entrance passage from the shaft to the north wall of the chamber. It was found in only 3.4% of the shafts at Giza, none of them corresponding to those containing reserve heads.
19. Cf. G1233, G1325A, G1206A, G3090C, G3000D (Ibid., p. 171).
20. No help is forthcoming from linguistic sources. For architectural representations of facial portraits in hieroglyphic form, see Mysliwiec, "A propos des signes hieroglyphique 'hr' et 'tp'," ZAS 98, pp. 94, 99.
21. On the religious aspect of all Egyptian statuary, cf. Scharff, op. cit., p. 41.
22. W. S. Smith, op. cit., p. 25.
23. G. E. Smith, "Egyptian Mummies", JEA 1, pl. XXXI.
24. Lauer, "Decouverte a Saqqarah d'une Partie de la Momie du Roi Zoser", ASAE 35, p. 25.
25. Petrie et al, Meydum and Memphis (III), p. 4, pl. XI; Petrie, Medum, pp. 17-18; G. E. Smith, op. cit.
26. Fischer, The Minor Cemetery at Giza, pp. 109-119, 127 ff.
27. W. S. Smith, History of Egyptian Sculpture, p. 25.

28. The majority occur in dynasties V and VI; G7491B, G2415T, G2092A, G6014A, debris east of G6012; G5040C, G2033C, G2347A, G2037bX, shafts 346, 466, 820, 493; W. S. Smith, op. cit., pp. 27-28.
29. Ibid, p. 24.
30. Borchardt, op. cit., p. 114. ..
31. The heads are primarily a feature of the western cemetery at Giza and may be the products of the royal workshop. Aldred (op. cit., p. 30, notes to plates 18-22) seems to suggest, however, that the reserve heads were an attempt to reproduce in a more permanent form, the plaster-moulded masks. Such an assumption would contradict Smith's thesis and posit an earlier date for the plaster masks.

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INTRODUCTION

A new contributor appears in this issue. He is Mr. Juan José Castillos, recently arrived in this country from South America with the intention of taking up residence. Mr. Castillos, who comes from Uruguay, is a graduate in Chemistry from the University of Montevideo. His article follows a brief communication of his which appeared in the Journal of Egyptian Archaeology, Vol. 59; reference to that communication is suggested.

The annual meeting of the American Research Center in Egypt was held at the Boston Museum of Fine Arts on November 9th and 10th this year. Many of our Society members were present including Mr. and Mrs. Freeman, Mr. Hoffmeier, Mr. Kolos, Mr. Leprohon, Mr. Meltzer, Dr. Millet, Mr. Mills, Mr. Miosi, Professor and Mrs. Redford and Professor and Mrs. Williams, all of Toronto.

* * * *

PEOPLE

Dr. Gamal Mukhtar, Vice-Minister of Culture, the Arab Republic of Egypt, visited Toronto in October arriving late in the afternoon of the 8th. That same evening he lectured at the University of Toronto on "Archaeological Undertakings in Egypt". On the morning of the 9th he visited the Chinese Exhibition as a guest of the Royal Ontario Museum, later that day he chaired a seminar on "Education in Ancient Egypt" held at University College, University of Toronto. In the evening Dr. Mukhtar attended a reception held for him at the home of the Chairman, after which he was the guest of honour at a dinner party given by the hosts for the visit: The University of Toronto, The Royal Ontario Museum and your Society.

* * * *

CAIRO CONFERENCE

An Egyptological Conference, sponsored by the Egyptian Organization of Antiquities, The University Museum, University of Pennsylvania and the American Research Center in Egypt, is to be held in Cairo, The Arab Republic of Egypt on January 5th to 9th, 1975. Speakers from around the world will be attending this conference whose theme is "Ancient Egypt: Problems of History, Sources and Methods".

"The purpose of the conference is to summarize in a critical fashion the current scholarly situation concerning certain specific problems of history, sources and methods in Egyptological research; and to suggest further research and epigraphic and archaeological fieldwork towards the solving of these problems. The topics to be discussed include the administrative, economic and religious history of Egypt; the role of anthropological theories and methods in exploring the Egyptian past; the effects of geography on Egyptian history; further research in toponymy; surveys of the historical significance of specific regions; the recording, editing and interpretation of scenes in temples and tombs and of textual sources ("historical" texts, prosographical data, graffiti etc.); the excavation and recording of urban and temple sites; the significance of archaeological data in historical research and problems of analyzing and interpreting that data."

The Society has received an invitation to send two observers to the conference. These observers may join in the discussions arising out of the papers and so make it possible for us to assess directly the significance of the ideas discussed and the suggestions made as they may effect the future of the Society.

* * * *

LECTURES

On the 10th of October the Society was privileged to hear Dr. John Foster of Roosevelt University, Chicago speak on "Ancient Egyptian Poetry". This was one of the most popular lectures of our entire series to date. We have received many calls requesting the return of Dr. Foster so we will see what can be done for the 1975-76 season.

Professor Edward F. Wente spoke to us on November 21st and his subject "The Temple of Medinet Habu" was presented in a way which took us into a part of the life of the ancient Egyptians which was of great interest to the many who turned out for the lecture.

The January lecture will be held on the 30th and not the 16th as previously advised. This is once again a Thursday evening (8:30 p.m.) and will be at the same place as usual, the McLaughlin Planetarium. The lecturer will be Professor Hans Goedicke of The Johns Hopkins University, Baltimore. His subject will be "The Origin of the Semites in the Egyptological Perspective". Notices will be sent out with further details.

* * * *

FURTHER REMARKS ON FAYÛM A AND B SETTLEMENTS

Following my brief communication in JEA, Vol. 59, I wish to add some remarks on the subject, especially in view of the important paper published by Fred Wentorf, Rushdi Said and Romuald Schild (the Authors), which had hitherto escaped my attention.¹

The Authors wisely pointed out: "until the completion of the analysis, it would be fruitless to speculate on whether these industries from Upper Egypt and the Fayûm represent essentially a continuum of a local development within some generalized Near Eastern or North African sphere of influence (or a combination of both), or whether each industry represents a distinct new group which moved to or along the Nile, adjusting to the local environment, only to be displaced by more recent arrivals".² Because the way in which the Authors describe and interpret their finds at the Fayûm depression may tend to contradict some of my past statements, I wish to comment as follows:

First, the nomadic groups, which I called "neolithic" (Fayûm B), (with emphasis on the context into which they seem to be merging rather than on the characteristics of their industry) would be better identified as "subneolithic" in the usually accepted meaning of the term; that is, referring to people living under unfavourable ecological conditions for the development of a neolithic economy, preserving therefore a mesolithic way of life but including some of the technological discoveries of the neolithic populations.³ It has already been shown⁴ that typical Fayûm B tools have been found in the Bedouin Microlithic industries of Kharga Oasis and in the Saharan Neolithic. Some of these microlithic groups may be older than any known neolithic population in Egypt, although it also seems probable that these tribes wandered near the Kharga Oasis and, perhaps, beyond during the Predynastic and later periods.

Second, the Authors describe the Fayûm B implements as a mixture of several components; those of the Authors' "Terminal Paleolithic" industry together with later items. If, as they point out, the technological and typological differences between Fayûm B and Fayûm A are very great, the Terminal Paleolithic sites represent an industrial complex which, while also differing from Fayûm B, does so less sharply. For instance; pedunculated arrowheads and the so called "trihedral rods", characteristic of Fayûm B, are not found in the Terminal Paleolithic sites, while bone harpoons and grinding stones, non-existent in Fayûm B sites, are. Grinding stones are especially important as they imply the possibility that economical resources were more developed.

Until new evidence is brought to light, or until a more detailed account of the recent discoveries is published, I now feel inclined to accept the existence, at different times, of three distinct industrial complexes in the Fayûm depression: Terminal Paleolithic, Fayûm A and Fayûm B in this relative chronological order.

Juan José Castillos.

NOTES

1. "Egyptian Prehistory: Some new concepts", Science Vol. 169, No. 3951, (1970). I would like to thank Mrs. Elise J. Baumgartel for her kindness in sending me a copy of this article. I am, nevertheless, the only person to be held responsible for the opinions and interpretations advanced in this paper.
2. ibid., p. 1168.
3. A. Leroi-Gourhan, La Préhistoire, Spanish edition, (Barcelona 1972), ch. 5, p. 83.
4. Recently by A. J. Arkell in ch. D3 of M.H. Alimen and M.J. Steve, Vorgeschichte (Frankfurt am Main 1966), relying mainly on the report by Miss G. Caton-Thompson, The Kharga Oasis in Prehistory (London 1952).

* * * *

THE OSIRIS -SHOSHENQ HYPOCEPHALUS

Early this summer this writer came into possession of a photograph¹ (plate 1, fig. 2) of what appeared to be a hand copy of a hypocephalus.² This word was used by Champollion³ in connection with an Egyptian funerary artifact employed during the latter dynasties, probably the twenty-sixth through the thirtieth. The artifact has been described as a "circular sheet of papyrus stiffened with plastered linen on which is inscribed excerpts from the Book of the Dead".⁴ This disc is placed under the heads of mummies in order to maintain the vital warmth.⁵ Such artifacts are not altogether uncommon and while there are exceptions, they do seem, generally speaking, to follow a pattern.⁶

The writer's interest and curiosity were aroused by two things which appeared to him rather strange about the hypocephalus. First, the origin was not known; second, while in most respects it seemed to follow, in content, what might be expected of a hypocephalus, there were differences of such a nature as to warrant speculation as to their origin.

A search through the resource material readily available referred this writer to Joseph Smith's "Pearl of Great Price",⁷ and a copy of this work, published in 1907 produced the picture from which our photograph was made. Further research⁸ indicated that there were five prior copies published and that while they were all very similar there were minor differences of such a nature as to suggest that the copies were probably made one from another and not from the original.⁹

PLATE ONE

Figure 1

EXPLANATION OF THE FORGOING CUT.

Fig. 1. Kolob, signifying the first creation, nearest to the celestial measurement of God. First in government, the last pertaining to the which celestial time signifies one day to a cubit. One day in Kolob is equal to 9, thousand years, according to the measurement of this earth, which is called by the Egyptians Jah-oh-eh.

Fig. 2. Stunah next to Kolob, called by the Egyptians Olbilish, which is the next grand governing creation near to the celestial or the place where God resides, holding the key of power also, pertaining to other planets; as revealed from God to Abraham, as he offered sacrifice upon an altar, which he had built unto the Lord.

Fig. 3. Is made to represent God, sitting upon his throne, clothed with power and authority; with a crown of eternal light upon his head; representing also the grand Key-Words of the Holy Priesthood, as revealed to Adam in the Garden of Eden, as also to Seth, Noah, Methuselah, Abraham, and all to whom the Priesthood was revealed.

Fig. 4. Answers to the Hebrew word Raukeyang, signifying expanse, or the firmament of the heavens; also a numerical figure, in Egyptian signifying one thousand; answering to the measuring of the time of Olbilish, which is equal with Kolob in its revolution and in its measuring of time.

Fig. 5. Is called in Egyptian Eniah-gon-dosh; this is one of the governing planets also, and is said by the Egyptians to be the Sun, and to borrow its light from Kolob through the medium of Kao-e-yamash, which is the grand key, or, in other words, the governing power, which governs fixed planets or stars, as also Fixae or the Moon, the Earth and the Sun in their annual revolutions. This planet receives its power through the medium of Ki-flos-a-se, or Hah-ko-kau beam, the stars represented by numbers 22 and 23, receiving light from the revolutions of Kolob.

Fig. 6. Represents the earth in its four quarters.

Fig. 7. Represents God sitting upon his throne revealing through the heavens, the grand Key-Words of the Priesthood; as also, the sign of the Holy Ghost unto Abraham, in the form of a dove.

Fig. 8. Contains writing that cannot be revealed unto the world; but is to be had in the Holy Temple of God.

Fig. 9. Ought not to be revealed at the present time.

Fig. 10. Also.

Fig. 11. Also.

Amen. If the world can find out these numbers, so let it be.

Figures 12, 13, 14, 15, 16, 17, 18, 19, and 20, will be given in the own due time of the Lord.

The above translation is given as far as we have any right to give, at the present time.

Figure 2

A FACSIMILE FROM THE BOOK OF ABRAHAM.

No. 2.



The original hypocephalus came into the possession of Joseph Smith in 1835, when the Mormons purchased a number of Egyptian artifacts from an Englishman then travelling in Ohio.¹⁰ A copy of the hypocephalus was made in February 1842 by a professional wood engraver, Reuben Hedlock,¹¹ and was published that same year in "Times and Seasons".¹² (plate 2) A second copy is found in the first edition of the "Pearl of Great Price" published in 1851 (plate 3) and further copies appeared in the 1878, 1879 and 1891 editions. All are accompanied by an "Explanation". (plate 1, fig. 1)

An examination of the hypocephalus shows that it conforms closely to the pattern one would expect and does, in fact, bear a resemblance to one numbered 8445 in the British Museum. (plate 4) However there are certain significant differences, all of such a nature as to suggest the possibility of additions to and/or attempted restorations of the original. Many have written on this subject,¹³ not all by any means in agreement. However it does appear as if the original was damaged and an attempt at restoration was made by Joseph Smith. This conclusion is supported by the claim that a hand copy of the hypocephalus is to be found in Joseph Smith's "Valuable Discovery Notebook" and that this hand copy is incomplete; the sections left undrawn are exactly those which are of a dubious nature in the published copies.¹⁴

If we accept the situation as stated, and the evidence would seem to support such acceptance, we are faced with a question as to the source of the material from which Joseph Smith drew in restoring the missing sections of the hypocephalus. At that time, 1835, the only material known to be available were the artifacts in his possession, and the possible use made of them was demonstrated by R. Crapo,¹⁵ who pointed out, among other things, the similarity between the solar boat (3) in the upper register right and the one in the Trinity Papyrus. He also drew attention to the fact that the head of the two faced god in the center of the middle register (1) more or less duplicates the head of the god standing directly above it (2); and that the restored writings on the rim (18) and in the center register right (12-15) are, possibly, hieratic words taken from another papyrus, the small Sen-Sen Papyrus.

Accompanying each publication of the "Pearl of Great Price" is Joseph Smith's "Explanation" (plate 1, fig. 1) about which much has been said. While the "Explanation" has many supporters it fails to satisfy others including this writer, who prefers to describe and explain the hypocephalus in terms which he considers more reasonable given the background of a hypocephalus as an Egyptian funerary artifact.

* * * *



DESCRIPTION

In the center of the middle register (1) we find a two faced seated diety with a w3s staff in the right hand, and flanked by two serpents. He is being adored by two baboons (22-23) each crowned with the lunar crescent. Rather than the two faced diety we might have expected a seated god with four rams heads,¹⁶ wearing the Atef crown and holding the w3s staff in hand - a representation of Amun-Re. Again we could have expected that each of the serpents be encircled by an oval, which Birch understood to represent abodes or islands as mentioned in Chapter 149 of the Book of the Dead.¹⁷

In the middle of the upper register (2) is a two headed diety wearing the crown with plumes and horns and holding a Jackal standard in the left hand. The upper register right shows a lion headed diety (3) seated in a divine boat. This god, wearing a solar disc and holding a sceptre, is flanked by two Wadjet eyes. The upper register left shows a falcon with outstretched wings seated in a barge (4).¹⁸

Dealing with the lower register we find that in this scene the central figure (5) is the Heavenly Cow,¹⁹ flanked by the four sons of Horus; Imsety, Hapi, Duamutef and Kebsebsenuf,²⁰ and representations of a leaf, a lion and a sheep (6), an acrophonic writing of Amun.²¹ Behind the Heavenly Cow stands a goddess whose head is a disc containing the Wadjet eye,²² holding the ankh in her right hand and offering a lotus to the Cow. To the left of this goddess is a separate scene (7) depicting the serpent god, Nehebkau, offering the Wadjet eye to a winged anthropoid figure seated on a throne and holding a flail behind his head.

While the hieroglyphs are reasonably clear, some of them are quite difficult to decipher. (They have gained nothing in the copying and the attempted restorations.) Nevertheless they are, upon comparison with other hypocephali, for the most part, understandable.²³ For example we know that the purpose of this hypocephalus was to aid the Ba of Osiris-Shosheq to live (8). On the rim (18) we find "I am ²⁴ the robing-room in the Sun Temple in Heliopolis, very joyful, very splended; the virile bull who has no equal; the great -----in the Sun Temple in Heliopolis; -----that great god". While other words here and there can be understood, little sense can be made of the rest of the writing with the possible exceptions of (17) which we may read as "the cavern of the passage of the waters" and (2) "the name of that god is ----".

EPILOGUE

Purchased as told above, in 1835, the hypocephalus along with the Egyptians artifacts are said to have been stolen from the Mormons when moving from Ohio to Illinois. After some travelling

PLATE THREE



about they were taken to Chicago where they were said to have been destroyed in the fire of 1871. However an old bill of sale, discovered in 1966, indicated that at least some of the artifacts were sold in 1856 by the Mormons, eventually becoming the property of someone in Brooklyn, from whom they were purchased in 1947 by the Metropolitan Museum of Art in New York. In November 1966 these artifacts were returned to the Mormons. Some of the artifacts are missing and among these is the Osiris-Shosheq hypocephalus.²⁵
Pity.

G. E. Freeman

* * * *

NOTES

1. The photograph, which appears to be quite old, was given to me by Mr. F. T. Miosi, a society member, who received it himself from Professor D. B. Redford of the University of Toronto. It came to the University originally about 1967 from a Toronto family whose name and address are, unfortunately, unknown.
2. Hypocephalus - from the Greek ὑπο: hypo, under; κεφαλή: cephalo, head; meaning something under the head, headrest, pillow.
Hans Bonnet, Reallexikon der Ägyptischen Religionsgeschichte (Berlin 1952), pp. 389-390.
3. Champollin, "Notice du Musée Charles X" p. 121.
4. John A. Wilson, Thousands of years (New York 1972), p. 173.
5. Chapter 162 of the Book of the Dead is entitled: "Spell for providing heat under the head of the blessed one" and reads in part ".....words to be said over the figure of the Heavenly Cow fashioned of fine gold and put on the neck of the deceased and also put into writing on a new piece of papyrus placed under his head. Much heat will surround him like one who is on Earth".
6. Vol. VI of the Proceedings of the Society of Biblical Archaeology contains a series of articles written between November 1883 and May 1884 on the hypocephalus, wherein the similarity of content of these artifacts becomes obvious.
7. S. Birch, Archaeologia Vol. XXXVI (London 1885), p. 173.
8. This writer is indebted to Donald T. Schmidt, Church Librarian-Archivist, Historical Department, The Church of Latter-Day

PLATE FOUR



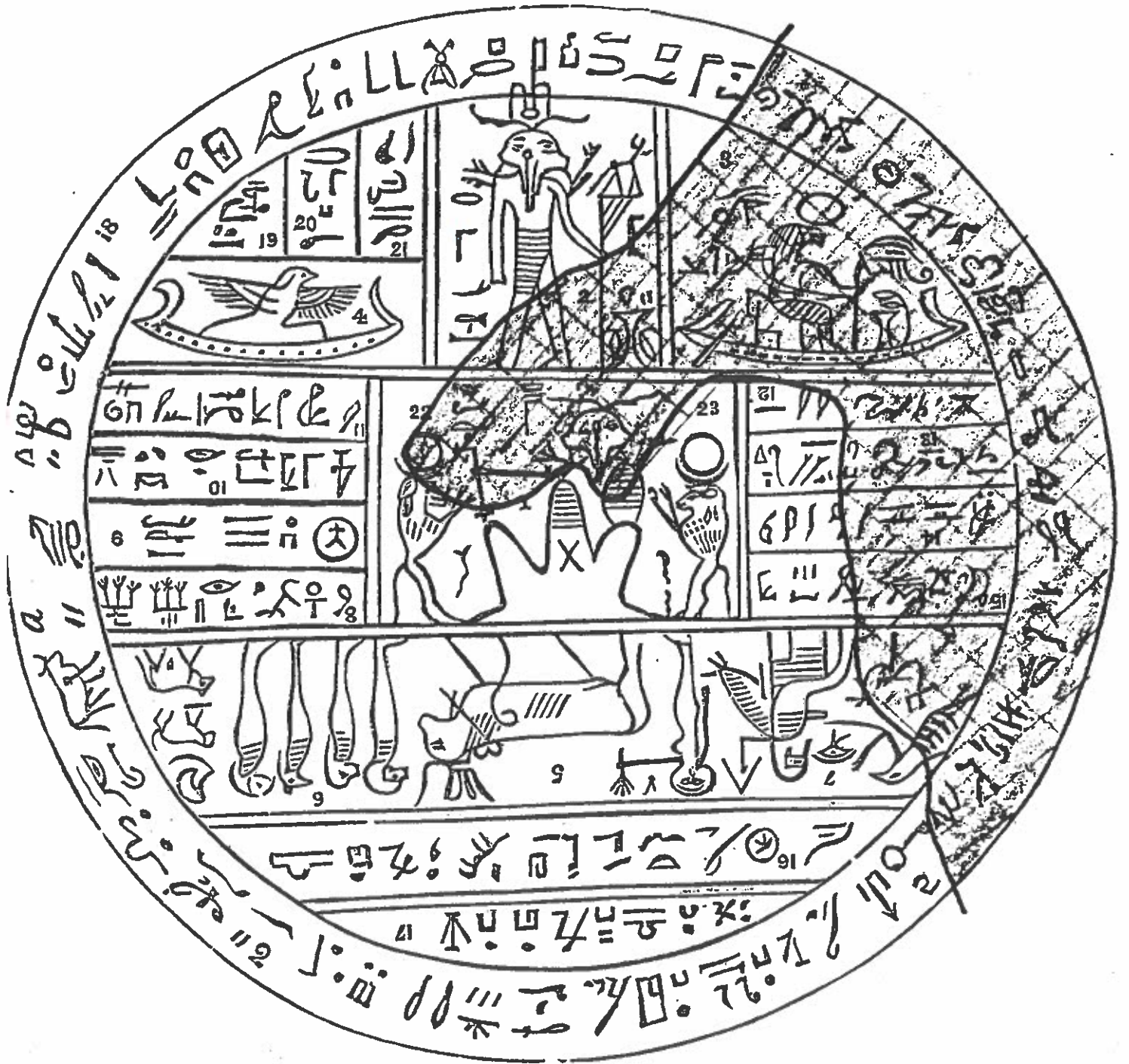
Saints, Salt Lake City, Utah, for his most kind and helpful response to a request for background information pertaining to this hypocephalus.

9. For example: note the full staff in the hand of the standing god (2) in plate 2 and compare with plate 1, fig. 2. (The numbers written in parenthesis throughout the text and the notes thereto refer directly to the corresponding numbers appearing on the copies of the hypocephalus. For continuity refer to plate 3.)
10. Wilson, op. cit., p. 173.
11. Hugh Nibley, "A new look at the Pearl of Great Price" Improve-ment Era (Feb. 1968) p. 20.
12. "The Book of Abraham", Times and Seasons Vol. 3 (Mar. 15, 1842) between pp. 720 and 721.
13. Among others: James R. Clark, The Story of the Pearl of Great Price, SLC Bookcraft, Inc., 1955; Jay M. Todd, The Saga of the Book of Abraham, SLC Deseret Book Company, 1969; R. Grant Athay, "Astronomy in the Book of Abraham", Book of Abraham Symposium (April, 1970); Richley Crapo, "Emic and Etic Approaches", Book of Abraham Symposium (April 1970).
14. Crapo, ibid., p. 27. See plate 6, the parts shaded thereon correspond to those missing on Joseph Smith's copy in his "Valuable Discovery Notebook".
15. ibid., p. 28.
16. Hans Bonnet, op. cit., p. 389. No other occurrence of a two headed diety holding this position on a hypocephalus has come to this writer's attention.
17. S. Birch, Proceedings of the Society of Biblical Archaeology Vol. VI (1884), p. 106.
18. Probably a representation of Sokar..
19. 'iḥt' - Wb. I 117, 10. See also Chapter 162 Book of the Dead.
20. The four sons of Horus are represented on the four canopic jars which, buried with the deceased contain, respectively, the spleen, liver, lungs and intestines.
21. Acrophonetic and cryptographic writings for Amun are quite common in ancient Egyptian texts and it is this writer's opinion that we have here another example of this phenomenon. In this case the leaf would be an acrophonetic writing for the 'yodh' from is, (Wb. I 128, 3ff.) and the lion indicating 'm'

PLATE FIVE



PLATE SIX



from m3i (Wb. II 11); with the ovine figure being a cryptographic writing for 'n'. With respect to the latter, it should be noted that the ram is the sacred animal of Amun. The classic treatment for these writings is found in E. Drioton, "Essai sur l'Égyptographie Rivée de la fin de la XVIIIe Dyn.", Revue D'Égyptologie Vol. I (1933), p. 1ff.

22. More clearly shown on the Meux hypocephalus, plate.5.
23. With regard to the attempted restoration by Joseph Smith (plate 6), Crapo, op. cit., p. 29, states: ".....it is found that these added hieratic words are taken verbatim and in order - with a repetition of one phrase - from another of the papyri, the important Small Sen-Sen Papyrus itself". However this writer cannot find any such direct parallels although the correctness of some of the words is apparent; e.g. 'sn-sn' (14).
24. One might have expected the vocative yodh (Gd. Gr. #87) as with other hypocephali, notably 8445a and 8445c in the British Museum.
25. Wilson, op. cit., pp. 174-175.

* * * *

A FUNERARY CONE BY MERYMOSE, VICEROY OF KUSH

I take this opportunity to discuss and illustrate one of two ceramic funerary cones which I acquired this summer from Dr. Carl DeVries of Chicago. Both of these cones are attested in the Davies-Macadam corpus¹, and both were identified by Dr. DeVries who retains other examples of them in his collection. Both afford opportunity for a bit of archaeological detective work, and I plan to devote a note in a future number of this Newsletter to the remaining cone.

The face of the cone under discussion here (Plate VII) is divided into three vertical columns bearing the following inscription:

im3hy hr
Wsir s3-nsw n Kšy
Mr(y)-ms

"Venerated by
Osiris, Viceroy of Kush,
Mer(y)mose."

This cone, #170 in the Davies-Macadam corpus, is also represented by an example in the collection of the Egyptian Department of the Royal Ontario Museum;² Davies-Macadam #169, only reproduced in hand-copy from Davies's notes, also belongs to Merymose and is identical except for the addition of a double reed-leaf $\text{Q} \text{Q}$ (the y in the name). Cones of Merymose reside in London and in a number of European collections.³

PLATE SEVEN



SCALE 1:1

Merymose served as Viceroy of Kush under Amenhotpe III in the 18th Dynasty.⁴ To the lists of his titles compiled by Reisner⁵, Varille⁶, and Zaba⁷, are probably to be added two of a priestly nature, it-ntr mry-ntr ("God's Father Beloved of the God") and hrp-nstj m Hnt-hn-nfr ("Controller of the Two Thrones in Nubia"), mentioned in Shrine #26 at Silsila, which was inscribed for a Viceroy of Kush (name destroyed) serving under Amenhotpe III.⁸

Merymose has been considered a son of Amenhotpe III.⁹ However, this assumption should not be accepted uncritically; it has often been found that the phrase s3-nsw "King's Son" --by itself, in the title s3-nsw n K3š "Viceroy of Kush", and in other such compounds -- does not necessarily denote royal parentage. As Habachi explains:

"King's sons were not necessarily descendents of kings. As shown by Gauthier in his studies on 'Les fils royaux de Nekhabit (El Kab)' and 'Les Fils royaux de Ramses', and as we shall see in discussing persons who were described as 'the eldest son of Amun', all these were not of royal families."¹⁰

In his pioneering study of "The Viceroys of Ethiopia", Reisner asserted,




"I can discover no evidence that any viceroy of Ethiopia was ever a prince of the blood royal until the time of Herihor."¹¹

More recently, Habachi has demonstrated convincingly that the first two Viceroys of Kush, Ahmose son of Taiyt and Ahmose Turo, were not related to the royal family.¹² Thus we are safe in endorsing Reisner's conclusion that

"The title of "King's Son" with its defining modifications and additions constitutes the service-title of the viceroy."¹³

Note that the epithet s3.f mr.f "his son whom he loves", applied to Merymose on his black granite inner sarcophagus and included by Gauthier¹⁴, follows the name of the god Geb in a funerary cultic context¹⁵ and accordingly has nothing to do with royal filiation.

While keeping him a prince of the blood, Gauthier presents an alternative suggestion for Merymose's parentage. Noting that the Viceroy is already the supreme commander of the army sent to quell the Nubian rebellion in Year 5 of Amenhotpe III, he wonders whether Merymose should be considered a son of Thutmose IV and fellow brother of Amenhotpe III -- as long as it is proper to attribute the literal sense "King's Son" to the title s3-nsw.¹⁶

An extremely tantalizing filiation appears on one of the sarcophagus-fragments published by Varille: Mry-ms ms -- "Merymose, born of" followed by a break, at the edge of which bits of two hieroglyphs are visible.¹⁷ One is part of a  t, the other a straight base-line which Varille considers the feet of a bird, either  w or  .¹⁸ If the latter is correct, the traces would represent the group Mwt-, bringing to mind the possibility of restoring the mother's name as Mutemwis, a wife of Thutmose IV.¹⁹

However, this is merely an attractive guess dependent on many other variables; any number of private names would be equally suitable, and I am inclined to regard it as more likely that Merymose was in fact of non-royal extraction.

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. I would like to thank Dr. Nicholas Millet for permission to study the funerary cones in the Royal Ontario Museum collection.
3. H. Gauthier, Le Livre des Rois d'Égypte II (Cairo 1912), p. 337.
4. For monuments of Merymose, owner of Tomb 383 in the Theban Necropolis (at Qurnet Murai), v. Porter and Moss, Topographical Bibliography, I. Theban Necropolis, Part 1, Private Tombs (2nd ed., Oxford 1960), p. 436; Gauthier, op. cit., pp. 336-8; G. A. Reisner, "The Viceroy of Ethiopia", JEA 6 (1920): 33-4; L. Habachi, "The Graffiti and Work of the Viceroy of Kush in the Region of Aswan", Kush 5 (1957): 22-5; and references cited in these works and below.
5. Reisner, op. cit.
6. A. Varille, "Les Trois Sarcophages du Fils Royal Merimes", ASAE 45 (1947):15.
7. Z. Žába, "Un Nouveau Fragment du Sarcophage de Merymôsé", ASAE 50 (1950):512.
8. R. Caminos and T.G.H. James, Gebel es-Silsilah I (London 1963), pp. 86-8 and Pl. 67; also C. Vandersleyen, "Un titre du vice-roi Mérimose a Silsila", CdE 43 (1968): 234-58. Caminos and James note that Merymose "is, in fact, the only certainly attested Nubian viceroy under" Amenhotpe III, and that "Merymose appears to have been the first viceroy who was also 'fan-bearer on the right of the king', and this is precisely one of the titles borne by the unnamed owner of the shrine." They also compare the two relief figures of the official with a graffito of Merymose from Sehel (p. 87). On the toponym Hnt-hn-nfr, v. H. Goedicke, "The location of Hnt-hn-nfr, Kush 13 (1955): 102-11; Vandersleyen, Les Guerres d'Assos, Fondateur de la XVIIIe Dynastie (Brussels 1971): 64-8 et passim; D. B. Redford, Review of preceding, BiOr 30 (1973): 224.

9. Gauthier so enters him, op. cit. (for Gauthier's alternative suggestion, v. n. 16 below): Porter and Moss, op. cit., describe him as "son of Amenophis III" without query or elaboration. I would like to thank Prof. Redford for encouraging me to look into the matter of Merymose's parentage.
10. Habachi, "The First Two Viceroys of Kush and Their Family", Kush 7 (1959): 56
11. Reisner, op. cit.: 84.
12. Habachi Kush 7 (1959): 54-6.
13. Reisner, op. cit.: 80.
14. Gauthier, op. cit., p.338
15. Varille, ASAE 45 (1947): 8.
16. Gauthier, op. cit., p. 336. The date is questioned by Reisner (op. cit.:33) and Vandersleyen (CdE 43, 1968: 235), but has been generally accepted, e.g. Habachi Kush 5 (1957): 25, and Gardiner, Egypt of the Pharaohs (Oxford 1966), p. 205.
17. Varille, "Le Tombeau Thebain du Vice-Roi de Nubie Merimes", ASAE 40 (1940): 568 and Pl. 59; idem., ASAE 45 (1947): 8.
18. Loc. cit.
19. E.g., Gauthier, op. cit., pp. 301-2, 329-31.

* * * *

LOOKING AT GIZA FROM SAQQARA

Three pyramids above,
Three riders far below
Urge on their steeds
To feats of flowing grace.
Tails streaming,
Galabiyehs blue and gold
Billowing into sails
In the swift rush of air
Over the noon-hot sand.

And I ---
Sitting upon this stone
Chiselled by men
Who watched three pyramids
When they were new ---
Find myself called
By Menkawre
To join him in
His cool, bejewelled bed,

While riders three
Rush on,
Bidding me follow
Them
Over tomorrow's sands.

- Vivien Williams

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NEWSLETTER

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INTRODUCTION

The Cairo Conference of Egyptologists referred to in our last Newsletter was held as scheduled. Among those participating was Professor Donald B. Redford. He has kindly agreed to write a report on the conference for this issue of the Newsletter.

Dr. John Scott Holladay Jr., who was a member of the group working at the shrine of Osiris Heqa Djet during the third season, (May 12th. to July 2nd. 1972) has prepared a report on his work in connection with the pottery finds. This report will be available soon and will be sent to all members. Dr. Holladay, who is with the Department of Near Eastern Studies, University of Toronto, is an expert in East Mediterranean ceramics. For those interested the following articles and reports have appeared on our work at the Temple: ARCE Newsletter 74, (July 1970) 25; SSEA Newsletter Vol. 1 No. 1, (August 1970) 1; SSEA Special Report No. 1 (September 1971); SSEA Annual Report 1972 11 ff; JEA 59 (1973) 16 ff.

For sometime now the Society has been approached by many of its members seeking information regarding books on Ancient Egypt and things Egyptological; in particular regarding such books as are now readily available on the local market. Accordingly, this and subsequent Newsletters will include a "Book Review Section" containing a recommended reading list in an order designed to facilitate the members study of Ancient Egypt. Queries regarding the books reviewed and indeed any other titles will be welcomed.

* * * *

THE INTERNATIONAL CONGRESS ON EGYPTOLOGY

An international congress on Egyptology was held in Cairo, January 5th. to 9th. 1975, under the auspices of the Organization of Egyptian Antiquities of the Egyptian government, the University Museum, University of Pennsylvania, and the American Research Center in Egypt. The purpose of the conference was to bring together a

number of scholars, each an expert in a particular area of Egyptology today, in order to discuss problems of both a practical and theoretical nature. Because of the difficulty in finding space within a reasonable time-span for all branches of the discipline, the choice was limited to historiography, epigraphy, field archaeology and anthropology,

The congress enjoyed an auspicious beginning with greetings from the Hon. Yussef el-Sabaei, the Egyptian Minister of Culture, and an opening address by Dr. Gamal Mukhtar, the President of the organization of Egyptian Antiquities. The participants were grouped in a series of panels, from three to six to a group, each panel being allotted a single session either in the morning from 10 a.m. to 1 p.m., or in the afternoon from 4 to 7 p.m. Speakers were limited to a résumé of twenty minutes duration after which the meeting was thrown open to general discussion. In most cases the "free-for-all" which resulted proved so lively that the ipsissima verba were taped for eventual inclusion in the publication of the conference.

Where so many of the world's leading experts are delivering themselves with such aplomb, it is difficult to decide which were the best papers. Let me therefore present a selected list, dependent entirely on my own personal preferences. The session on Prehistory proved especially informative. Not only did one learn of recent discoveries (as yet unpublished) at Nakada and elsewhere, but one also witnessed a fascinating confrontation of different methodologies, one anthropological the other archaeological. Professors Butzer and Trigger opened vast new horizons to us, the former on the subject of ecological conditions in the Nile Valley in Prehistoric times, the latter on the possibility of wider comparative studies in the field of anthropology. In the panel on "Regional Studies" Dr. Labib Habachi astounded us by his long list of sites to be excavated or recorded both in the Delta and the Valley. Dr. Säve-Söderbergh summarized succinctly the major problem areas in Sudanese archaeology, while the field archaeologists treated us to a rigorous discussion of method, and Dr. Coghill revealed the possibilities in involving the computer in data collection and synthesis. The congress concluded with Dr. John Wilson's summarizing speech, and Dr. Mukhtar's farewell address.

No large-scale conference can ever be free of unexpected problems, but in the present case the stimulation of the proceedings far outweighed the minor operational difficulties. The congress may even take credit for more permanent advancements in our discipline: two suggestions put forth, which may well achieve realization, are to set up a committee to co-ordinate work in Prehistory, and to organize an archaeological survey of Egypt. The congress disbanded with the expression of the fervent hope that we do it all again, perhaps in the fall of 1976.

The sessions and the participants were as follows:

1. Prehistoric Egypt: Dr. Huzzeini (Cairo); Dr. Nadoori (Alexandria); Dr. Kaiser (Cairo); Dr. Butzer (Chicago); Dr. Trigger (McGill);

2. Historiography: Professor Redford (Toronto); Professor Megally (Oxford); Dr. Butzer; Dr. Trigger; Professor Hornung; Professor Tewfik (Cairo);
3. Graeco-Roman Egypt: Dr. Donadoni (Rome); Dr. Daumas (Cairo);
4. Regional Studies: Dr. Habachi (Cairo); Dr. Weeks (Chicago House); Dr. Sauneron (French Institute, Cairo);
5. Egypt and Africa: Dr. Desroches-Noblecourt (Paris); Professor Sève-Söderbergh (Upsalla); Dr. Kemp (Cambridge);
6. Epigraphical Sources: Professor Caminos (Providence); Dr. Fischer (New York);
7. Architectural and Urban Studies: Professor Abu-Bakr (Cairo); Mr. Haeny (Swiss Institute, Cairo); Dr. Lauer (Cairo); Dr. Bietak (Vienna);
8. Scientific Techniques: Dr. Iskander (Cairo); Professor Coghill (Rochester);
9. Archaeological data: Dr. Edwards (London); Dr. O'Connor (Philadelphia); Dr. Arnold (German Institute, Cairo); Dr. Kemp.

Donald B. Redford.

* * * *

COMMITTEE FOR THE CATALOGUING OF PRIVATE COLLECTIONS

The need has been felt, by this writer and other members of our Society, for an effort to catalogue Egyptian Antiquities in the Toronto area, with the aim of: i) Publishing at least the most noteworthy objects, and ii) establishing a central clearing-house for information on privately-owned objects. Such a project is desirable, as one of the important ongoing endeavors of Egyptology is the making available of as much data as possible for the use of researchers. The scattered nature of privately-owned material, much of which would probably never come to the attention of Egyptologists except by the initiative of the collector, makes this task all the more important.

Thus on December 20th. of last year, a quorum of the trustees of this Society voted to establish a Committee for The Cataloguing of Private Collections of Egyptian Antiquities in Toronto, and to approve the writer as Chairman. Professor Nicholas B Millet and Mr. Tabor M. James have accepted appointment to this Committee; other appointments will follow.

It has been brought to our attention that some collectors may be reluctant to participate for fear of publicizing their objects and, so to speak, advertising for burglars. Therefore we hasten to reassure all collectors that their names need not be published. In an article, the owner of an item need not be named; in a catalogue, collections can be lettered or numbered, just as no owner is named without his approval in any exhibition catalogue. Thus collectors may be confident that participation in the catalogue would not involve notoriety or publicity which would attract undesirable attention.

It bodes well for the future of this committee that several Toronto collectors have already registered their willingness to cooperate in the project by permitting the recording and eventual publication of their antiquities.


Edmund S. Meltzer.


* * * *

BRIEF COMMUNICATIONS

PT 274b

While researching the Pyramid Texts, this writer noticed a variation in the translations of PT 274b. The difficulty concerns

the group . ¹ Some, understanding the boat to be a determinative, give the translation "those who row Re"², while others, considering it to be an ideographic writing, translate "those who row the bark of Re". A close examination of the Unas texts reveals that the "bark of Re" occurs five times and that the standard

writing  is quite different from that of 274b. On the other hand, hni with boat determinative occurs three times, each displaying a different boat. Thus, the orthographic evidence from Unas conclusively supports the former translation and gives us a fourth example of hni occurring with a different determinative.

Frank T. Miosi.

* * * *

NOTES

1. Piankoff, The Pyramid of Unas pl. 13
2. Sethe, Komm 1, p. 283; Mercer, The Pyramid Texts I, p. 77
3. Faulkner, Ancient Egyptian Pyramid Texts p. 62; Piankoff, op.cit., p. 30
4. 366c (Piankoff, pl. 25); 367b (pl. 24); 368a (pl. 25); 368c (pl. 25); 490b (pl. 9). See also Miosi, Boats in the Pyramid Texts (unpublished thesis), U. VI 1a, 2a, 3a, 4a, 5a.
5. 284b (Piankoff, pl. 15); 303c (pl. 18); 374c (pl. 24). See also Miosi, op. cit., "Type Chart for Verbal Determinatives", Type 3,5; Type 5,5; Type 2,35.

* * * *

AN OBSERVATION ON THE CRYPTOGRAPHIC
WRITING OF AMON

Further investigation into the cryptographic writing of Amon leads this writer to qualify his note in the last Newsletter.¹ There he stated that the writing of Amon on the Osiris-Shoshenq hypocephalus consisted of an acrophonetic i and m, and² a cryptographic n. An investigation of the Leiden Magical Papyrus³ sheds additional light on this writing. In that text the combination 'lotus-lion-ram' occurs three times.³ In each case the ideogram for the lotus "is⁵ the peculiar determinative of the caprot throughout the papyrus".⁵

Accordingly, with regard to the analysis of the writing of Amon on the hypocephalus, we are left with two alternatives: either we consider the leaf as a cryptographic writing for i⁶ or we speculate that an original acrophonetic writing (i.e. i from is,) was subsequently converted into a cryptographic form, thereby adding to the "concealment" (imn) of his name.

Geoffrey E. Freeman.

* * * *

NOTES

1. SSEA Newsletter, vol. V, no. 2, p. 8, n. 21.

2. F. El. Griffith and H. Thompson, The Demotic Magical Papyrus of London and Leiden (London, 1904). This text is dated to the first half of the third century A. D.
3. ibid., 1/12 (ram-lion-lotus); 9/6 (lotus-lion-ram); 11/8 (lotus-lion-ram).
The second reference offers conclusive evidence that this group refers to Amon, for lotus-lion-ram is an epithet for a god who is also called "Hidden (imn) is thy Name" and "He whose name is hidden (imn)" (9/5).
4. Crum, Coptic Dictionary p. 356b, "lotus". See also, Erichsen, Demotisches Glossar p. 442, "Lotusblatt".
5. Griffith and Thompson, op. cit., p.22, n.12.
6. The Lotus is closely associated with the appearance of the sun (Amon-Re) at its rising. See Hans Bonnet, Reallexikon der Ägyptischen Religionsgeschichte (Berlin, 1952), p. 508-510.

* * * *

What is a Funerary Cone ?

Those of you who have seen my previous three articles illustrating funerary cones will have some idea of their appearance and content. However, as you may be wondering what a funerary cone is, it has been thought desirable to provide a brief note describing this class of object and explaining its use.

The earliest surviving funerary cone dates to the Eleventh Dynasty; they are extremely common in the New Kingdom and subsequent periods, up through the Twenty-Sixth Dynasty. Physically, a funerary cone is a conical object of baked ceramic tapering to a pointed end from a flat face, on which an inscription is stamped before firing. The length of the cone is quite variable; Bonnet gives the average range as 15-25 cm. The size of the inscribed face varies as well, as can be seen from the facsimiles in the Davis-Macadam corpus; the largest have diameters of 9-10 cm., while most seem to fall in the 5-8 cm. range.

Some of these inscribed cones are round, while others are square or rectilinear. The stamps with which they are inscribed likewise vary in shape; round, oval, square. (There are examples of cones bearing stamps of the wrong shape; e.g. an oval inscription impressed on a round cone.)

The use of funerary cones is shown by ancient representations in tombs, as well as examples found in situ. They are imbedded in the masonry of the tomb in such a manner that the

inscribed faces are visible and often form a frieze over the entrance; thus Borchardt has suggested that they be called "frieze seals" In Macadam's words,

"Cones, being an architectural feature, sometimes assume curious shapes according to the part they had to play in turning corners and so on, and in consequence the stamps were sometimes placed not upon cones only, but upon bricks." (Corpus, p. IX)

Some inscriptions on cones included a prayer to the sun, "often qualified by reference to the sun's rising or setting which may have determined the architectural placing of the cone..." (ibid.) (as we have seen, the hieroglyphic legends on cones generally state the name of the deceased along with titles and sometimes affiliation or name of spouse.)

What of the significance of the funerary cones? Wiedemann's early suggestion that they are model offering-loaves has generally been abandoned, though it has been revived by Haeffner. In Borchardt's view, the funerary cones are simply seals showing the ownership of the tomb, but, as Bonnet remarks, it must remain problematic whether the situation is that simple, or whether in fact the cones have some deeper meaning. It has been suggested that a frieze of cones had the effect of simulating beams.

Scharff has drawn a parallel with the frieze seals of Mesopotamia; the use of mosaic cones, such as those of Uruk, is also comparable in technique. However, I do not think that we need assume the importation of this technique into Egypt.

Aside from the architectural and artistic significance of the cones, they are extremely interesting as sources for history and genealogy; as Macadam points out, they constitute:

"a useful and independent source for fresh names and titles of the inhabitants of The Theban Necropolis, many of whose burials have never been discovered."
(Corpus, p.V)

Edmund S. Meltzer.

* * * *

SELECT BIBLIOGRAPHY:

Additional references will be found in these studies; individual cones and groups of cones have been published in many museum catalogues.

Aldred, C, "The 'Funerary Cones' of Ramesses III" JEA 43 (1957): 113

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* * * *

BOOK REVIEW SECTION

Casson, Lionel, Ancient Egypt (Great Ages of Man: A History of the World's Cultures) pages 191, Numerous plates and figures
Time-Life Books
Time Incorporated, New York, 1965.

In a visually appealing manner, the most prominent aspects of Egyptian history and culture are presented. The well researched and written text is illustrated by many beautiful colour photographs. A study of this book will provide the careful reader

with a reasonable overall background to the many and varied aspects of the Ancient Egyptians and their culture, detailing as it does, their achievements in a readable and understandable fashion. The book touches facets of Egyptian civilization from architecture to religion and from Empire to the Otherworld. A chronology and a bibliography are included. Available 2-3 weeks on order, \$8.95.

* * *

Ions, Veronica, Egyptian Mythology
pages 141, numerous plates and figures
The Hamlyn Publishing Group Limited
Hamlyn House, Middlesex, 1968.

Among primitive and ancient societies, religion plays a critical role, an understanding of which is necessary for a comprehensive study of that society. This book goes a long way in providing the foundation upon which those interested may familiarize themselves with this complicated and interesting aspect of the culture of Ancient Egypt. A further reading list is included. Available 2-3 weeks on order, \$3.95.

* * *

Scott, Joseph & Lenora, Egyptian Hieroglyphs for Everyone
pages 95,
Funk and Wagnall, New York, 1968.

As an introduction to the Egyptian Hieroglyphs, this book affords the interested amateur a solid foundation upon which a reasonable understanding of the language may be attained. The book while dealing with the hieroglyphs in general, touches upon other aspects of the language which the reader will find of interest, including some basic observations on the grammar. Available 2-3 weeks on order, \$5.70.

* * *

Simpson, William Kelly, Ed., The Literature of Ancient Egypt:
An Anthology of Stories, Instructions, and Poetry
pages 350 plus viii and 6 illustrations
Yale University Press, 1973.

The writings of Ancient Egypt hold a unique place in the history of World literature. Up-to-date translations of their most notable works by R. O. Faulkner, E. F. Wente jr., and W. K.

Simpson are contained herein. A must for all students of Ancient Egypt.
Available 6-8 weeks on order, \$3.75.

* * *

The information with respect to availability and prices of the books listed in this review was supplied by "The Albert Britnell Book Shop" 765 Yonge Street, Toronto. We are most grateful to Mrs. Marion Foskett of that establishment who showed so much interest in our work.

* * * * *

THE TRIPLE TIER

I watched the desert come and go
Like wind
In the cracks and crannies of the life that lived
Along the Nile, and there was change;
And then I read inscriptions
Underneath the sand
Where shifting stops and life is stratified
In tombs,
Walled in by death it seems; dead history written down,
Made permanent
As limestone walls can make it;
But these inscriptions imaged out a world
Not only as it had been lived
But as it would be after death as well,
Forever going on
Removed from tombs and sand, from permanence and change;
May my Egyptian soul sail in its solar boat there
When Horus pilots me,
For there;
The human paradox of time that moves yet stops
Is yet united in transcendent strength
And bathed forever in the orange light
Of that bright overseer of everlasting ends,
Our perfect circle and our Sun
God Amon Re.

Sylvia DuVernet.

NEWSLETTER

VOLUME V, No. 4.
June 1975.

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INTRODUCTION

The Annual meeting of the Society was held on the 28th. of February 1975. Following the meeting, which was very well attended, there was a small reception. A report follows below.

Accompanying the Newsletter is John S. Holladay's "Report on the Pottery from the 1971 and 1972 Excavations at the Temple of Osiris Heqa Djet at Karnak: Field Analysis and Recording Procedures." Doctor Holladay, who is with the Dept. of Near Eastern Studies, University of Toronto, is a Society member. He accompanied the 1972 party to Karnak as director of pottery operations, and his is the fourth in a series of reports to the Society on our work at the Temple.

Plans are now under way to offer to members and their friends instruction in the reading of the Hieroglyphs. It is hoped that we will start next fall with a series of ten classes, designed to follow the "Hieroglyphs in Ancient Egypt" offered last year by the School of Continuing Studies, Toronto University. (Newsletter, vol.V, no.1, p.3.) Class description and application information will be available soon.

* * * *

LECTURE SERIES 1975-76

Once again the lectures will be held on a Thursday. All at 8.30 p.m. in the McLaughlin Planetarium. The dates are: October 16th, 1975; December 4th, 1975; January 29th, 1976; and March 18th, 1976. The speakers will be: Professor Klaus Baer of Chicago; Professor W. Moran of Harvard; Doctor John Foster of Roosevelt University and one other. The usual notices will be sent.

* * * *

MINI-LECTURE SERIES 1975-75

Again on Thursday evenings and at 8.30 p.m., probably at the Sir Danied Wilson Senior Common Room, these talks will be on November 6th, 1975; December 18th, 1975; January 15th, 1976; and April 8th, 1976. This season we will be concentrating on one main subject: Archaeology. The individual talks should cover: a) Architecture; b) Archaeology; c) Art; and d) Pottery.

* * * *

THE CAIRO CONFERENCE ON EGYPTIAN CERAMICS

The 4th conference on Egyptian Ceramics met in Cairo, April 1-3 at the Institut Francais d'Archéologie Orientale. Participants included scholars from IFAO, the German Archaeological Institute, the Centre Franco-Egyptien de Karnak, the Austrian Archaeological Institute, Fitzwilliam Museum Department of Antiquities, the Italian Cultural Institute, the University of Rome, the Swiss Institute of Architecture and Archaeology, the Institute of Egyptology, Uppsala, Chicago House and the Egyptian Department of the Royal Ontario Museum.

Presentations were given concerning current research and forthcoming publications dealing with Egyptian ceramics. In addition, conference members and their sponsoring institutions agreed to the proposal for the establishment of a manual of Egyptian pottery. It is envisaged that this manual will consist of a series of fascicles for different periods and regions. Each fascicle would be divided into two parts, the first being the description of the pottery with its date range and frequency, and the second part containing the analyses of the material and any wider historical discussion which it may provide. Each fascicle will be the work of a particular author or team of authors. Fascicles now being considered, include works dealing with the second intermediate period, the Ramesside Age and the technical analyses of Egyptian pottery. The next session of the conference will convene in March or April of next year in Aswan or Cairo.

Persons interested in Egyptian pottery or in receiving the Bulletin de Liaison du Groupe International d'Étude de la Céramique Égyptienne, should contact IFAO, 37 Sharia Sheik Ali Youssef, Mounira, Cairo.

Allyn L. Kelley.

* * * *

THE ANNUAL MEETING

The Annual meeting was held in Toronto on February the 28th. 1975. Thirty five members were present. The Chairman reported on the Society's affairs:

- i) The lecture series went very well with all lectures attended by large crowds, the average being 127. The season opened when we heard from John A. Wilson, Professor Emeritus of Egyptology, The Oriental Institute, University of Chicago, on "Fifty Years of Copying at Thebes", this talk was followed by one from Professor David O'Connor, University Museum, University of Pennsylvania on the "Excavations at the Palace and Harbour of Malkata - Western Thebes". Mr. A. J. Mills, Egyptian Department, Royal Ontario Museum lectured in January on "The Qasr Ibrim Cemeteries", and the season closed in March (1974) when we heard from Professor R. J. Williams, University of Toronto, his lecture being "Cultural Interchange between Greece and Ancient Egypt". For the new season, 1974-75 lectures have been arranged for October, November, January and March.
- ii) A Mini-Lecture Series was started in order to provide members with a basic education in the Ancient Egyptian Civilization. Lectures in this series were undertaken by Professor Redford and Mr. Miosi, who introduced the subjects History and Religion.
- iii) The Osiris Heqa Djet project moved along quite well, with work continuing on the publication. The pottery finds are still in Egypt, however, they have moved as far as Cairo. It is our hope that we may be able to bring them to Toronto some day soon.
- iv) The publication of the Journal is still pending, a matter of funds. The Newsletter continues and our circulation now numbers 152. Volume XI of our publications, the Catalogue of References for Erman's Neuägyptische Grammatik is still in demand, our sales having reached over 175.

v) The Society indicated its support of the Canadian Society for Archaeology Abroad, in a letter to Dr. John S. Holladay Jr. their President; we also supported the Annual Egyptological Bibliography Fund with a donation.

vi) The G. E. Freeman Scholarship was awarded to Miss Laverne Schnare, a State University of New York at Binghamton graduate, now studying at the University of Toronto with the Department of Near Eastern Studies.

vii) The Society, together with the Royal Ontario Museum and the University of Toronto, sponsored the visit of Dr. Mohammed Gamal el-Din Mokhtar, the Egyptian Vice-Minister of Culture, to Toronto in October of 1974.

viii) It was with regret that the Society accepted Miss Winifred Needler's decision to stand down as a Trustee. Miss Needler, whose distinguished career is so well known to us all, was one of the original members of the Society, and indeed, one of the three original names appearing on the Society's charter as "The First Directors". We will miss her at our meetings, however, she has very kindly agreed to be available should we have occasion to seek her advice.

The Treasurer, Mr. Miosi, in presenting the Financial Statement for approval, pointed out that, while income from fees was, as yet, insufficient to meet costs, donations, once again, helped us cover our expenses. There was, he went on to say, a small excess of revenue over expenditures, resulting in a reduction of the deficit to \$362.00. As chairman of the Membership Committee, Mr. Miosi pointed out that the membership was well up, with a total of all classifications now being 118. This, of course, will have many effects, one being an increase in the revenue.

Mr. Meltzer, chairman of the Special Projects Committee, updated his report, published in our last Newsletter, wherein he announced the formation of a Committee for the Cataloguing of Private Collections. In addition he gave a status report on the progress of the "Second Intermediate Period Project".

The retiring directors, Miss Needler and Dr. Millet, were replaced by Professor G. E. Kadish and Dr. N. B. Millet. The board and officers are as follows:

Officers:	Chairman	G. E. Freeman.
	V/Chairman	D. Mueller.
	Secretary	G. E. Kadish.
	Treasurer	F. T. Miosi.

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D. Mueller
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R. J. Williams

Executive & Investment Committee:
G. E. Freeman
N. B. Millet
R. J. Williams

The Chairman appointed the following Committees and Chairmen:

Special Projects	:	E. Meltzer
Exploration	:	D. B. Redford
Publications	:	D. Mueller
Speakers	:	G. E. Freeman
Education	:	F. T. Miosi
Membership	:	G. E. Freeman

The Education Committee is new, however, we have had so many requests to provide courses in Language, History, Religion Archaeology and, in fact, all things Egyptological, that we have charged Mr. Miosi with the responsibility of investigating the situation and reporting to the Trustees with recommendations. He will also assume the responsibilities of running the Mini-Lecture Series.

* * * *

BOOK REVIEW SECTION

Frankfort, Henri, Ancient Egyptian Religion
pages 172 plus X, and 31 illustrations
Harper Torchbooks,
Harper Bros., New York, 1961

In this small but important work, Frankfort deals with the most important elements of Egyptian religion and philosophy: Sacred Animals; Conception of the State; Absence of the Concept of Sin; Preoccupation with Death; Architectural Forms. His unique interpretation of these and many other aspects of Ancient Egypt has produced a work of considerable importance for students in this field.

Available 2-3 weeks on order, \$2.20

* * *

Grayson, A. K, & Redford, D. B, (Eds.), Papyrus and Tablet
pages 178 plus X,
Prentice-Hall Inc., New Jersey, 1973.

In addition to the anthology listed in the last Newsletter, several publications dealing with translations of other texts are available, among which this is one of the most important. In a format which integrates source material into the narrative, the authors treat such categories as: Egyptian Revolution; The Egyptian Wit; Nabonidus and the fall of Babylon; and Mesopotamian Attitudes towards Sex.
Available 2-3 weeks on order, \$2.75.

* * *

Montet, P., Eternal Egypt
pages 397 plus xxii, with 110 plates and 58 figures and maps,
Mentor Book,
The New Library Inc., New York & Toronto, 1968.

A work dealing with all major aspects of Ancient Egyptian culture and history. Commencing with a geographic description of the Nile Valley, Montet takes us through the prehistoric period, the development of the State and its expansion, Religion, Afterlife, Literature and Art.
Available 2-3 weeks on order, \$1.25.

* * *

Woldering, Irmgard, The Art of Egypt
pages 256, with 64 plates and 79 figures,
Greystone Press, New York, 1963.

Introducing each section with a brief historical survey, the author describes the art and architecture of the Prehistoric Era; the Archaic Period; the Old, Middle and New Kingdoms; and the Late Period. The work concludes with a discussion of Ptolemaic and Roman Times. Numerous colour plates and figures are included in addition to ground-plans of the major Egyptian temples.
Available 2-3 weeks on order, \$7.95.

* * * *

FRAGMENT OF A FAMILY*

So Akhenaten picked the little princess up
And kissed her
A little jealous then, the middle child
Looked on,
And pointed
To her father favouring her sister,
While the youngest
Reached
In fond affection with her finger
Touching at her mother Nefertiti's ear;
A royal family etched on stone with feeling
By an artist who drew with his heart
And made the moment kindly as his spirit saw,
Two parents playing with their little ones
Together
Underneath a golden sun,
A God above all five
With rays downpointed, so to bless
The scene into a symbol;

This fragment of Egyptian art spoke to me
Beyond the gloss, and said,
In Akhenaten's time...
We were a family then.

Sylvia DuVernet.

*
Inspired by: Cyril Aldred, Akhenaten and Nefertiti
(The Brooklyn Museum with the Viking
Press. New York, 1974), fig. 2, p. 11.



NEWSLETTER

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INTRODUCTION

Members may wish to keep a copy of this Newsletter to hand as it contains information about the 1975-76 season: the Lecture Series, the Mini-lecture Series, the new Education Program, the Annual Meeting, and various items of interest.

The Annual Meeting of the Society will be held on December 4th, 1975. This is the day on which Professor W. Moran will be speaking to us and the meeting will take place at 4.30 p. m. Notices will be sent to all members in due course.

* * *

THE LECTURE SERIES--1975-76

As in previous years all lectures will take place on a Thursday evening at 8.30 p.m. and will be held in the auditorium at the McLaughlin Planetarium on University Avenue.

The season will open on October 16th, when Professor Klaus Baer, The Oriental Institute, The University of Chicago, will speak to us on a subject dealing with Time; specifically the Egyptian conception of time and how that affected their views of significant events and ultimately their outlook on history. Members may remember that Professor Baer addressed the Society once before, on March 16th, 1972. His subject at that time was "Written Language, Dialect and Society in Pharonic Egypt."

On December 4th, Professor William L. Moran, Harvard University, will be with us. While the subject and title of his talk is not yet settled, it will touch upon Egyptian foreign relations during the Amarna Period.

Doctor John L. Foster, Roosevelt University, who spoke to us on October 10th, 1974, is returning here on January 29th, 1976, to continue with his most interesting subject: "Ancient Egyptian Poetry."

The season will end with a talk on March 18th, 1976, however, at this time we have not had confirmation regarding our speaker. We will notify all members just as soon as we settle the matter.

* * *

MINI LECTURE SERIES--1975-76

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We trust that as heretofore there will be a good attendance and we encourage members to bring their friends.

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PROGRESS REPORT OF THE SPECIAL PROJECTS COMMITTEE

Since the Annual Meeting, when we delivered our last report, the work of this Committee has made considerable progress.

We have recorded two collections in their entirety. One contains twelve very fine Ushabtyu (including named and titled officials and royalty), four wooden sculptures, and several small objects; the other comprises sixteen amulets and scarabs, including four faience amulets of unusual interest. We have photographs of several pieces in the former collection.

We are also working on an impressive body of epigraphic material: approximately 75 papyrus fragments (mainly Coptic, a few Greek), and ten mummy-labels (strips of linen bearing hieratic writing of the Graeco-Roman period), both the property of Mr. Frank H. Crane of The Hundred Antiques. We are in the process of translating the Coptic fragments. Copies of the labels have been made and there are plans to procure photographs and prepare an article for publication in a journal.

Other objects which have come to our attention are: a headrest inlaid with amuletic signs in ivory, dating to the Middle Kingdom, and a handsome bronze ibis which Professor Millet places in the 4th-1st Centuries B. C.

The compilation of sources for the Society's project on the texts of the Second Intermediate Period is proceeding under the direction of Mr. F. T. Miosi.

Edmund S. Meltzer.

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Course 02 consists of ten classes, one each Tuesday, from 7.30 p.m. to 9.30 p.m., commencing October 14th and ending December 16th. The lecturer is Mr. F. T. Miosi, a Society member, and the fee is \$55. Further details can be found in the attached flyer.

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THE ANCIENT COIN SOCIETY OF CANADA

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Miss Heather Wilkinson will offer a paper: Propaganda in Roman Coinage. "The political upheavals of the late Republic and early Empire saw blatantly propagandist coin issues that recount a fascinating tale of state policies, conflicts of personality, and clashes between factions."

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* * *

IDENTIFICATION OF HIERATIC FRAGMENTS C1587 and C12661
IN THE BUFFALO MUSEUM OF NATURAL SCIENCES

In a previous volume of the Newsletter,¹ this writer presented four hieratic papyri fragments which are the property of the Buffalo Museum of Natural Sciences. At that time, Papyrus C5186 was identified as containing sections of four 'Book of the Dead' spells: BD 18, BD 19, BD 21 or 22, and BD 28. Subsequent investigation now makes it possible to identify two of the remaining three fragments, C1587 and C12661.²

C1587--This fragment, dated to c. 300 B.C., contains two columns of text separated by a double-lined vertical border. The inscription to the right of the border shows the ends of four consecutive lines of horizontal inscriptions which are too fragmentary to be identified.³

The left-hand column preserves eight consecutive lines of horizontal inscription. At the end of line x+6, a fragment of the thick vertical stroke which formed the divider from the next column is discernible.

These eight lines contain the final sections of Book of the Dead spell 40, with the text most closely paralleling that from the Papyrus of Nu.⁴ Unfortunately, the very end of line x+6 and all of x+7 are poorly preserved, and it is here that one would expect to find the name of the deceased.

C12661--This fragment contains one column of seven partially preserved horizontal lines bordered on the top and at the right with a double line. The inscription is from Book of the Dead spell 136.

Using Papyrus Ryerson, ⁵ the following information can be elicited:

- A. The preserved sections of the seven C12661 lines find their parallel in Ryerson, pl. XXXVIII, col. CVI, lines 34-40.⁶
- B. A comparison with the measurements of the Ryerson text results in a figure of approximately 11 cm. for the length of each of the lines in its original state.
- C. In view of the Persian-Ptolemaic dating of Papyrus Ryerson⁷ and the similarities in the hieratic forms between the two papyri, the previous dating of C12661 to c. 300 B.C.,⁸ is still acceptable.

The remaining fragment, C12659, is still unidentified and any information in its regard would be most welcome.

Frank T. Miosi

Notes:

1. Miosi, "Hieratic Fragments in the Buffalo Museum of Natural Sciences," SSEA Newsletter, vol. 2, no. 4 (June, 1972), pp. 3 ff.
2. Ibid., pl. III and IV respectively.
3. Line x+2 appears to end in $\underline{\text{L}} \tau$, sbi.
4. British Museum 10,477, sheet 8. A transcription can be found in Budge, Book of the Dead (Books on Egypt and Chaldaea. London, 1910), vol. I, pp. 142-143. Omitting line x+1 which preserves only a few strokes, our text begins at igt m 'w³yw (x+2) and breaks off at ntf nb 'nh (x+8), lines 5-7 of the Nu text.
5. T.G. Allen, The Egyptian Book of the Dead Documents in the Oriental Institute Museum at the University of Chicago (Oriental Institute Publication, 82. University of Chicago, 1960).
6. See also the Papyrus of Nu, B. M. 10,477, sheet 16, lines 18-23.
7. Allen, op. cit., p. 17.
8. Miosi, op. cit., p. 4.

BOOK REVIEW SECTION

Wilson, John A., The Culture of Ancient Egypt
pages 344 plus VI, with 76 figures and 2 maps,
Phoenix Books,
The University of Chicago Press, Chicago, 1963.

The introduction suggests: "This is not a history of ancient Egypt, but rather a book about ancient Egyptian history."; and this is precisely what this work is all about. The reader will find himself, guided by the author, examining facts and attempting to see beyond them to the background of the truths so portrayed. To the reader, persuing an orderly study of Ancient Egyptian History, this book is a must.

Available 2-3 weeks on order.

Frankfort, Henri, The Birth of Civilization in the Near East
pages 142 plus XV, with 51 illustrations,
Doubleday Anchor Books,
Doubleday & Company, Inc., Garden City, New York, 1965.

As a source of information about Prehistoric times in the Near East, and as a background to the formative years of the Pharonic civilization, this work is yet another stepping-stone to the students' overall knowledge of Ancient Egypt.

Available 2-3 weeks.

Edwards, I. E. S., The Pyramids of Egypt
pages 320, with 32 plates and 57 drawings,
Pelican Book,
Penguin Books Ltd., Harmondsworth, Middlesex, 1961.

Among the monuments, temples and tombs of Egypt, it is the pyramid which first comes to mind. A study of these architectural masterpieces is of importance to those who would persue their interest in Egyptology,

and this publication, detailed yet concise, will provide the student with a wealth of knowledge on the subject.

Available 2-3 weeks.

James, T.G.H., Myths and Legends of Ancient Egypt

pages 159, numerous illustrations,

Bantam Knowledge through Color Books,

Bantam Books, Toronto, New York, London, 1972.

As the title of this book indicates, a number of the most interesting and important religious and literary texts are presented. Highly colourful and imaginative illustrations accompany James's retelling of such tales as the Shipwrecked Sailor and the Two Brothers. An enchanting literary and visual approach to Ancient Egyptian Literature.

Available 2-3 weeks.

My Desert Boots A Metaphor

A sandal thong
Became an ankh
The hieroglyph for life
And lived like an ikon
Walking about the desert,
A directed gesture
In language
Structuring an image
Of multilateral meaning
Walking up the pyramid
On the feet of the mind
Tied into
The sandals of the soul.

Sylvia DuVernet



NEWSLETTER

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ANNUAL MEETING

The sixth annual meeting of the Society was held in Toronto on Thursday December 4, 1975. There was a very good attendance and the meeting was followed by a reception.

The Chairman addressed the meeting and reported that the Society had had an active year: membership was up and the Society extended its operations further into the field of education, primarily for the benefit of its members; the lecture series was successful and arrangements for its future seem excellent. Members, he went on, would hear details of the Society's work from the various committee chairmen. (The committee chairmen's reports are given below.)

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officers are as follows:

Chairman	:	G. E. Freeman
V/Chairman	:	D. Mueller
Secretary	:	G. E. Kadish
Treasurer	:	F. T. Miosi
Trustees	:	G. E. Freeman
		G. E. Kadish
		N. B. Millet
		F. T. Miosi
		D. Mueller
		D. B. Redford
		R. J. Williams

Executive and investment Committee:

G. E. Freeman
N. B. Millet
R. J. Williams

The Chairman appointed the following Committee Chairmen:

Special Projects	:	E. Meltzer
Exploration	:	D. B. Redford
Publications	:	G. E. Kadish
Speakers	:	G. E. Freeman
Education	:	F. T. Miosi
Membership	:	G. E. Freeman
Information	:	Sylvia Parker

The meeting agreed upon the formation of a sub-committee of the Exploration Committee, to study the matter of the establishment and the financing of a Canadian Presence in Egypt. It was agreed that the committee should include members from a broad geographical base and should enquire into the possibility of support from as many institutions as possible, before proceeding with the matter of seeking support from the government. From those present the following offered to work on the sub-committee: Professors Williams, Holladay and Redford, and Dr. Millet, and Messrs. Freeman, Meltzer and Miosi.

* * *

COMMITTEE REPORTS

Report of the Membership Committee:

I am pleased to report that, while the membership continued to grow, the rate of attrition has been minimal during the season 1974-75. We did have a drop of twenty members at the end of the 1973-74 season, however, most of these were student members, many of whom moved away, or took up other interests. During the season

1974-75 we have increased membership by ten student and sixteen ordinary members. For much of the increase among ordinary members we must thank the success of the education programme, about which you will hear from the chairman of the Education Committee.

Membership now stands as follows: Life Members 15; Ordinary Members 68; Student Members 35; Honorary Members 1; a total of 119. In addition there are 11 Honorary Trustees and 15 Newsletter subscribers for a total mailing of 145.

Respectfully submitted
G. E. Freeman,
Chairman, Membership Committee.

*

Report of the Speakers Committee:

The Lecture Series continues; as in past years four speakers were brought in to speak to the members, the public and students. All lectures were held in the McLaughlin Planetarium and at this time we would like to express our sincere appreciation to the staff of the Royal Ontario Museum, and in particular to Miss Kathy McLay, for their co-operation and help.

In October '74 we heard from Dr. John Foster - "Ancient Egyptian Poetry"; in November from Professor E. Wente - "The Temple of Medinet Habu"; in January '75 from Professor Hans Goedicke - "The Origin of the Semites in Egyptological Perspective"; and in March from Professor Alan Schulman - "Cryptographic Scarabs from Tel Masos in the Negev". Attendance was very good averaging 135.

Four speakers were arranged for the 1975-76 season which opened this October with Professor Claus Baer. We have already arranged two speakers for the 1976-77 season.

Responsibility for the Mini-Lecture Series was, because of its educational nature, transferred to the Education Committee.

Respectfully submitted
G. E. Freeman,
Chairman, Speakers Committee.

*

Report of the Education Committee:

The Education Committee, which at the last annual meeting was charged with the responsibilities of running the Mini-Lecture

Series and the Educational Programme, is pleased to report as follows:

Dr. N. B. Millet, Mr. A. Kelley, Mr. A. J. Mills and Miss W. Needler are addressing the Society on the topics of Architecture, Pottery, Archaeology and Art respectively. In addition, plans are under way to continue the thematic character of this series into next year, when speakers will discuss the various contributions which modern science and technology can make to the study of ancient Egypt.

Our Educational Programme is also under way. On Thursday, July 24th. 1975, the Trustees of the Society approved an initial calendar of ten courses, three of which are currently in session: The Hieroglyphs of Ancient Egypt 01 and 02 and The Religion of Ancient Egypt 21. We are pleased to report that total enrollment for these courses is 92. In view of the interest expressed by members of the current 01 class, we are also investigating the feasibility of offering 02 Hieroglyph class next spring. A number of suggestions have also been received for additional courses, and the Committee is taking these under advisement.

We also report that after numerous discussions with the School of Continuing Studies, University of Toronto, that organization and the Society have agreed to present a symposium on the Ancient Near East, to be held on March 6th 1976. Drs. Kadish, Millet, Redford, Sweet and Williams, from the Society, Drs. Clark, Grayson and Wevers from the University of Toronto, Dr. Young of the Royal Ontario Museum and Dr. Moran of Harvard University will discuss various aspects of the ancient civilizations of Egypt, Syro-Palestine and Mesopotamia.

Respectfully submitted,
Frank T. Miosi,
Chairman, Education Committee.

*

Report of the Special Projects Committee:

This has been a productive year for the Special Projects Committee, in spite of one major disappointment. We take this opportunity to present news concerning both of the projects currently being undertaken by the Society, regarding both present developments and future plans.

When the planning of the first fascicle of our Second Intermediate Period Texts had already progressed to an advanced stage, and the collation of half the texts to be included had been accomplished, we were informed of the appearance of Wolfgang Helck's Historisch-biographische Texte der 2. Zwischenzeit..., in the Kleine ägyptische Texte series. Helck's publication unfortunately necessitates our shelving of this project as a whole. However, spurred by the demand of Society members, in the Society's hieroglyphs course and otherwise, we are proceeding with the first fascicle, which will appear in a

readingbook format suitable for classroom use before the end of this academic year.

The Society would like to go on record as registering its dismay at the lack of communication among Egyptologists, as a result of which we were only informed after the fact that a major project, which had been announced two years ago in our Annual Report, was being duplicated elsewhere.

Various reports have been made throughout the year on the Recording and Cataloguing of Private Collections, most recently at the Annual Meeting of ARCE last month. The lively interest with which this presentation was received demonstrates the value of the project. (We would also like to thank several of the scholars at the meeting for helpful suggestions on individual pieces.) Photography of the material recorded by this project has been proceeding systematically.

As an indication to our members -- and to the participating collectors -- of the type of information which will be included regarding each piece in our projected catalogue, we are providing a sample entry in this report. (We thank Mr. Frank H. Crane of The Hundred Antiques for his permission to present the following object as a sample.)

APIS BULL

(See accompanying plate)

Bronze; 26th Dynasty-Ptolemaic (664-30 BC). Provenance unknown.
Length: 16.8 cm. Height: 14.5 cm. Width: 4 cm.
Apis markings discernible; right ear and horn broken.
Bronze base, forming one piece with bull, underside hollow;
provided with two prongs to anchor to pedestal (lost), which was
probably of wood.

Inscription along front portion of right side of base:

 K3r^Cm3 (Personal name).

(The marble pedestal is modern.)

The numbering system for the catalogue is being devised. The Committee would appreciate suggestions regarding the above, or indeed regarding any aspect of its projects.

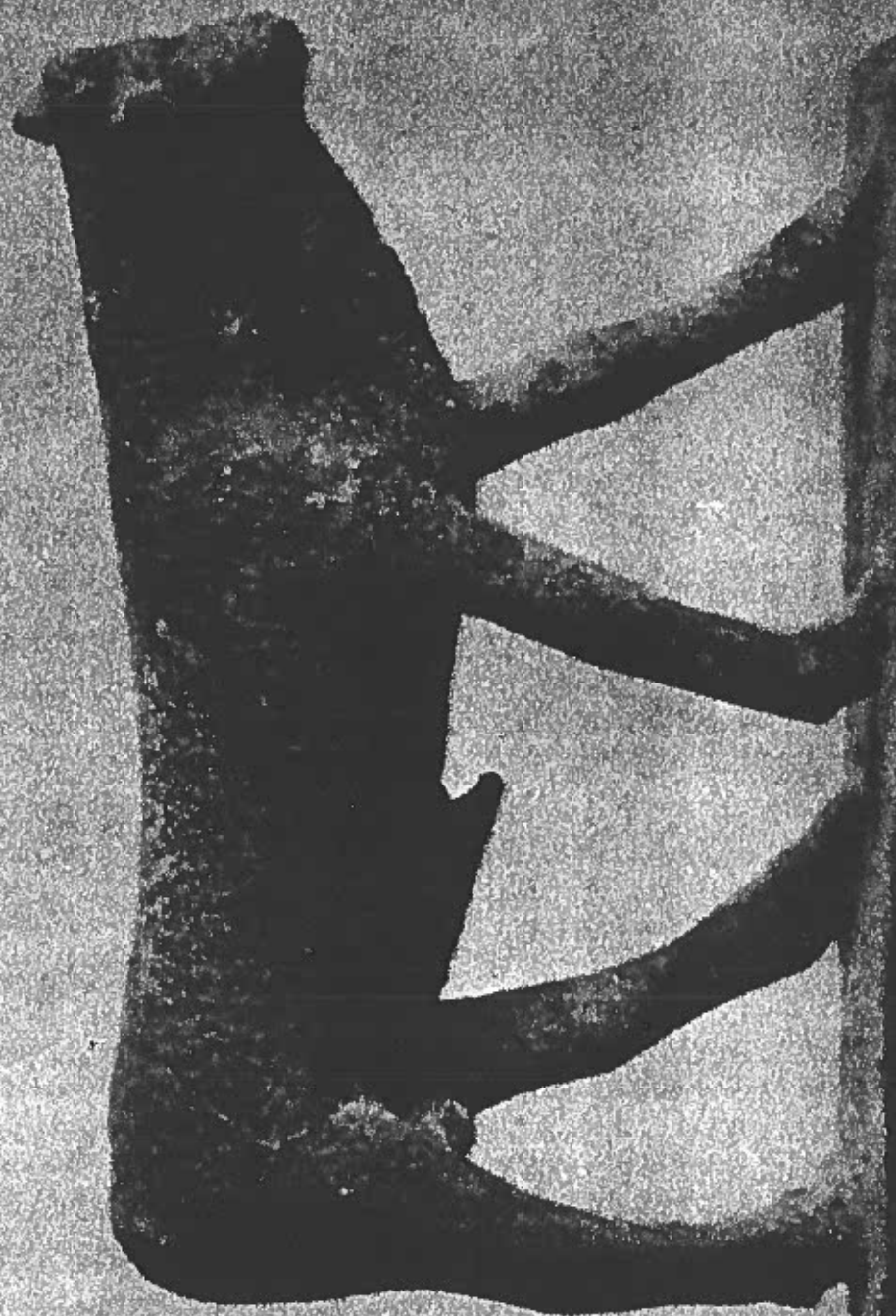
Respectfully submitted,
Edmund S. Meltzer,
Chairman, Special Projects
Committee.

*

Report of the Exploration Committee:

We should consider the establishment of a Canadian Presence in Egypt, and in support of this we offer the following for consideration:

Aims: To establish a permanent, long range cultural establishment which will serve many generations to come, providing in Egypt



for (a) excavation (b) study of ancient and modern civilizations (c) cultural exchange (d) literary work (e) opportunities for young students and (f) assistance to Canadian visitors.

Objectives:

To assist in providing (1) further to our knowledge of man, history, and Ancient Egypt (2) recognition of Canada and Canadian scholars in the field of Egyptology and (3) an atmosphere of goodwill toward Canada in Egypt and by extension the whole Third World.

Background:

The Cultural and Political Importance of Egypt:

In terms of Western origins no nation looms larger than Egypt and its cultural heritage. Its "firsts" in politics, culture, and religion are astounding: the first nation state in the world, the first civil service, the pioneer in civil engineering, the pioneer in medicine and surgery, the first nation to develop a sophisticated political theory, a rational metaphysics and a concept of afterlife, and the originator of our western calendar -- these are but a few of the reasons why detailed study of Egypt, both ancient and modern, has assumed such a paramount place in western scholarship. This scholarly interest is complemented by a parallel interest among European and American laity in general. No nation has more breath-taking tourist attractions than Egypt, and no other nation could begin to excite the fanatical interest Egypt aroused over the Tutankhamun exhibition, the largest and most widely-publicized museum exhibit in all history. One need only cite the reconstruction of Abu Simbel, the construction of the Assuan dam, the restoration of the island of Philae, and the Akhenaten Temple Project to prove that Egypt attracts, indeed cries out for, the most important and significant archaeological and engineering projects in the world.

The centrality of Egypt in the thoughts and interests of the West is not confined to antiquity. The country has long since become, along with Ethiopia -- another Nilotic land! -- the acknowledged political mentor and leader of Africa as well as the Muslim world. All the leaders of "Third World" states make a point of passing through Cairo en route to Europe or America to talk with government officials; and the city plays host to more international conferences than any other town in Africa or the Near East. Its television and movie industry is third or fourth largest in the world, giving it an over-riding importance culturally in the "Third World".

This being the case, it behooves all governments, and especially those vitally concerned with the area, to maintain a presence in Egypt. Most have done this. Almost all countries have diplomatic relations with Egypt through an embassy located in Cairo (this includes the U. S. and Canada); but embassies have almost invariably a narrow political focus. The cultural side of Egypt looms so large -- indeed, the Egyptian government has specific departments and cabinet ministers for antiquities, culture and tourism -- that most countries have established large cultural "institutes" in Egypt, which often (the French institute in particular) have more influence with the Egyptian government than the particular nation's embassy! Those nations enjoying this kind of cultural presence in Egypt include: East and West German;

Italy, France, Holland, Belgium, Poland, Spain, Japan, Switzerland, Czechoslovakia, Austria, India, U. K. (which is also planning a new British School of Archaeology), U. S. S. R., and even the U. S. Canada has no institute, school or research center in Egypt! All the aforementioned countries and many more, including Mexico, Argentina, Brazil, Sweden and Denmark, have sent scientific expeditions to Egypt, resulting in what to the Egyptians is of great importance, viz. the spending of HARD DOLLAR OR STERLING currency in Egypt. Before 1970 Canada had sent NO expedition to Egypt. We had not even actively participated in the "Save the Monuments of Nubia" campaign of UNESCO! From a country which had no interest in the Near East or Africa such lethargy would be expected; but Canada has for the past ten years been a world leader in Near Eastern and Egyptological studies. This inactivity is a source of chagrin which need be expanded upon no further.

The Work of the S. S. E. A.

Seven years ago in Toronto the Society for the Study of Egyptian Antiquities was founded, with the following aims: (a) to interest and educate the Canadian public in Egypt, (b) to provide facilities and assistance (financial, library and lecture) to deserving students in Egyptological studies, and (c) to engage in exploration, excavation in the Nile valley. In seven short years the Society has accomplished the following: 1. it has recruited a membership, of professionals and laymen throughout Canada, of over 120; 2. it has mounted the first Canadian expedition ever to Egypt (albeit on a small scale, and it is to our eternal chagrin that we had to rely, while in Egypt, on American not Canadian, logistical facilities!); 3. it has established a lecture series in Toronto which has attracted speakers from all over the continent; 4. it has published a newsletter, has set up a series of scholarly publications, and has plans for an annual journal; 5. it has already published, in part, the results of its archaeological expedition to the Temple of Osiris, in Luxor, Upper Egypt. In all these activities the Society has received a wide-ranging publicity, especially in Canada (where we are happy to acknowledge the support of the Canada Council), but also in the U.S. (we have also received financial assistance from the Smithsonian Institution), Britain, France and Egypt.

Respectfully submitted,
Donald B. Redford,
Chairman, Exploration Committee.

* * *

ARCE ANNUAL MEETING

The 1975 Annual Meeting of the American Research Center in Egypt was held on Friday and Saturday, November 14-15, at the Johns Hopkins University, Baltimore, hosted by Professor Hans Goedicke.

Several Torontonians attended: Professors Williams, Redford, and Millet, who flew, and Ms. Lippman, Ms. Kuchman, Mr. Bleiberg, and Mr. Meltzer, who enjoyed the scenic drive.

The papers, on the whole interesting and stimulating, included "The Report of the Akhenaten Temple Project for 1974-75: The First Season of Excavation in East Karnak", by Professor Redford, and "The Privately-Owned Egyptian Antiquities of Toronto: A Progress Report", by Mr. Meltzer.

As usual, those who attended enjoyed the exchange of new ideas as well as the opportunity to make new acquaintances and renew old ones.

- Edmund S. Meltzer.

* * *

HUNTING DESERT GAME WITH THE BOW: A BRIEF EXAMINATION

The hunting of desert game with the bow and arrow was a popular form of recreation for royalty and nobility in ancient Egypt, from the Old Kingdom through the New Kingdom.¹ Jacques Vandier credits King Sahure of the 5th dynasty with being the prototype, or inspiration for the motif that was utilized in Egyptian funerary art for more than a millennium.² (Fig. 1)

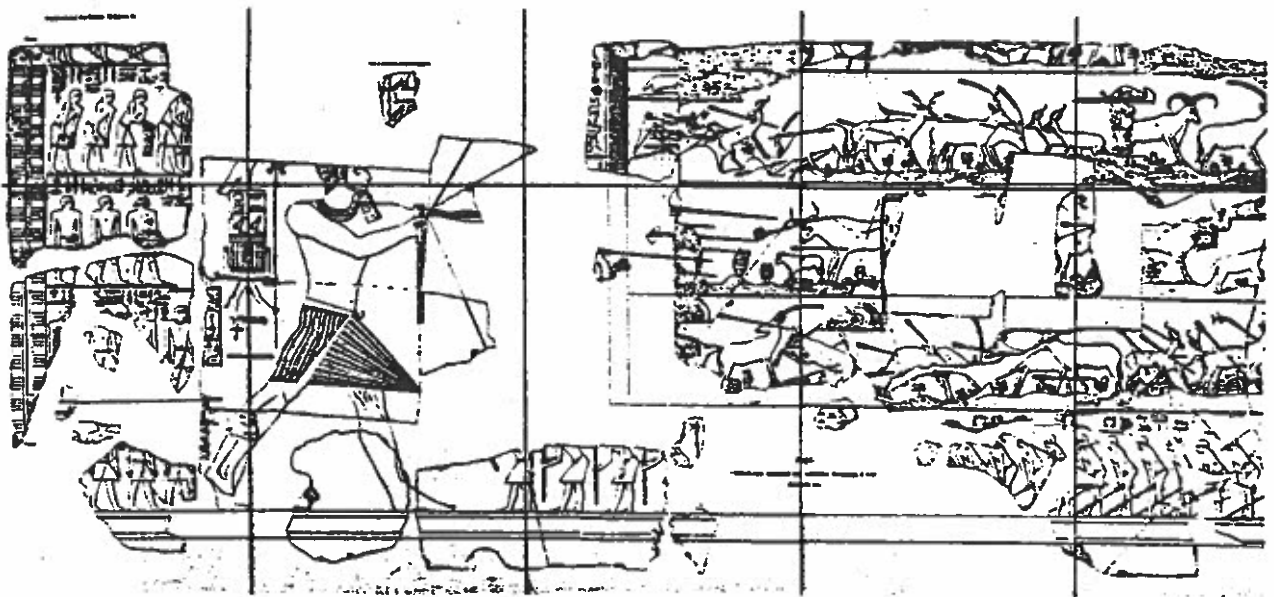


Fig. 1.

Sahure is portrayed as standing outside a fenced-off enclosure where animals had been corralled for the hunt. (Fig. 1). His bow is drawn and anchored at the front (or left) shoulder, while he holds auxiliary arrows, points down, by the fletching end in his drawing (or right) hand. The scene is obliterated where the bow itself had been depicted, making it impossible to classify the bow. However, there is little doubt that the bow was a self bow (made from a single piece of wood), since there is no evidence to suggest that the composite bow (made from laminated wood, bone, and sinew) was used in Egypt during the Old or Middle Kingdoms. Whether the bow used by the king was a single curved or double curved self bow is open to question.

During the Middle Kingdom, the number of hunt scenes following Sahure's prototype increased substantially. Three scenes are found in the tombs at Meir: Senbi (B #1); Ukh-Hotep (B #2); and Ukh-Hotep son of Ukh-Hotep (C #1); and a fourth in the Beni Hasan tombs: Khnum-Hotep (#3). Three of the scenes clearly depict self bows in use, while the fourth (Ukh-Hotep, C #1) bow is totally lost. These four examples come from tombs belonging to nobility, but no similar representation of a king hunting game from that era is known.

One significant deviation from the Old Kingdom portrayal of the hunter is that the Middle Kingdom hunter holds his auxiliary arrows at the middle of the shaft with the crest of the arrow resting on his shoulder. (Fig. 2). H.G. Fischer, in his study of the hieroglyph mš, has noted that the transition between the Old and Middle Kingdom techniques began as early as the 6th dynasty.

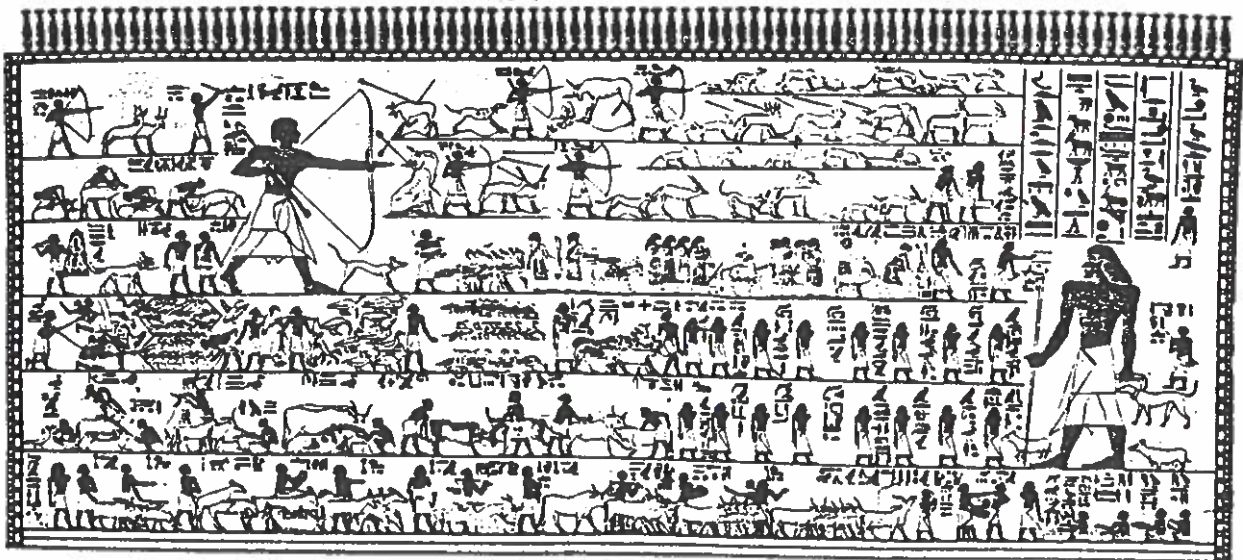


Fig. 2.

Another noticeable divergence from the Old Kingdom canon is that there was no consistent anchoring point. Khnum-Hotep (Beni Hasan #3) and Ukh-Hotep son of Ukh-Hotep (Meir C #1) used the area of the solar plexus, while Senbi (Meir B #1) is portrayed with a fully drawn string anchored below the ear, and Ukh-Hotep (Meir B #2) anchors at the front shoulder.

Some time between the end of the 12th dynasty and the beginning of the 18th, the composite bow appears in Egypt. The composite bow is generally shown in chariot scenes, where the monarch draws the bow as he rides in the heat of battle, firing at targets, or hunting.



Fig. 3.

Distinguishing the self bow from the composite is not a difficult task. Whether drawn or relaxed, the self bow virtually retains the same shape. The single curved bow appears almost straight, with the very end of the arms curving toward the string. (Fig. 3). The double curved self bow is differentiated from the single curved bow by the inward curving angle at the handle. (Fig. 2; cf. infra, note 22.)

The composite bow, on the other hand, when relaxed appears triangular in shape (hence the frequently used term "angular bow"), but when drawn the bow takes a rounded, semi-circular shape. When unstrung, the arms of the composite bow curve away from the string. Professor W. E. McLeod has noted that the shape of unstrung bows in workshop scenes from the 18th dynasty correlates with composite bows he has examined.

Another diagnostic feature of the composite bow is that the notched tips at either end of the bow, where the looped bow string is secured, are carefully included in many scenes.¹⁴ This detail is also in alignment with the composite bows from the Tutankhamun cache.¹⁵ With this criterion in hand, it is quite simple for one to distinguish the composite bow from the self bow in New Kingdom art work.

Despite the introduction of the composite bow and the chariot to Egypt, the traditional hunt scene first observed in the Old Kingdom is retained in the 18th dynasty in the tombs of Puyemre,¹⁶ Amenemhet (#82),¹⁷ Ken-Amun,¹⁸ Mentukhepeshef,¹⁹ Ineni,²⁰ Amenemhet (#53),²¹ and Neferhotep.²² The above mentioned participants in the hunt are members of the nobility, however, no such example of a royal personage hunting game in this artistic tradition is known to the writer. It would seem that royalty opted for hunting game from a chariot with a composite bow on open terrain, rather than standing outside a fenced enclosure. The writer can only point to one desert hunt in which a noble is shown firing an arrow from a composite bow while riding a chariot, and this is from the tomb of Userhet (#56 in the Theban necropolis).²³

The most significant observation is that the archers in the above mentioned tombs are employing self bows. The reason cannot be that the use of the composite bow was a royal prerogative, because seven composite bows have thus far been discovered from tombs of Theban officials.²⁴ Clearly, this is a case of deliberate retention of an archaic tradition from the Old Kingdom. This is further supported by the fact that the hunter returns to the technique used in the Old Kingdom for holding the auxiliary arrows (points down). He also returns to the practice of consistently anchoring the arrow in the vicinity of the front shoulder.

The archaizing here observed reflects not just a maintenance of Middle Kingdom practices, but a deliberate revival of Old Kingdom hunting traditions. It would appear that the self bow continues to be employed by the New Kingdom hunter, not because of its superiority over the composite bow, but because it was the traditional weapon. This principle applies to the manner in which the auxiliary arrows were held and the location of the anchoring point.

A parallel might be drawn with the "fox hunt" of our era. In a "fox hunt", participants dress in the same formal apparel worn by fox hunters for more than a century,²⁵ even though it is quite outmoded by modern standards. It would seem then, that hunting carries with it certain traditions which are not easily brushed aside in the face of innovations or changing practices. The Egyptian hunter of the 18th dynasty is a case in point. Despite the fact that the more powerful composite bow and the chariot were available to him, the nobleman of the 18th dynasty retained the type of bow and pose used by Sahure 10 centuries earlier.

Footnotes

- 1 Vandier, J., Manuel d'archaéologie égyptienne, IV, 1964, pp. 787-791.
- 2 Ibid., p. 791.
- 3 Ibid., IV, Pt. 2, Fig. 443a.
- 4 McLeod, W. E., "An Unpublished Composite Bow in the Brooklyn Museum," A.J.A., Vol. 62, 1969, p. 397.
- 5 Blackman, A. M., Rock Tombs of Meir, Part 1, Plate VI.
- 6 Ibid., Part 2, Plate XVIII.
- 7 Ibid., Part 6, Plate XIII.
- 8 Newberry, P., Beni Hasan I, Plate III.
- 9 Fischer, H. G., "The Archer in the First Intermediate Period," J.N.E.S. Vol. 21, 1965, pp. 50-51.
- 10 Wrezinski, W., Atlas zur altägyptischen Kulturgeschichte, Leipzig, 1938-41, Pl. 1-2.
- 11 Chevrier, M. H., "Rapport sur les travaux de Karnak," A.S.A.E. Vol. 28, 1928, p. 126.
- 12 Davies, Nina, Tutankhamun's Painted Box, London, 1962, Pl. 1-2.
- 13 McLeod, W. E., op. cit., p. 398.
- 14 Davies, N. de G., The Tomb of Puyemre, New York, 1922, Vol. 1, Pl. XXVIII.
- 15 McLeod, W. E., The Composite Bows from the Tomb of Tutankhamun.
- 16 Davies, N. de G., op. cit., Vol. 1, Pl. XVIII.
- 17 Davies, Nina, The Tomb of Amenemhet, London, 1919, Pl. XVIII.
- 18 Davies, N. de G., The Tomb of Ken-Amun, New York, Pl. XLVII.
- 19 Davies, N. de G., Five Theban Tombs, London, 1913, Pl. 13.
- 20 Davies, Nina, Private Tombs of Thebes IV, Oxford, 1963, Pl. XIX.
- 21 Vandier, J., op. cit., IV, Pt. 2, Fig. 463.
- 22 Ibid., Vol. 4, p. 823.
- 23 Yadin, Y., The Art of Warfare in Biblical Lands, Pt. I, p. 186.
- 24 McLeod, W. E., "Were Egyptian Composite Bows Made in Asia,"

Journal of the Society of Archer Antiquaries, Vol. 12, 1969, p. 21.

25 Encyclopedia Britannica, Vol. 11, 1972, p. 892.

* * *

THE SHIPWRECKED SAILOR'S SNAKE

The Egyptian narrative, dubbed by modern scholars "The Shipwrecked Sailor," is one of the earliest fairy-tales we possess in written form. As is well known, it tells of a marine retainer's encounter with a fabulous serpent on an island where he has been cast up after his ship foundered, and of his eventual return home,¹ hale and hearty, yet sobered by the friendly snake's sage advice. In spite of recent studies which have sought to elicit a psychological or mythological background,² the narrative remains in my view a simple and well-told tale of adventure, with the slight trace of a moral akin to that of the tale of Sinuhe: it is meet for the Egyptian to nurture in himself and to inculcate in his fellows a parochial attitude to his land and society. Home, and things of home, and a good reputation at home are far better than the fruits of distant wanderings.³ But the moral is only lightly stressed, and the main attraction of the story lies in its fantasy and adventure.

The narrative shares with the later "Doomed Prince" and the opening episode of "The Two Brothers" the general characteristics of a fairy-tale or Märchen, viz. a simple and direct style, avoidance of toponyms and personal names, a preference for terms of relationship among the dramatis personae (in keeping with the lack of psychological character development), a timeless setting, and the predominance of the fantastic.⁴ Apart from the localisation of the island somewhere in the wꜥd-wr (84-5)⁵ and the identification of the snake with the "Chief of Pwenet"⁶, both the island and the principal character remain elusive, at least if one wishes historical and geographical precision. Be that as it may, however, there can be little doubt that the storyteller wished his listeners to construe the locale as somewhere in the Red Sea,⁷ or perhaps just beyond the straits of Bab el-Mandeb. Thirty years ago Wainwright reminded us of the tradition of a snake-infested island, Ophiodes,⁸ down the Red Sea, and identified it with St. John's Island.⁹ In fact there are additional indications that the Shipwrecked Sailor is but the earliest in a long series of fantastic stories relating to snakes, and localized on the coastlands of the Red Sea and the Indian Ocean.

The sailor's snake is described in the following terms (61ff): "he was thirty cubits (in length), and the extent of his beard amounted to two cubits; his body was overlaid with gold, his eyebrows were of genuine lapis lazuli, and he was bent upright in front."¹⁰ Other characteristics of this remarkable beast are (a) his ability to carry humans in his mouth,¹¹ (b) his fiery breath (implied), (c) his gigantic size which causes trees to crack and the earth to quake when

he moves. This Middle Kingdom description sounds remarkably like the following passage, taken from a description of India, penned two thousand years later by Philostratus in his Life of Apollonius of Tyana:¹³ "the mountain snakes have scales of golden appearance. They are of greater length than the plain variety, and have bushy beards which are also golden. They have more prominent eyebrows than the plain variety, and under the eyebrow a terrible eye with an unwavering glare. They also make a sound like clashing bronze when they burrow underground, and from their crests, which are crimson, there gleams a fire brighter than a torch..." (There are precious stones in the animal's head, and the Indians sometimes try to catch them). "But often the snake seizes the Indian despite his axe and his magic, and carries him off to his hole, almost making the mountain shake. These snakes are also said to inhabit the mountains around the Red Sea." The essentials of the Middle Kingdom description are still there: the gigantic size, the gold overlay, the beard, the prominent eyebrows, the ability to carry off humans, the cataclysmic results of locomotion, the fire, the location around the Red Sea (now extended to "India" with the broadening horizons of classical times).

We can only conclude that both the sailor's and Philostratus's serpents are the same animal in essence, and belonged to a widespread folklore regarding the fantastic snakes of the Red Sea. Against this folklore a skeptical Strabo inveighed (with specific reference to giant snakes) in his Geography:¹⁴ "All who have written about India have proved themselves fabricators For they are the persons who tell us about the 'men that sleep in their ears' and the 'men without mouths' and 'men without noses' and about 'men with one eye' and 'men with long legs', 'men with fingers turned backwards' These men also tell about the ants that mine gold, and Pans with wedge-shaped heads, and about snakes that swallow oxen and stags, horns and all." Also part of this snake-lore of the Red Sea may be the winged snakes which, according to Herodotus, guard the incense trees in south Arabia,¹⁵ and the dragon which Ethiopian mythology said once ruled over the territory of Axum.¹⁶

The tradition of the fabulous snake, presiding like Fafnir over a superabundance of natural wealth, is as much Egyptian as classical European in origin. And the commander's cool response to the sailor in the Egyptian yarn suggests that the Greek skeptics of Strabo's ilk had already been anticipated in Middle Kingdom Egypt!

- Donald B. Redford

Notes

- 1 The Moscow text, of Middle Kingdom date (cf. M. Pieper, OLZ 30 [1927], 737f) was published by W. Golénischeff in Le conte du Naufrage (Cairo, 1912), and Les papyrus hiératiques nos. 1115, 1116A et 1116B de l'Hermitage Impérial à St. Petersburg (St. Petersburg, 1913), and in hieroglyphic transcription by A. M. Blackman, Middle Egyptian Stories (Brussels, 1932), 41ff. Recent translations include E. Brunner-Traut, Altägyptische

- Märchen (Düsseldorf-Köln, 1963), 5ff; S. Donadoni, Storia della letteratura egiziana antica (Milan, 1958), 141ff; M. Lichtheim, Ancient Egyptian Literature, I (Berkeley, 1973), 211ff; W. K. Simpson, The Literature of Ancient Egypt (New Haven, London, 1973), 50ff; the present writer in A. K. Grayson, D. B. Redford, Papyrus and Tablet (Englewood Cliffs, N.J., 1973), 54ff.
- 2 The snake would probably have been construed by the ancient Egyptian audience as divine and his meeting with the sailor as something of a theophany (cf. E. Hornung, Der Eine und die Vielen [Darmstadt, 1973], 118f), but this fact is not germane to the story. That a southern snake-god and his cult lurk behind the figure and role of the snake in the story may well be the case too (cf. G. Lanczkowski, ZDMG 105 [1955], 239ff), but I doubt if anything more should be read into this. For the Egyptians heaven and earth were full of divine manifestations, and to predicate divinity of this creature would have been tantamount to saying the obvious. The meaning of the snake's role in the story does not depend, as far as I can see, on the reader's appreciation of his cultic connexions. A little harder to believe, largely because of the northern milieu of the parallel, is the suggestion that the snake is the West-Semitic Yammu, and that the snake's story is an abbreviated version of the firing of Yammu's palace and kin by the morning star Athtar; Van Selms, Ugarit-Forschungen 3 (1971), 249ff.
- 3 Cf. G. Posener, Littérature et politique dans l'Égypte de la XII^e Dynastie (Paris, 1956), 90, for the "happy ending" to Egyptian adventure tales which always bring the wanderer back to his home.
- 4 Commentators have been quite justified in citing the obvious parallels of Ulysses, Sindbad, and the Arabic travel literature on East- and South-east Asia: cf. inter alia, Golénischeff, Sur un ancien conte égyptien, (Leipzig, 1881), 14ff; G. Maspero, Les contes populaires de l'Égypte ancienne, (Paris, n. d.), lxxiv; Donadoni, op. cit., 144; G. Posner, apud J. R. Harris (ed.), The Legacy of Egypt (Oxford, 1971), 235.
- 5 D. B. Redford, A Study of the Biblical Joseph Story (Leiden, 1970), 111ff; for various assessments of the simple style of storytelling employed by the author, see H. Brunner, Grundzüge einer Geschichte der altägyptischen Literatur (Darmstadt, 1966), 49; T. E. Peet, A Comparative Study of the Literatures of Egypt, Palestine and Mesopotamia (London, 1931), 28ff; Lichtheim, op. cit., 211; Donadoni, loc. cit.
- 6 Generally the Mediterranean, but here a general term for "sea."
- 7 An as yet unidentified coastal region of East Africa.
- 8 K. A. Kitchen, Orientalia 40 (1971), 192 n. 34.
- 9 Diodorus iii, 39; Strabo xvi, iv,6.

- 10 G. A. Wainwright, JEA 32 (1946), 31ff. Of course the "Isle of the Ka" as it appears in the Shipwrecked Sailor is "a mythical place" (D. M. Dixon, JEA 55 [1969], 55, n. 5), "a fairy island" (H. Kees, Ancient Egypt, a Cultural Topography [London, 1961], 113); but such elements in folklore are often inspired by real places.
- 11 So most modern renderings: cf. R. O. Faulkner, Concise Dictionary of Middle Egyptian (Oxford, 1962), 45; Lichtheim, op. cit., 212; Grayson/Redford, op. cit., 55. The rendering of the last phrase as "it was exceeding wise" (Sir A. H. Gardiner, ZAS 45 [1908], 62) is unnecessary and out of place. The sailor is describing a stance of the snake which is common in Egyptian art.
- 12 He is clearly human-headed: J. Spiegel, apud B. Spuler, Handbuch der Orientalistik I. Ägyptologie, 2. Literatur (Leiden, 1952), 123. Sethe's "Schwanz" for hbswt (ZAS 44 [1907], 83) or the suggested "hood" and "markings" for hbswt and inhw (Simpson, Literature, 52) I find gratuitous and unlikely on prima facie grounds.
- 13 iii, 8: translated by C. P. Jones, in Philostratus: The Life of Apollonius (Harmondsworth, 1970), 72f.
- 14 ii, 1. 8-9; cf. xv, 1. 28.
- 15 Herodotus iii, 107: W. Vycichl, Kush 5 (1957), 71f.
- 16 Lanczkowski, op. cit., 239ff.

* * *

BRIEF COMMUNICATIONS

I Khamuas; A Correction

In my communication on a possible pun in the first story of Khamuas,¹ I list nht n ntr "divine power" among the attributive constructions occurring in that text.

I wrote this communication in the spring of 1971 and did not have the opportunity to correct proofs. Since then, it has been demonstrated convincingly that the phrase generally read nht n ntr is actually mh n ntr "divine cubit".²

This correction does not materially affect our argument in the above communication; like the previously-read nht n ntr, mh n ntr "divine cubit" is an attributive construction.

Notes

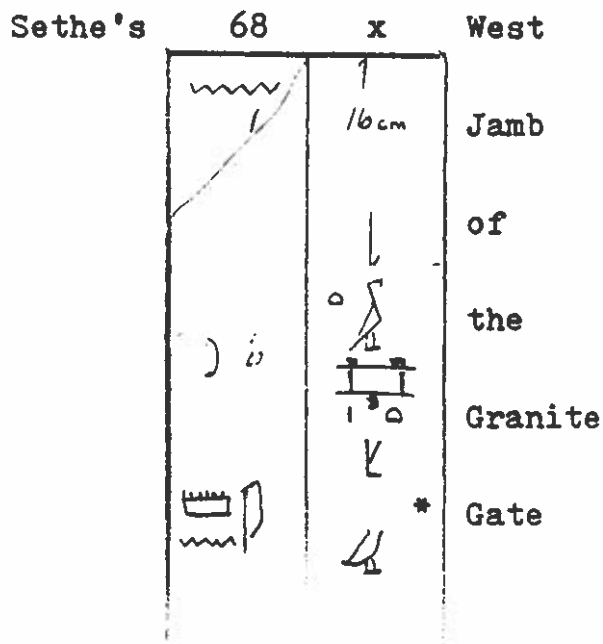
- 1 E. S. Meltzer, "A Possible Word-Play in Khamuas I ?", ZÄS 102 #1 (1975), 78.
- 2 F. T. Miosi, "Wassergeist (?)", SSEA Newsletter 2 #2 (Nov. 1971), 6-9; also K.-Th. Zauzich, "Gottesellen statt Gotteskraft", Enchoria 1 (1971), 83-6.

*

An Unnumbered Line in the Annals of Tuthmosis III

A hand copy of the annals of Tuthmosis III (Porter & Moss, Topographical Bibliography II, 97, 281) made while in Egypt in the summer of 1971, indicated a column on the west jamb of the Granite Gate (ibid., plan XII, 281) not mentioned in Sethe's copy (URK.IV, 654).

* Room here for:



Geoffrey E. Freeman

* * *

BOOK REVIEW SECTION

Frankfort, Henri, Kingship and the Gods
 pages 444 plus XXIII, with 52 figures,
 University of Chicago Press, Chicago, 1948.

An indepth analysis of the institution of Kingship in both Egypt and Mesopotamia. Frankfort's unique and intensive treatment provides new insights into the phenomenon of Kingship in the ancient Near East and its relation to society and cult.

Available 2-3 weeks on order.

*

Steindorff and Seele, When Egypt Ruled the East
pages 288 plus XVI, with 109 figures,
Phoenix Books,
University of Chicago Press, Chicago, 1963.

A vivid and authoritative discussion on Egyptian history and culture, concentrating on the New Kingdom with informative chapters on hieroglyphs, religion and art.

Available 2-3 weeks on order.

*

Emery, W. B., Archaic Egypt
pages 269, with 48 plates and 150 figures,
A Pelican Book,
Penguin Books Ltd., Harmondsworth, Middlesex, 1961.

The author, famous for his excavations of the Archaic tombs at Saqqara, offers us a comprehensive study of the formation of the Egyptian culture - state, art, religion, architecture, technology and language. The work is copiously illustrated and special attention is paid to the documents and artifacts of the earliest historical period.

Available.

*

Macaulay, David, Pyramid
pages 88, with many illustrations,
Houghton Mifflin Company, Boston, 1975.

A simple and straightforward text and a series of vivid black-and-white drawings chronicle the entire process of building a pyramid. Labour force, tools, quarrying, transports and building methods are shown as we watch the structure rise to completion. Though it is geared to younger readers, adults and senior students will find this book informative and enjoyable.

Available.

* * *

TIME IS NOT SAND BUT STARS

As we were talking by Imhotep's tomb
A wise Egyptian said:
Time is not sand but stars
That tell stories
Seasonal,
Saqqara stars
That circle
Forever,
Archetypal patterns
Repeating
Through lives,
This and the next,
Pharaonic victories
Donations
Endless
Saqqara stars
That do not stop
For death;

What about the personal
I asked,
What about progress?

He answered
Looking toward the broad Saqqara sky,
The individual achievement
Is embalmed
In the pattern
That succeeds itself
By itself,
Where can our progress lie
Except in the successful repetition
Of success;

Time is not sand but stars,
So turns the shining into shade
The shade to shine again
Inside the tunnels of the tombs
Beneath the promise of Saqqara skies
That blazon prophecy
Time is not sand but stars.

- Sylvia DuVernet



NEWSLETTER

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INTRODUCTION

Congratulations to Terry Miosi on the successful completion of his doctoral programme. Dr. Miosi, we are pleased to report, will be staying with us here in Ontario; he has joined the staff of the School of Continuing Studies of the University of Toronto as Programme Co-ordinator.

And again, congratulations to Susan Turner who has completed her doctoral programme. Dr. Turner, who is employed by the Government, plans to continue her work there with the Department of Immigration.

We have word that Maurice Bierbrier, now with the British Museum, has become an Assistant Keeper - continued success to him.

Don Redford's work in Egypt is well known; he returned to his excavations at Karnak around the middle of April and will be in Egypt until the middle of August - we wish him well.

Many of our members are joining Don Redford at Luxor. Mrs. Faith Stanley and Mrs. Rexine Hummel, both of Toronto, will be on the site for six weeks during May and June. Allyn Kelly of the Royal Ontario Museum will join Ron Leprohon and Ed. Meltzer, students of the University of Toronto, who have been on the project since January. Kelly will attend the Egyptological Congress being held in Cairo in October, after which he will travel to the Sudan with the Polish expedition. Other members joining the project include Mrs. Kathy Lippman, Miss Rosalie Frey and Miss Lisa Kuchman, all students at the University of Toronto.

* * * *

CANADIAN PRESENCE IN EGYPT

In our last Newsletter we published the report of the Chairman of the Exploration Committee, Don Redford, and made mention of the fact that the members had agreed to the formation of a sub-committee to study the matter of the establishment and financing of a Canadian Presence in Egypt. This committee has now been formed as follows: Chairman R. J. Williams, Vice Chairmen D. B. Redford and G. E. Freeman, members N. B. Millet, A. J. Mills, F. T. Miosi, E. J. Meltzer, G. C. D. Stanley, J. Scott Holladay.

To date the committee has met on four occasions, and among other things has agreed the wording of a letter to be sent to all Canadian institutions interested in archaeological, linguistic and historical studies in the prehistory and early civilizations of the Near East. This letter has now been sent out. We hope to make a further report on the situation in our next Newsletter. We are enclosing a copy of our letter herewith.

* * *

A TOUR TO EGYPT

The Society, through the facilities of the Sundowners Travel Agency, is arranging two tours of Egypt: one in October '76, and the other in February '77. The itinerary for each will be the same, and will include a full day in London on the way out, with tours of Cairo, Luxor and Abu Simbel, and two days in Athens on the way home.

Details will be published in the next Newsletter. However, prior to that, we hope to have full information available for all our members.

* * *

POEMS

The poems received by the Society to date, many of which have appeared in our Newsletters, are soon to be published in what will be Volume VIII of the Society's publications.

Many of our members have indicated their wish to submit poems for our consideration. In order that these may be considered for inclusion in Volume VIII, we request that they forward their contributions to the editor as soon as possible.

* * *

MINI-LECTURE SERIES

This season's series ended on April 8, when Miss Winifrid Needler, Curator Emeritus, Egyptian Department, Royal Ontario Museum, spoke to the members on the Art of Ancient Egypt. This subject, of such interest to so many of our members, closed out what has been a most successful season.

Previously we had heard from: Dr. Millet last November on Architecture; Mr. Kelly during December on Pottery; Mr. Mills in January with Archaeology. For next season we have arranged for a series of visits to the Egyptian rooms in the Royal Ontario Museum. Details of all this will be published in our next Newsletter.

* * *

SYMPOSIUM SPRING 1976

On March 6, 1976, the SSEA and the School of Continuing Studies collaborated in presenting a full-day Symposium on the Ancient Near East, and it can be reported that this venture was successful. An audience of 110 people, some from as far away as Thunder Bay, Haliburton, Perth, Kapuskasing and London, thoroughly enjoyed the morning lectures presented by Professor W. Moran (Harvard), Professor E. Clark (Toronto) and Professor G. Kadish (SSEA and Binghamton), each of whom had the difficult task of epitomizing their respective areas of interest: Mesopotamia; Syro-Palestine; and Egypt.

The highlight of the afternoon workshops was provided by Professor D. Redford (SSEA and Toronto), who travelled non-stop from Egypt, the site of his important and well-publicized work in connection with the Akhenaton Temple Project, and arrived in time to supervise an excellent discussion group on the Origins of the Empire Period.

Other workshops were conducted by Professor J. Wevers (SSEA and Toronto), Professor T. Young (ROM), Professor R. Sweet (SSEA and Toronto), Professor A. Grayson (Toronto) and Dr. N. Millet (SSEA and ROM). Their topics ranged from the Dawn of Civilization to the Septuagint.

The Plenary Session was masterfully presented by the eminent scholar, Professor R. Williams (SSEA and Toronto). In an all-too-brief 40 minutes, the participants were offered a full and coherent summary of the heritage of the Ancient Near East, the scope of which has too infrequently been emphasized.

The success of the symposium has led us to believe that a repeat of this endeavor would be desirable. This conclusion has been confirmed by a suggestion from the School of Cont. Stud. that we give consideration to a similar joint venture not only in the fall of this year but also in the spring of 1977.

* * *

AKHENATON TEMPLE PROJECT

In an article "Reconstructing¹ the Temples of the Sun-Disc at Thebes" published in November 1971, the author wrote: "our ignorance of where the Temples stood at Thebes remains unenlightened.....the foundation courses of the walls may still be in situ awaiting excavation."

That the author himself, four years later, should be the one to excavate the foundations above referred to, is an almost unbelievable coincidence. However, when one knows the author, Donald Redford Professor of Egyptology at the University of Toronto and a Trustee of this Society, one realizes that this was no chance coincidence, but the result of a strong determination backed by an unsurpassed knowledge of the subject at hand.

The Society² is pleased to associate itself with Professor Redford's many friends in congratulating him on his endeavors and in wishing him continued success in this, one of the most exciting Egyptological projects of modern times.

The details of Redford's achievements to the East of the East Temenos wall of the Temple of Karnak, Upper Egypt have appeared in so many news releases that we believe them to be known well enough so as to necessitate no further recounting here. Let us then wish him and his colleagues, many of whom are Society members, well and continued success.

1. SSEA Newsletter Vol. II, No. 2, p. 6, Nov. 1971.
2. The Society continues as a sponsor of the Project.

* * *

NOTES AND NEWS FROM EGYPT

With the return to normalcy and more settled conditions in Egypt, restrictions formerly placed on travel by foreigners are gradually being withdrawn, and excavators are returning to sites not seen for 7 or 8 years. In the Delta two important expeditions are taking to the field, one for the first time. The Austrian expedition, under the direction of Manfred Bietak, is about to return to Tell el-Debba, north of Faqus, a site which more and more is coming to be identified with Avaris, the Hyksos capital of the 17th. Cent. B.C. At the Ptolemaic site of Taposiris, west of Alexandria, Professor Ochsenschlager of N.Y.U. commenced excavations last summer.

Some areas, of course, never experienced restrictions. Such was the Pyramid field at Giza, where Professor W. K. Simpson for several years has pursued important epigraphic work in the mastabas, and where Cairo University for the past decade has conducted a series of excavations both N-W of the pyramid of Khufu and south of the pyramid of Mycerinus. At the latter site they have been fortunate enough to unearth an Old Kingdom village. At Saqqara clearance by the Egyptian Exploration Society under the direction of Dr. G. T. Martin has succeeded in pinpointing the site of the famous tomb of Horemheb; while Professor Jean Leclant of the Institut Français has been engaged in a detailed study and reconstruction of the Pyramid Texts in the tombs of Pepy I and Merenre. A Czech expedition is also engaged at the Fifth Dynasty site of Abusir.

The Luxor area has been the most worked archaeological field in the past eight years. The west bank has seen extensive tomb clearance by the Americans (Pennsylvania) at Draḥ abu'l Nagga, the Germans, Austrians, Belgians and Italians at Assasif, the Poles at Deir el-Bahri, the Americans (Pennsylvania) at Molqata, and the Japanese further south. At Karnak work is being apportioned among four groups: The Centre Franco-Égyptien, the Swiss, The Brooklyn Museum, and the Akhenaten Temple Project. The Centre is currently engaged in restoring pylon three, and excavating the area between pylons nine and ten. Jean and Helen Jacquet are completing a very tidy dig in the Temple of Thutmose I in north Karnak, while the ATP is laying bare part of the city of ancient Thebes as well as the temple of Akhenaten in East Karnak. The Brooklyn Museum, under the direction of Richard Fezzini, has begun a survey of the Mut enclosure on the south of Karnak. The very important epigraphic work of Chicago House moves on apace, with forces being divided between the north wall of the Hypostyle at Karnak, and the scenes of the Feast of Opet in the Luxor temple. In the latter temple, moreover, the Documentation Center of Cairo is preparing to embark upon a thorough-going epigraphic survey. Before leaving Luxor, one must mention the new museum of Antiquities which is now open. This is a well-arranged and beautifully-lit museum, which does honour to its designers and builders, and of which the Egyptian Organization of Antiquities may justly be proud.


Of the many other excavations being undertaken, one may mention only a few. Professor Caminos, on behalf of the EES, has resumed his important recording of the shrines of Silsileh, south of Luxor; and at Aswan the German and Swiss Institutes continue their excavations on the island of Elephantine. The oases are emerging as profitable areas of investigation; the French Institute under the direction of Dr. Serge Sauneron has commenced work at the oasis of Dush, where a temple and a fort of the time of Domitian is being layed bare.

All in all, one may say that by no means has the period of "short returns" set in in Egypt: the oldest nation state in the world will continue to produce the most important archaeological discoveries.

Donald B. Redford.

* * *

THE HIEROGLYPH AND THE EGYPTIAN BOW-STRING

Since the end of the 19th century Egyptologists have disagreed on the interpretation of the hieroglyph  (Fig. 1a-b).¹ This symbol is drawn in some cases with loops on both ends, and in

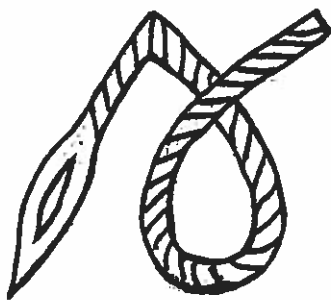


Fig. 1a.

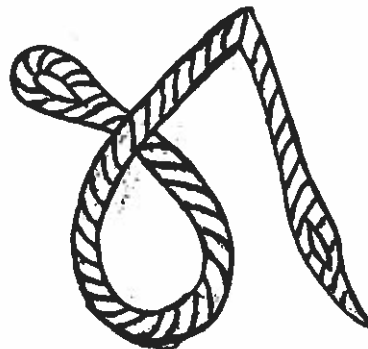








Fig. 1b.

others only one is shown. Found in Egyptian records as early as the Pyramid Texts,² it appears occasionally through the Middle and New Kingdoms. Griffiths devotes a small section in his Hieroglyphs to the meaning of .³ He notes that  appears with the word rwd and 3r. Different meanings of rwd range from 'hard', 'firm' and 'strong', to 'cord' and 'bow-string'.⁴ The term 3r has been translated 'drive away' and 'oppress'.⁵ This hieroglyph is also used as a determinative for the

word  m3i/m3r, which means 'wretched'.⁶ The varied meanings of the words with which this hieroglyph is used should prohibit the interpretation of  from its context only. This, unfortunately, has been the approach most Egyptologists have taken.

Griffiths concluded in his brief study that the hieroglyph, as found in the word rwd, might best be understood to mean 'a noosed or knotted rope'.⁷ P. E. Newberry suggested that  is a sling. He argues that this hieroglyph is 'identical' in form to the slings used by falaheen in the Luxor area to protect their corn fields from birds. He supports his argument with scenes from Beni Hasan II, plates V and XV, which depict slingers assaulting a walled city, and with a reference to slingers in the Piankhy stela. The weakness of this suggestion is that the hieroglyph does not show the pouch portion from which the stone would be launched.

Nearly a quarter of a century after Griffiths and Newberry wrote on the subject, Walther Wolf suggested that the hieroglyph  represented a bow string.⁸ His conclusion leans heavily on the Kahun Papyri reference to rwd, which, in this context, clearly means bow-string. The scholars who produced the Wörterbuch der ägyptischen Sprache have followed Wolf's suggestion in rendering the primary meaning of rwd as 'bow-string'.⁹ Lastly, Sir A. H. Gardiner in the sign-list found in his Egyptian Grammar agrees with Wolf.¹¹



If the hieroglyph  is in fact a bow-string, then one might expect that surviving fragments of bow-strings should resemble that hieroglyph. Two of the earliest of these come from the tomb of the slain soldiers of Mentu-Hotpe I of the 11th Dynasty.¹² The two fragments are still attached to the tip of the bow in a complex knotted arrangement, and not by a loop slipped over the end as suggested by Wolf¹³ and Professor Yadin.¹⁴ (Fig. 2) A tip from a Middle



Fig. 2


Kingdom bow with a similar type of knotting is now on display at the Royal Ontario Museum.¹⁵ (Plate 1) Other examples exhibiting slight variations in the same knotting arrangement have survived and can be seen in the collection of New York's Metropolitan Museum.¹⁶ Moreover, no extant self bow tip with a simple loop resembling the hieroglyph  is known.

From the standpoint of a practical analysis, a bow-string with a looped end would slide back and forth on the tip with every draw and release of the string, significantly reducing the cast of the bow. There is no evidence to suggest that any incisions were cut in the tips of Old or Middle Kingdom bows to prevent this from happening. This is also true of the self bows from New Kingdom proveniences, where

the published self bows from Tutankhamun's tomb show no evidence of any grooves in the tips.¹⁷ In addition, Professor W. E. McLeod, of Victoria College of the University of Toronto, who is currently studying the large number of self bows from the Tutankhamun collection has assured the writer that he has not observed any incisions on the tips of the bows where a looped string might have been fastened.

It is interesting to note that there are examples of the previously mentioned complex knotting arrangement in New Kingdom artistic representations. The inclusion of this detail is especially significant since the convention was to show the bow-string just meeting the tip, with neither a knot or a loop being depicted. However, the knotting arrangement of the self bow is visible in the tombs of Amenemhet (#82)¹⁸ and Mentukhepeshef.¹⁹ Another fine example of a self bow with this type of knot is found on the footstool of Tutankhamun²⁰ (Fig. 3). Finally, a scene portraying the knotted bow-string is found on the alabaster block located at Karnak temple of Amun.²¹ The scene on this block is the same motif as that in the Tutankhamun footstool.


This evidence indicates that the string of the self bow, regardless of the period in time, consistently employed the complex knotted arrangement, and not a looped configuration. On the other hand, with the introduction of the composite bow into Egypt, a looped bow-string was used. The composite bow provided a nock at the tips where a looped string could be secured without danger of slippage. This nock is depicted in a number of representations, as in the tombs of Puyemre²² and Bekhmire²³, and is present in surviving examples of composite bows²⁴ (Fig. 4). From the Tutankhamun cache comes the first preserved fragment of a looped bowstring (#370mm),²⁵ which was discovered in a box containing a number of weapons, including two composite bows (#370ff) and (#370kk).²⁶ No self bows were discovered in this box, which suggests that the looped bow string (#370mm) most likely belonged to one of the two composite bows found in the same box. Also, another composite bow in the collection has a looped string in situ on the nock.²⁷

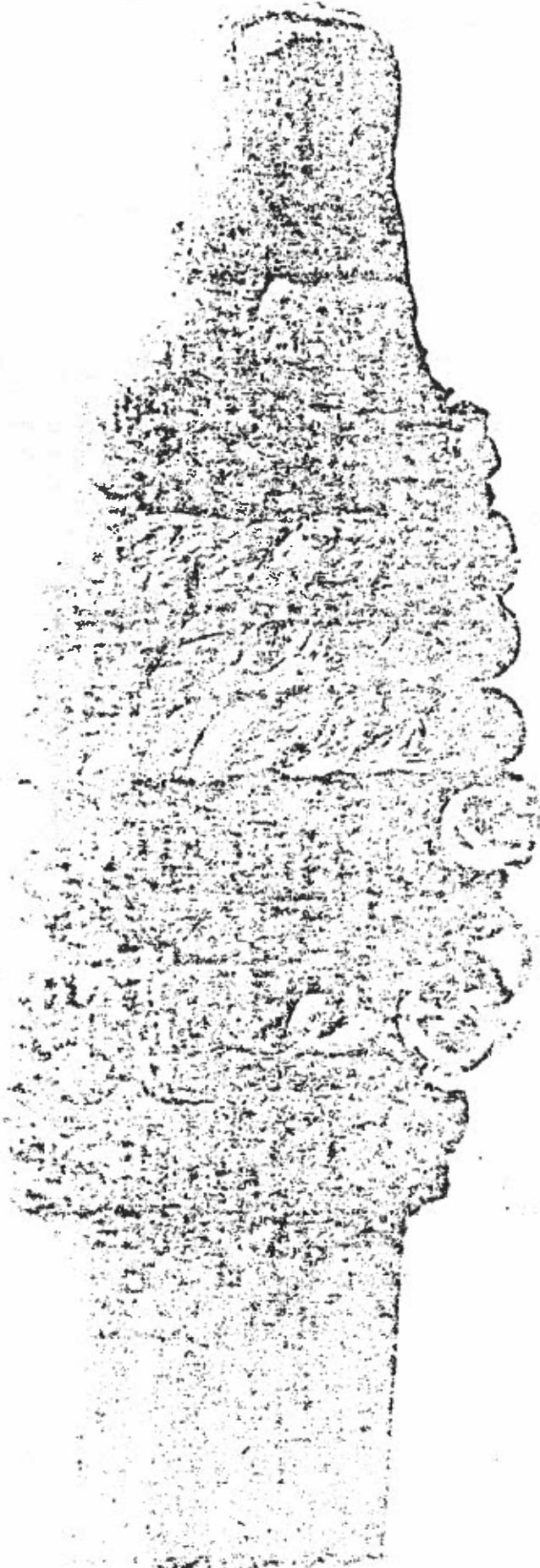
It would appear that the looped bow-string is not to be found in Egypt until the composite bow is in use. The surviving bow-strings that have been found on self bows all show the knotted rather than the looped configuration resembling the hieroglyph . Wolf himself had to admit that in some cases at least, the string was attached by means of a knot.²⁸ To support his loop-attachment theory he suggested that pitch was placed on the tip to prevent the string from slipping on the bow. It seems unlikely, however, that pitch alone could have prevented this slippage on a self bow. The bow-string on the bow fragment from the Royal Ontario Museum appears to have a gummy-waxy material on it.²⁹ Since the bow-string used by the Egyptian archer was made of animal gut, wax or pitch was applied to the twisted gut in order to keep it from fraying or rotting because of moisture. The application of the adhesive to the string might have aided in preventing the string from slipping on the tips, but it primarily served as a preservative for the string.

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0 ROOM 5 C



Wolf was not alone in believing that the looped string could have been used in some cases and, the knotted arrangement in others, for H. R. Spann in his study ³¹ of Egyptian archery postulated that the knotted arrangement was used at one end, while the loop was attached to the other end. Although this suggestion is attractive because the knotted end would be permanently fastened to the bow, while the looped end could be easily slipped off when the bow was not in use, there is no evidence to warrant this conclusion. Both the footstool of Tutankhamun (Fig. 3) and the alabaster block from Karnak show the knotted arrangement (virtually identical to the strings found on self bows) at either end of the bow. These two examples adequately demonstrate that the use of this combination was not practiced by Egyptian archers.

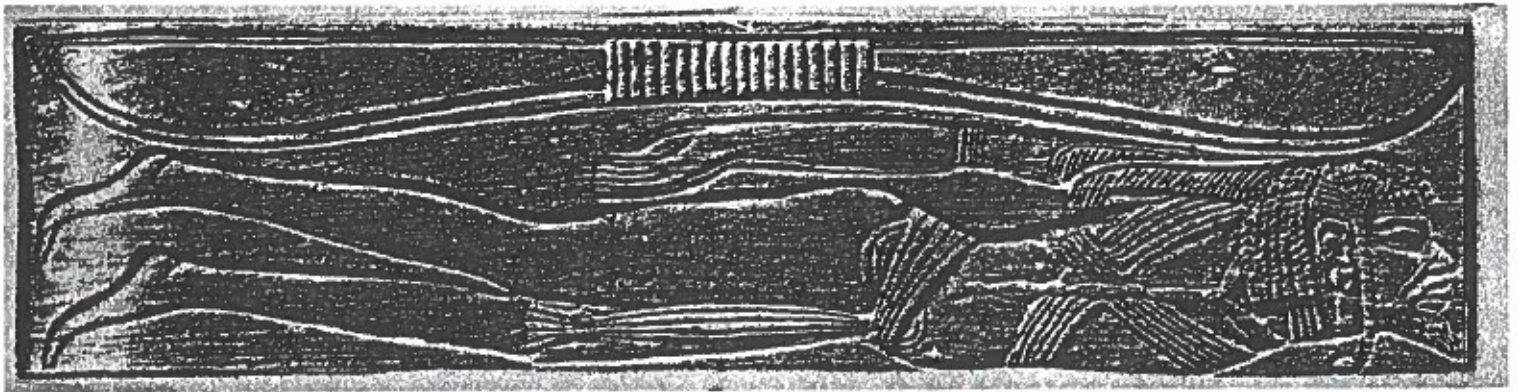



Fig. 3

It must be concluded, then, that the looped bow string was not used on self bows, but only on composite bows from the 18th Dynasty onward. Self bows consistently utilized a string that was tied in a complex knot at both tips, as demonstrated above. Thus, it is reasonable to conclude that the hieroglyph  never represented a bow-string.

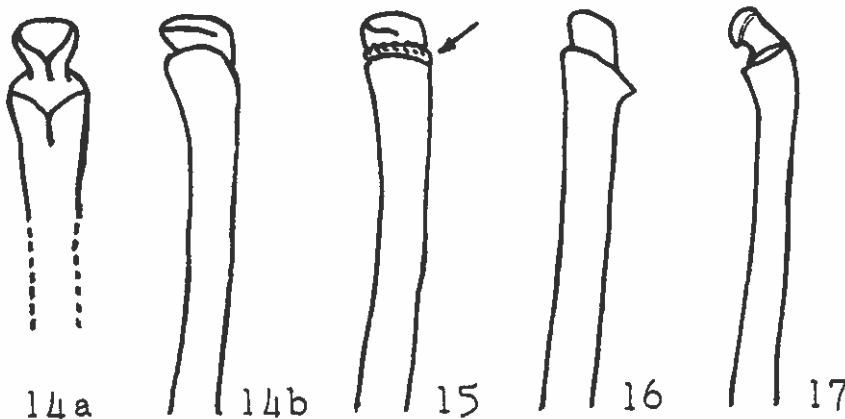



Fig. 4

When painted in detail, the hieroglyph  is seen to be comprised of twisted fibres (Fig. 1). The brownish colour ³² might

indicate that the string or rope depicted was made of rawhide or gut, or even palm fibres. It possibly represents a tethering rope, frequently used by falaheen, which was wrapped around an animal's leg, and then passed through one loop and pulled tight. Through the second loop the farmer would drive a stake into the ground which would prevent the animal from wandering away from the owner's property.

Griffiths was basically correct in his conclusion that this figure must represent 'a noose or knotted rope', and he suggests that this rope might have been the type of thong used to bind a prisoner.³³ This would explain why this rope is found, in some cases, in scenes with various military equipment.³⁴ In any event, it seems clear that ~~it~~ was not a bow-string.

- James K. Hoffmeier.

Notes

1. Griffiths, F. Ll., Hieroglyphs, London, 1898, Pl. IV.
2. P. T. Spell 315, 505b, and passim.
3. Griffiths, op. cit., pp. 44-45.
4. Wb. II, 410, and R. O. Faulkner, A Concise Dictionary of Middle Egyptian, Oxford, 1972, p. 148.
5. Wb. I, 11, and C.D.M.E., p. 3.
6. Wb. II, 30, and C.D.M.E., p. 103.
7. Griffiths, op. cit., pp. 44-45.
8. Newberry, P. E., Proceedings of the Society of Biblical Archaeology, Vol. 22, (1900), pp. 65-66.
9. Wolf, W., Bewaffnung des altägyptischen Heeres, Leipzig, 1926, p. 48.
10. Wb. II, 410.
11. Gardiner, A. H., Egyptian Grammar, Oxford, 1969, p. 512, T.12.
12. Winlock, H. E., The Slain Soldiers of Neb-hepet-re, Mentuhotpe, Oxford, 1932, p. 10, Plate V.
13. Wolf, op. cit., p. 49.
14. Yadin, Y., The Art of Warfare in Biblical Lands, McGraw-Hill, Toronto, 1963, p. 64.

15. Gallery E2, Case 8, Egyptian Collection - 942.72.2., B2473. The writer thanks Mr. A. J. Mills, Egyptian Department, Royal Ontario Museum, for providing him with this Catalogue information, as well as the photograph of the tip and string. For permission to reproduce the photograph here we thank the Royal Ontario Museum.
16. Hayes, W. C., The Sceptre of Egypt, Part I, Cambridge, Mass., 1953, p. 279, Fig. 181.
17. McLeod, W. E., The Composite Bows from the Tomb of Tutankhamun, Oxford, 1970, Plates III and XI.
18. Davies, Nina, The Tomb of Amenemhet, London, 1915, Pl. XVIII.
19. Davies, N. de G., Five Theban Tombs, London, 1913, Pl. XIII.
20. Fox, P., Tutankhamon's Treasury, Oxford, 1951, Pl. 65.
21. Porter and Moss, Topographical Bibliography, II; Oxford, 1972, 43 (149).
22. Davies, N. de G., The Tomb of Puyemre, New York, 1922, Vol. I, Pl. XXVIII.
23. Davies, N. de G., The Tomb of Rekhmire, New York, 1943, Vol. I, Pl. XXII.
24. McLeod, op. cit., Pl. XV.
25. Ibid., Pl. XIII.
26. Murray, H. and Nuttall, M., A Handlist to Howard Carter's Catalogue of Objects in Tutankhamun's Tomb, Oxford, 1963, p. 20 & 22.
27. McLeod, op. cit., Pl. XV - #15.
28. Wolf, op. cit., p. 49.
29. Cf. supra, note 15.
30. Lucas, A., Ancient Egyptian Materials and Industry, London, 1962, p. 29.
31. Spann, H. R., "A Brief Examination of the Use and Construction of the Bow and Arrow in Ancient Egypt from Earliest Times until the New Kingdom," Proceedings of the Student Symposium on Archaeological Studies, Vol. 1, Wheaton College, April 1972, pp. 38 - 39.
32. For colouration see Griffiths, op. cit., Pl. IV.
33. Ibid., pp. 44 - 45.
34. Ibid., pp. 44 - 45.

BOOK REVIEW SECTION

Hawkes, Jacquetta, Atlas of Ancient Archaeology
pages 272, with numerous figures.
Rainbird Reference Books Limited 1974.
McGraw-Hill Book Company, Toronto, 1974.

Although not specifically Egyptian, this book, providing as it does clear and understandable plans and specifications for an impressive number of prehistoric and ancient sites, is essential for the completion of any collection of Egyptian work.

Available in stores and through the Book-of-the-Month Club.

*

Fakhry, Ahmed, The Pyramids
pages 262, with numerous illustrations and figures.
The University of Chicago Press, Chicago, 1962.

This modern day Egyptian most familiar with the monuments of his ancient ancestors describes for us, not only the construction of the pyramids themselves, but also the entire pyramid complex and its administration. The major pyramids of Egypt are thoroughly discussed and plans are provided where appropriate.

Available.

*

Fagen, Brian M., The Rape of the Nile
pages 399, plus xiv with numerous plates.
Charles Scribner's Sons, New York, 1975.

The tragedy of Egypt is well described in this handsome and well-illustrated volume. The core of the work, over 150 pages, deals with the life and activities of "The Patagonian Sampson," Giovanni Battista Belzoni, and, coincidentally, some of his contemporaries whose "work" are the basis for many of the famous European museum collections. The author also demonstrates that this is not a recent phenomenon by describing in Part One the native Egyptian Greek, Roman and Arab treatment of the ancient artifacts of Egypt. The final section of the book is an indictment of many of the modern Egyptologists (post Champollion) and how, under the guise of scholarship, oft-time the most eminent of individuals managed to get their "share of the loot."

Available.

* * *

TO NUBIA

Where will you take me,
My flying falucca,
Butterfly wings
Soaring o'er the blue Nile?
Strong north wind
Driving you
Far from this city
Into the south
Of my dreams and desires,

Shall I again see
The village and people
Dear to my heart
In those days of delight?
Ibrahim calling me
Up to the fortress,
Treasures new-found
From encompassing sand--

Awaiting my visit.
I'll kneel there
In wonder,
Touching the beads
Of a woman long dead,
Lift her best jar
From the grave
Where she lingers,
Wrapped in the silence
Of centuries gone.

But you have left me,
My white-winged felucca,
Flown to far lands
And there is no return.
Only my dream craft
Lies drowned there
Below me,
Drowned in the lake
Of our nightmare of greed.

- Vivien Williams.



NEWSLETTER

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INTRODUCTION

This Newsletter contains details of all next year's 1976-77, activities, dates, places, times, subjects, etc. For several reasons, cost is one, we do not intend to send out notices for any individual activities; so please keep this Newsletter, and may we suggest that you also mark your calendar as a further guide. Our future Newsletters will have reminders of the activities still to come, and the Information Committee will endeavour to contact all members living in the vicinity of Toronto by phone a day or two before a lecture or whatever other activity is about to take place. We will also have notices in the R. O. M. Review, the Sun, the Star and on CFRB.

Our annual meeting will take place at 5 p.m. on Friday November 26, 1976, notices enclosed, and will be followed by a reception. The next day, Saturday November 27, we are offering a Symposium on 'The Amarna Period: Akhenaton, Nefertiti and Tutankhamun', details below. An outline of our education programme is also given below and we are pleased to report an enrolment of over twenty for course '03'.

Most of the members we reported on in the last Newsletter as about to go to Egypt have now returned and Ron Leprohon has given us a report appearing below in Notes and News from Egypt.

As promised we enclose the 'Tour' flyer. We have had a number of enquiries to date and we hope that those interested in going either in October or February will let us know soon. If anyone has any questions about the Tour please call either the Society 920-8914 or the agents 274-4735.

Juan Jose Castillos of Toronto and Montevideo, an article of whose appeared in Newsletter Vol. V No. 2 (Dec. 1974), has made a further contribution and, this, his latest article, appears herein. In his paper Mr. Castillos draws certain conclusions from his analysis of the Tombs from one first dynasty cemetery. It is his intention to analyze, in a similar manner, all the Predynastic and Early Dynastic cemeteries where the data, provided by the excavator, is sufficient for his purposes. At the conclusion of his work Mr. Castillos believes that further and more comprehensive conclusions may be drawn from the overall analysis. Further articles in this series will appear in the Newsletter from time to time.

AWARDS

For the year 1976-77 the Society offered three awards: one Scholarship and two teaching Fellowships.

The G. E. Freeman Award: a scholarship offered annually to an outstanding student in Egyptology enrolled at a Canadian institution, and is awarded on the basis of need. This scholarship, worth \$500.00, is awarded to Miss Joyce Haynes, Department of Near Eastern Studies, University of Toronto.

Teaching Fellowship: The Hieroglyphs of Ancient Egypt, Introductory level. This fellowship, worth \$560.00 is awarded to Miss Lisa Kuchman, Department of Near Eastern Studies, University of Toronto, and The Royal Ontario Museum.

Teaching Fellowship: The History and Culture of Ancient Egypt; Archaic Period - Middle Kingdom. No award as yet.

* * *

LECTURE SERIES 1976-77

This season will open on Wednesday (note Wednesday) October 13, 1976, when Professor Peter L. Shinnie will speak on "Excavations at Meroe 1974-76". Professor Shinnie, Department of Archaeology, University of Calgary, has for many years excavated in the Sudan. His work there, sponsored by the University of Calgary and the University of Khartoum is also supported by the Royal Ontario Museum. Since he last spoke to us, November 2, 1972, Professor Shinnie has had a number of exciting discoveries, including some five new temples and new inscriptions. This lecture will be held at 8.30 p.m. in:

The Theatre,
Royal Ontario Museum,
not the McLaughlin Planetarium, however all other lectures will be in the Planetarium.

The second lecture will be held on Thursday December 2, 1976 at 8.30 p.m. in the McLaughlin Planetarium. The speaker will be Dr. Terry Miosi, University of Toronto, and the subject: "Altered States of Consciousness in Ancient Egypt". Those of you who were present when Dr. Miosi introduced the subject of Ancient Egyptian Religion to our members at a mini-lecture on Thursday April 4, 1974, will not want to miss this speakers talk when he presents a particular aspect of Egyptian Religion on a more formal level.

Our third lecture will be presented by Professor Louis V. Zabkar, of Brandeis University. He will talk on the Egyptian concept of 'The Self': shadow, name, bai, etc. This talk will be held on Thursday January 20, 1977 at the McLaughlin Planetarium, and the time 8.30 p.m.

The season ends with a lecture by Professor A. Kirk Grayson, University of Toronto. He will speak at 8.30 p.m. and once again at the McLaughlin Planetarium. His subject is titled "Assyrian Imperialism - First Millenium B.C. and Egypt". The date will be Thursday March 3, 1977.

* * *

MINI-LECTURE SERIES

This year there will be a change, we are going to examine all the Egyptian galleries in the Royal Ontario Museum. The series will be spread over four Thursday evenings: November 11, 1976; December 9, 1976; February 3, 1977; March 31, 1977. On each of these evenings we will meet at 8.00 p.m. (remember 8.00) in the lobby of the Museum. Our lecturer guides will be: Dr. N. B. Millet; Mr. A. J. Mills; Professor D. B. Redford; Dr. F. T. Miosi, although not necessarily in that order. Please remember the lobby of the Museum, Thursdays.

* * *

EDUCATION PROGRAMME

This fall, the Society will again be offering three courses open to the membership and general public. Our affiliation with the School of Continuing Studies, University of Toronto, is still in effect and two of these courses will be listed in the SCS Special Interests Calendar:

The Hieroglyphs of Ancient Egypt - First Level (01)
10 sessions 7.30 - 9.30 October 13-December 15
Wednesdays Fee: \$65.00
Instructor: Co-ordinator: Dr. F.T.Miosi SSEA SCS
Assistant : Lisa Kuchman, M.A. SSEA

The History and Culture of Ancient Egypt to the end of the MK.
10 sessions 7.30 - 9.30 October 14-December 16
Thursdays Fee: \$65.00
Instructor: Co-ordinator: Dr. F. T. Miosi, SSEA SCS
Assistant : to be announced.

(Fuller details with regard to these courses are contained in the SCS Special Interests Calendar available upon request at the Information desk of the School, 158 St. George Street, (416 978-2400).

The third course is offered directly through the Society and is a continuation of last year's programme.

The Hieroglyphs of Ancient Egypt - Third level (03)
10 sessions 7.30 - 9.30 October 12 - (according to participants' schedule)
Tuesdays Fee: \$57.50 members.
\$60.00 non-member (includes \$2.50 membership for the duration of the course).

Instructor: Dr. Frank T. Miosi, SSEA.

Depending upon enrolment and interest, these courses may be resumed at the next level in the Winter.

* * *

SYMPOSIUM

As a result of the positive response of the participants of our last symposium (March 6, 1976), the School of Continuing Studies, University of Toronto, has requested that we co-sponsor another such exercise in the upcoming year. Thus, on November 27, 1976 the SSEA and SCS will present a symposium entitled The Amarna Period: Akhenaton, Nefertiti and Tutankhamum.

The morning format of this symposium will be similar to the last in that three major lectures will be presented: a background survey; an update of the internal history; an update of external history. However the afternoon session will be quite different. The discussion groups and plenary sessions are being replaced by four concurrent sections - History (Redford), Religion (Miosi), Genealogy (Williams), Art-Archaeology (Millet) - in which the participants will formulate questions and/or statements of position. These will then become the topics for the final section when a panel of Egyptologists will attempt to answer the group questions and comment on their position statements.

Coupling the high level of Amarna interest and literacy with the exciting results of the recent work by Toronto based Egyptologists in Egypt, this symposium promises to be an "event."

* * *

NOTES AND NEWS FROM EGYPT

East Karnak 1976, A Report:

Season '76 was going to be a good one! The excellent results of the previous season had brought forth promises of even better things to come for Professor Redford's dig at East Karnak starting in January. As the team built up, first came Professor Donald Redford, the Director; James Delmege, the photographer; Jane Lewes, artist and Martha Sharples, recorder. These were followed by Joseph Clarke, artist and Asmahan Shoukry, a long standing member of the Cairo office of the Akhenaten Temple Project. From Cairo came Ron Leprohon and Edmund Meltzer two of Redford's students to act as site supervisors, and Carol Leprohon as overall co-ordinator and recorder. All were to live in the spacious house which the Director had had built near the site in East Karnak, and which became known as Beit Kanada, "Canada House."

The work continued on one of the previous year's trenches (Trench A) and a new one was opened to begin the removal of the original surface dump. Trench A proved to be quite exciting for, as soon as the talatat level was reached, inscribed fragments of sandstone blocks kept surfacing at regular intervals. Scenes carved in the Amarna style, familiar to those who have followed the Akhenaten Temple Project, were immediately recognized and identified; everyday new talatats would appear showing parts of kneeling servants or royal figures. The excitement ran high.

On Saturday, January 24, the first of two really important finds surfaced: a block carved with the representation of a white crown and a large sun-disc. Later a preliminary washing of the block revealed yet another element, the familiar sun-rays of the Aten. However, only when the talatat was carefully washed and scrubbed did it divulge its secret: two vertical columns with the hieroglyphs therein reading "Gem pa Aten", the very name of the temple for which we had been looking! This was a definite victory for Professor Redford, for now he had to be on the right track in his search for Akhenaten's temple; a block found in situ at East Karnak had given us the name of the temple, a name with which, from the blocks of the Akhenaten Temple Project, we were all familiar.

As the days went by and the original excitement of our important discovery settled, the dig returned to its usual pace with fragments of talatats and, sometimes, statues appearing. The site was obviously a rich one, even given the fragmentary state of the finds.

Then, on January 31, the second important find came to light: workers hit upon a nicely laid "floor" of talatats, arranged in perfect rows and, as we discovered in the next few days,

stretching across the four pits of trench A. Except at the end of the most easterly pit, where the blocks were suddenly tumbled in disarray, this talatat "floor" was in perfect condition. Unfortunately, it was immediately above the water table which made further investigation impossible.

By then the season was almost over. A few occupational levels and more talatats, including a very beautiful and well preserved block showing some palanquin bearers, were, during the last few days, revealed. All in all, an excellent season for Professor Redford, with the promise of even better things to come.

- R. J. Leprohon.

* * *

DEAR EGYPT

Dear Egypt,
Dreaming of love
In poetry
Set down on stone,
How beautiful you are;
What latter-day papyrus
Can translate
The drama
Of those passionate dreams
Ritualized
In picture and in paradox;
How can it capture
The compassionate conflicts
Of personality
That are yet metaphysical;
So dream forever on,
Dear Egypt,
And let me cherish you
As your love made my memory,
Symbolically,
Standing on sand
To enscribe
In the tombs that breathe life in their death,
The heat of your heart in sweet stone.

- Sylvia DuVernet.

* * *

AN ANALYSIS OF THE TOMBS IN A
FIRST DYNASTY CEMETERY AT SAKKARA

Sir W. M. Flinders Petrie was one of the first scholars who stressed the importance of accurate measurements and sound scientific method to provide adequate support to any hypothesis concerning ancient peoples and their monuments.

Back in 1877 when he published one of his early essays (1), and even in more recent times although fortunately to a much lesser extent, many scholars tended to rely on subjective estimations of the value of archaeological data to advance theories which more often than not were soon proved incorrect by subsequent discoveries. Only the reputation of some misguided specialists kept alive for many years interpretations which coming from a less well known scholar would have been dismissed at once. Petrie himself, in spite of his awareness, could not help falling into this trap several times (2).

One of the finest examples of the modern approach to Egyptian archaeology is the one provided by O. H. Myers in his essay on Statistics and Archaeology (3). In the Foreword he declared that this relatively new tool will allow us "not only to draw new knowledge from the clues we now use, but to obtain information from sources which have never been considered as evidence. Thus archaeologists may be enabled to reconstruct history and prehistory from sites which are passed over as worthless today".

Not being the writer himself a statistician, he does not expect to reach the high degree of sophistication attained by Myers as far as the method is concerned. He hopes nevertheless that the data processed here and perhaps also the conclusions, will prove in spite of their limited scope and applicability to be of some use for the historian.

In order to correct or corroborate the picture presented in these pages, the writer intends to carry on an extensive research based on similar premises involving all predynastic and early dynastic cemeteries where the necessary information is available. The results, which will stand as independent pieces of evidence, will be published for every cemetery as soon as the work is completed.

THE CEMETERY

This necropolis was excavated in 1936 by R. Macramallah of the Egyptian Antiquities Service and it was published in 1940 in Cairo (4).

It is situated less than 200 metres to the northwest of the New Kingdom Serapeum and its size is of approximately 300 metres by 120 metres. It comprises 231 tombs and it has two important characteristics: in the first place, the period to which this cemetery should be assigned could be established from inscribed material and other archaeological evidence and everything points to the

latter half of the First Dynasty, perhaps during or immediately after the reign of king Udimu. Secondly, nearly one half of these tombs were found intact and can therefore be used for statistical purposes with some amount of confidence.

The tombs were generally rectangular in shape and the bodies which had been deposited in the graves in the so-called embryonic position, in almost all cases with the head to the north, were well preserved, especially in those tombs closer to the surface where the humidity was considerably lower than at deeper levels.

The very few instances of bodies lying on their right side (12 in 113, that is, about 10%) or with head to south (7 in 126, that is, about 5%), were found not to be associated in a meaningful way with any of the features studied here.

THE METHOD OF ANALYSIS

Two hundred and thirty-one cards were prepared, one for each tomb. The information considered pertinent was obtained from Macramallah's publication and recorded as follows:

a) Left upper angle- The number of the tomb.

Right upper angle- The condition of the tomb, that is, I for intact and V for violated.

b) Size of the tomb- Subdividing the difference between maximum and minimum length, width and depth as calculated for the whole cemetery, three arbitrary groups of tombs were formed, namely:

Group A - Length: Between 100 and 150 cm.
(small tombs) Width : Between 70 and 100 cm.
 Depth : Between 50 and 90 cm.

Group B - Length: Between 150 and 200 cm.
(middle-size tombs) Width : Between 100 and 125 cm.
 Depth : Between 90 and 130 cm.

Group C - Length: Between 200 and 250 cm.
(large tombs) Width : Between 125 and 150 cm.
 Depth : Between 130 and 175 cm.

c) Wealth of the tomb- Intact tombs were divided into two groups: one in which 0 to 10 objects were found and a second group with those in which more than 10 objects were found. By objects all individual items such as pottery, stone vessels, flint implements, bracelets, weapons, etc. are meant.

d) Presence or absence of a wooden coffin- It was simply stated Yes or No, as it was the case for each tomb.

- e) Orientation of the body- E if the body was facing east and W if it was facing west.
- f) Sex and approximate age at the moment of death- They were coded as follows: AM- Adult man; AW- Adult woman; 18M- Eighteen-year-old man; 6Ch - Six-year-old child; etc. according to the amount of information available. Boys and girls over thirteen were considered as adults.

Our treatment of the tombs as such may appear somewhat simplistic with its total overlooking of the different types of tombs and our reliance solely on size, but this was the only approach which in our opinion could show any meaningful relationships among the variables considered. Given the relatively small number of tombs in the cemetery, a fine gradation including all types of tombs would leave us with a very fragmented general picture which would be of practically no use for our purposes.

As far as the age and sex of the bodies are concerned, we are fully aware of the controversial nature of such data, especially when reports dating back to several decades are involved. However, and since such data is the only one extant, we feel it is to our advantage to use it with all due caution and evaluate the results obtained under the light of our current knowledge of the period.

In Macramallah's case he included in his publication (5) a preliminary report on the human remains signed by D. E. Derry in which pertinent measurements are given and these are compared with data from other sites. Although this is by no means a guarantee of total accuracy, we think it enables us to use the information with all the precautions due.

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THE RESULTS

Individual estimations

<u>Condition of the tombs-</u>	<u>Intact</u>	<u>Violated</u>	<u>Total</u>
I-1	105	126	231
	45%	55%	100%

<u>Size of the tombs-</u>	<u>A</u>	<u>B</u>	<u>C</u>	<u>Total</u>
I-2	124	72	35	231
	54%	31%	15%	100%

<u>Wealth of intact tombs-</u>	<u>0 to 10 objects</u>	<u>More than 10 objects</u>	<u>Total</u>
I-3	92	13	105
	88%	12%	100%

<u>Presence or absence of a coffin in intact tombs-</u>	<u>Yes</u>	<u>No</u>	<u>Total</u>
I-4	43	62	105
	41%	59%	100%

<u>Orientation of the body-</u>	<u>E</u>	<u>W</u>	<u>Total E-W</u> *
I-5	96	20	116
	83%	17%	100%

* - For the remaining 115 violated tombs the orientation of the body could not be established.

Sex and age-

<u>Children</u>	<u>Adult Men</u>	<u>Adult Women</u>	<u>Adults</u> <u>Sex uncertain</u>	<u>No data</u>	<u>Total</u>
13	124	20	44	30	231
6%	53%	9%	19%	13%	100%

	<u>Children</u>	<u>Adults</u>	<u>Total</u>
I-6	13	188	201
	7%	93%	100%

	<u>Adult Men</u>	<u>Adult Women</u>	<u>Adults</u> <u>Sex uncertain</u>	<u>Total</u>
	124	20	44	188
	66%	11%	23%	100%

Age of adults at the time of death:

<u>13 to 16</u>	<u>17 to 20</u>	<u>21 to 24</u>	<u>Total*</u>
3	29	2	34
9%	85%	6%	100%

I-7 * - This information was available with some degree of certainty for only 34 tombs in the cemetery.

Binary estimations

Size and wealth of intact tombs-

B-1

		<u>A</u>		
		<u>0 to 10 objects</u>	<u>More than 10 objects</u>	<u>Total</u>
		86	11	97
		89%	11%	100%

		<u>B</u>		
		6	1	7
		86%	14%	100%

		<u>C</u>		
		0	1 *	1
		0%	100%	100%

* - This last jump to 100% is obviously an exaggerated one and does not reflect the true ratio. If we consider the other 34 violated "C" tombs, we shall see that even being more than likely that some of the objects deposited in them were removed at a later time, 6 of them still had more than 10 objects, that is, 17% or more of these tombs had originally been endowed with 10 or more objects.

Size and presence or absence of a coffin in intact tombs-

B-2

		<u>A</u>		
		<u>Yes</u>	<u>No</u>	<u>Total</u>
		39	58	97
		40%	60%	100%

		<u>B</u>	
<u>Yes</u>		<u>No</u>	<u>Total</u>
4		3	7
57%		43%	100%

		<u>C</u>	
0		1*	1
0%		100%	100%

* - Among the 34 violated "C" tombs, however, there were still 5 which presented recognizable traces of the original coffin deposited there.

Size and orientation of the bodies in the tombs-

B-3

		<u>A</u>	
<u>E</u>		<u>W</u>	<u>Total</u>
85		18	103
83%		17%	100%

		<u>B</u>	
9		2	11
82%		18%	100%

		<u>C</u>	
2		0	2
100%		0%	100%

Size and the sex of the bodies-

B-4

		<u>A</u>	
<u>Men</u>		<u>Women</u>	<u>Total</u>
84		18	102
82%		18%	100%

		<u>B</u>	
27		2	29
93%		7%	100%

		<u>C</u>	
13		0	13
100%		0%	100%

Size and the age at
the time of death-

B-5

		<u>A</u>				
<u>Children</u>	<u>13 to 16</u>	<u>17 to 20</u>	<u>21 to 24</u>	<u>Total</u>		
11	1	23	1	36		
30%	3%	64%	3%	100%		
		<u>B</u>				
1	2	5	1	9		
11%	22%	56%	11%	100%		
		<u>C</u>				
1	0	1	0	2		
50%	0%	50%	0%	100%		

Wealth of intact tombs and the
presence or absence of a coffin-

B-6

		<u>0 to 10 objects</u>		
<u>Yes</u>	<u>No</u>	<u>Total</u>		
34	58	92		
37%	63%	100%		
		<u>More than 10 objects</u>		
9	4	13		
69%	31%	100%		

Wealth of intact tombs and
the orientation of the bodies-

B-7

		<u>0 to 10 objects</u>		
<u>E</u>	<u>W</u>	<u>Total</u>		
75	11	86		
87%	13%	100%		
		<u>More than 10 objects</u>		
7	4	11		
64%	36%	100%		

Wealth of intact tombs
and the sex of the bodies-

B-8

		<u>0 to 10 objects</u>		
	<u>Men</u>	<u>Women</u>		<u>Total</u>
	68	14		82
	83%	17%		100%
		<u>More than 10 objects</u>		
	9	4		13
	69%	31%		100%

Wealth of intact tombs and
the age at the time of death-

B-9

					<u>0 to 10 Objects</u>		
	<u>Children</u>	<u>13 to 16</u>	<u>17 to 20</u>	<u>21 to 24</u>		<u>Total</u>	
	10	1	21	2		34	
	30%	3%	61%	6%		100%	
					<u>More than 10 objects</u>		
	0	0	3	0		3	
	0%	0%	100%	0%		100%	

Presence or absence of a coffin and the
orientation of the bodies in intact tombs-

B-10

		<u>Yes</u>	
	<u>E</u>	<u>W</u>	<u>Total</u>
	34	6	40
	85%	15%	100%
		<u>No</u>	
	49	9	58
	84%	16%	100%

Presence or absence of a coffin and
the sex of the bodies in intact tombs-

B-11

		<u>Yes</u>	
	<u>Men</u>	<u>Women</u>	<u>Total</u>
	32	9	41
	78%	22%	100%
		<u>No</u>	
	45	9	54
	83%	17%	100%

Presence or absence of a coffin in intact tombs and the age at the time of death -

B-12	<u>Yes</u>				<u>Total</u>
	<u>Children</u>	<u>13 to 16</u>	<u>17 to 20</u>	<u>21 to 24</u>	
	3	0	9	1	13
	23%	0%	69%	8%	100%
	<u>No</u>				
	7	1	15	1	24
	29%	4%	63%	4%	100%

Orientation and the sex of the bodies -

B-13	<u>E</u>		<u>Total</u>
	<u>Men</u>	<u>Women</u>	
	71	16	87
	82%	18%	100%
	<u>W</u>		
	13	4	17
	76%	24%	100%

Orientation of the bodies and the age at the time of death-

B-14	<u>E</u>				<u>Total</u>
	<u>Children</u>	<u>13 to 16</u>	<u>17 to 20</u>	<u>21 to 24</u>	
	9	0	19	2	30
	30%	0%	63%	7%	100%
	<u>W</u>				
	1	1	1	0	3
	33.3...%	33.3...%	33.3...%	0%	100%

Sex and age of the bodies-

B-15	<u>Men</u>				<u>Total</u>
	<u>Children</u>	<u>13 to 16</u>	<u>17 to 20</u>	<u>21 to 24</u>	
	1	2	22	2	27
	4%	7%	82%	7%	100%
	<u>Women</u>				
	0	0	6	0	6
	0%	0%	100%	0%	100%

C O N C L U S I O N S

First of all, the writer wishes to draw the reader's attention once more to the fact that due to the often very limited number of cases available for comparison, not all the relationships considered above will allow us to draw a conclusion, and when these can be safely advanced they are not expected to be granted the status of established truth but rather to be accepted as evidence valid for this cemetery only.

The confrontation of such tentative estimations with similar ones obtained from other necropolises, if possible belonging roughly to the same period and social strata, will enable us to stand on firmer ground.

Some of the conclusions are those to be expected like for instance, the fact that almost all children occupy the poorest and the smallest tombs in the cemetery (6), which seems natural enough and requires no further elaboration. This is not the case for the fact that an overwhelming majority of the bodies buried in this cemetery were laid to rest facing east, the ratio is of almost five to one in favour of such a position (7).

Another interesting feature is the age-range to which most of the adult bodies can be assigned: from 17 to 20 years (I-7). No less than 85% of the adults considered here belong to this narrow range; if we discriminate between men and women, we shall see that 82% of the men and all the women died between their seventeenth and their twentieth year of age (B-15). These figures could well be an approximation to life expectancy for this area and for this period although the relatively few bodies which could be considered, 34 in 188, make it a good policy to be cautious in using this information (8).

The next fact that cannot be termed unexpected but which had to be proven nevertheless, is the quite definite relationship existing in the intact tombs among their size, the number of objects found and the presence or absence of a coffin (B-1; B-2; B-6). In the case of the larger tombs, very few of which have come to us intact, this is not very obvious but as far as small and medium-size ones are concerned, we can see quite clearly that there is a shift in the percentages which proves beyond reasonable doubt that the larger the tomb the more likely for us to find there a coffin and more than ten objects deposited as funerary offerings. In other words, the three variables we are considering here seem to imply merely wealth.

Having identified these three signs of wealth, we can proceed to discriminate between the sexes and it is possible to observe from the percentages (B-8; B-11) that women were apparently more favoured than men in the number of objects found in the tombs and in the presence or absence of a coffin. The wooden coffins found in tombs Nos. 35, 36 and 53 belonged to three different women and all of them had been given a coat of whiting plaster, one had even been decorated with yellow paint. However, in what concerns the size of the tombs (B-4), men seem to have been especially favoured since the figures show a drastic decrease in the percentage of women occupying larger tombs corresponding to an equally drastic gain for men.

The figures show as well (B-10) that there is no relationship at all bet-

ween the presence or absence of a coffin in intact tombs and the orientation of the bodies. The same seems to apply to the size of the tombs and the orientation of the bodies (B-3).

The percentages also indicate for the relationship between the presence or absence of a coffin in intact tombs and the age of the occupants (B-12) that older adults were slightly more favoured in this respect than children and young adults.

There are three curious facts for which the writer prefers not to attempt a premature interpretation but which deserve nevertheless to be mentioned here: in the first place, the very large and disproportionate ratio men/women in this cemetery which is of roughly six to one (I-6). Secondly, the significant increase in the percentage of west-oriented bodies in wealthier tombs. The ratio E/W is for poorly endowed intact tombs of approximately seven to one (B-7), that is, while seven people chose or were made to face east, only one was deposited in the grave looking west. But in the case of well endowed tombs the proportion is of roughly two to one, which can be described as a drastic increase.

Finally, if we compare the figures for men and women facing either east or west (B-13), we shall see that the percentage of women facing west is somewhat higher than that of men. Whether this fact can be linked to the one just mentioned above or not is something that goes beyond the limits of the present paper and the elucidation of this matter, as well as that of several others, will have to wait until the results of further research are published.

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NOTES

- (1) - W. M. Flinders Petrie, "Inductive Metrology", London, 1877.
- (2) - For instance, see "Ancient Egypt", 1914, p. 115-27; 159-70 where he tried to find Egyptian influence in various parts of Africa based on superficial resemblances; also his classification of Egyptian predynastic pottery where his criteria varied from the painted decoration to chronological considerations and from the shape of the vessels to the firing techniques, with no clear guiding principle. Outside Egypt he dealt with other ancient monuments, notably Stonehenge, where he made similar mistakes. See his "Stonehenge: Plan, description and theories", London, 1880 and G. S. Hawkins' comments in his recent book "Stonehenge decoded", New York, 1965.
- (3) - O. H. Myers, "Some applications of Statistics to Archaeology", Cairo, 1950.
- (4) - R. Macramallah, "Un cimetière archaïque de la classe moyenne du peuple à Saqqarah", Cairo, 1940.
- (5) - R. Macramallah, op. cit., p. 68.
- (6) - See B-5; B-9; B-12; but this was not the case in at least one instance. M. A. Murray in an article published in JEA, Vol. 42, 1956, "Burial customs and beliefs in the Hereafter in Predynastic Egypt", stated (p. 94) that "The number and richness of the child-burials seem to show that in the Gerzean community there were certain families of peculiar importance, perhaps royal, whose children these were".
- (7) - See I-5. However, bodies facing west and with the head to the south seems to have been a generalized practice in this period. See G.A. Reisner, "The early dynastic cemeteries of Naga-ed-Dêr", I, Leipzig, 1908; H. Junker, "Turah", Wien, 1913; W. M. Flinders Petrie, G. A. Wainwright and A. H. Gardiner, "Tarkhan I and Memphis V", London, 1913.
- (8) - According to S. Genovès, "Estimation of Age and Mortality", in Brothwell and Higgs "Science in Archaeology", Leipzig, 1969, p. 440 f., it appears that since Upper Paleolithic times in Europe life expectancy for adults has always been above the 20-year level. If, as Mr. Genovès points out "there is no doubt that there exists a close relationship between the cultural level and the expectation of life in earlier times", the question remains open as to the reason for the very low adult life expectancy in our cemetery at Sakkara as compared to its older European counterparts.

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